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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XV.

APRIL, 1897.

No. 1.

FRIENDLY WORDS.

JOSEPH S. EASTAMAN.

IT is my desire to greet the brethren with loving thoughts and encouraging words; giving also thanks to God our Father for the revelation of Christian Science, and to our beloved Mother, the Rev. Mary Baker G. Eddy, for the gift of its text-book, "Science and Health with Key to the Scriptures," penned by her.

Dear brethren, we have done well; but we might have done better. God demands more of us than we have manifested; but by his help, and by our striving, let us press forward to a better future.

To do better, means to strive to keep together,—all of One Mind,—and to have in us a desire to do only what is good, and to help and to love one another.

In order to keep together, it is necessary to follow the laws of God; to do as our dear Master commands in his teachings,—that is, to love God (Good) and our neighbor; *also* to be obedient to the Discoverer and Founder of Christian Science, and to follow her teachings given in its text-book.

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NOTICE.

The Readers of the Quarterly Lessons will please paste in the Quarterly over the old Explanatory Note, the Note published on page 25 of this Journal, and read it in lieu of the former Note.

By order,

BIBLE LESSON COMMITTEE.

The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897.

"Miscellaneous Writings" is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.

The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

If a member of The First Church of Christ, Scientist, shall fail to obey the injunction relative to teaching, it will render him liable to lose his membership in this Church.

MARY BAKER EDDY.

Let us look into ourselves daily, each one individually, and see if we are fulfilling its promise to obey. Let us manifest more love one toward another,—also more confidence. Let us be more watchful to do good to all men, particularly to help our brother and sister Scientists. Let us strive to get the blessing of "Well done!" from our dear Mother, and especially let us try to make her happy—as we do always when we follow her teachings of obedience to God. There is no doubt in my mind that she is guided by divine Wisdom; and she knows when we do right or wrong, good or evil. To my sense, Mrs. Eddy is God's prophet to this age; and all who truly respond to the roll-call of Christian Science become her children, and are loved by her. She loves *us* all; but she loves our good deeds better. She teaches the way to health, happiness, harmony, and God; and she is wise, and knows when we follow those teachings and when we do not. Yet, do not let the fear of detection of our wrongdoings be our motive for doing right; but rather let us do right for the sake of the good it has in itself.

Article VIII. of our Church Manual is an excellent guide, given by our wise mother for the benefit of us, her children, in Christian Science. It is advisable for us *all* to memorize this, and to strive to follow the heavenly counsel it contains. To do this, we have to know that God is All-in-all, and at the same time remember that in *belief* there are claims known as animal magnetism, hypnotism, mesmerism, etc.; also, that there are some different forms of these beliefs, such as malicious, sympathetic, and ignorant mesmerism; and we must master them. If we have truly learned the Allness of God and His Omnipresence, we shall have no trouble in handling these beliefs; for the assurance of the omnipresent protection of God, when Scientifically realized and demonstrated, will give us the supremacy over all these false claims,—which supremacy will make us as fearless as we should be. All these claims will then plainly have no power, because the fear of them will have been taken away by the *manifestation* of the dominion God has given man, which enables us to understand that evil has no power.

Again, beloved friends, we should always remember that a Christian Scientist is expected to be a good deal better morally than the ordinary man who is not in Christian Science; that as Christian Scientists we have so to deport ourselves as to command respect in the sight of the world. Is the man outside of Christian Science truthful? We should

be more so. Does he behave himself becomingly? So should we. Is he honest? So should we be. Does he pray daily? We should pray hourly.

This question of prayer is one which we need to look into more closely. I have heard some say that Christian Scientists have no need to pray, because they understand God better. If that is so, it is a reason why we should pray more than the man who is not a Christian Scientist. I know that if I neglect praying, I leave a loophole for the belief of error to enter in: I know, too, that my patients do not do as well when I neglect to pray as when I pray. Jesus, our blessed Master and Exemplar, prayed, as we have often read in the Bible; and I know that our dear Mother commits herself to God in prayer many times a day. But the Christian Scientist's prayer should be such as to give God all the glory, without vain repetition. To give thanks for blessings received, is proper; to give thanks for things that are not received and yet that we know are ours, is a better prayer. When treating a case of sickness or sin, we realize the Allness of God and deny the evidence of the sickness or the sin. And why? Because we understand sickness and sin to be false, and so will not give way to either, or permit it any say, but hold our ground on the side of God, Good, as the only reality. Just so it is with prayer. We know that all things are God's and that all are good, and that "God and man, being Principle and idea, are inseparable;" hence our prayers should be thanks for and acknowledgment of all good.

Progress is the law of God, and I hope we are all abiding in that law and progressing. But what is progress? Is it to get worldly riches, to make money, rich friends, to get flattery from friends, as well as from those who hate us and flatter us because they fear us or need something from us?

No! No! That is not progress. That will keep us back instead of helping to advance us on our way to harmony. To gain popularity and riches is the aim of almost everybody in mortal mind; but we are Christian Scientists, and should be above accepting such,—let alone seeking it.

The progress we need to seek, is to gain each day some little crumbs that will feed the spiritual hunger; and drink of the cup, even if it is bitter, that helps to advance us toward the point which manifests spiritual progression. There are many who are striving, and earnestly too, to reach

that point, yet who somehow are not permitted to get to it. And why?

First. Because of the *seeming* spiritual barrenness, which is kept somewhat in motion by the belief of sensitiveness,—being, in belief, more attracted to the things of this world than to the things that are not of this world,—that sensitiveness having the seeming control over them; so that even while they strive, they find themselves in the condition of mind St. Paul was in when he testified that what he would, he allowed not, but that which he would not, he did. The way out of this difficulty is not reached by prayer in the sense of mere supplication, nor yet by will power so-called; but by the *exercise* of that dominion and power which God has given to man, and by abiding in the will of God, as we say daily—"Thy will be done."

Second. Because of the lack of diligence and persistence in following up that Divine intuition which prompts us to strive after spiritual things. The inclination is good, but persistence is needed. Thus only can we prevent the pleasures of sense and of the world from defrauding us, in belief, of what we should most diligently seek after,—the things of Spirit.

Third. Because, though we may have known "The Way," *how* to seek these spiritual things, we have become servant to some of the millions of errors that the supposition of carnal mind constantly presents before our thought; so, in belief, we are retarded in our progression.

Fourth. Because of another evil belief that has not yet been eliminated by, and has too much to say among, Christian Scientists; that is, the false belief of gossip. This error is one of the worst, either the rankest or the most subtle, that we have to guard against. The Bible says, "The tongue . . . is an unruly evil." Gossip, my beloved fellow-workers, clogs the wheels of progress; hence hinders much the young as well as the older Christian Scientist, and is too often made a trap for their downfall. The worst of it is, that once the habit to gossip has been formed, it seems almost as bad as the habit of drinking, and is as hard for one to get healed of. Therefore, of all evil beliefs, guard against gossip. My experience, since I have been in Christian Science, is, I find one does much more for one's self, for his patients, and for the cause of Christian Science, who keeps his mouth closed.

Again, further in line with this thought: as we often meet together for mutual benefit to ourselves and the cause of

Christian Science, whether in family groups or other small social gatherings, these gatherings should be solely to seek after Wisdom, by diligently studying all our blessed Mother's works, but in particular the text-book, *Science and Health*, accepting no other version of them than that of the author, who is the Founder of Christian Science, and alone able to interpret her own works. I find that the young student advances much faster when he takes all that is written just as God has guided her to present it to us, even if he does not understand the meaning of it all yet,—and be sure that it is of no use to talk it to other students, for the other student may be as blind, and so, “both fall into the ditch.” I have been twelve years in Christian Science, but, even as a teacher, do not dare undertake to explain any part of that inspired book except the chapter on “Recapitulation;” and even there, am very careful not to take too much upon myself, but prefer to wait on God to give me the understanding, that I may in turn impart it to my students. For that reason, I always beg my students not to raise any question or gossip over the contents of that blessed book.

As Christian Scientists we are *now* laborers in the vineyard of our God, and our dear Master said, “The harvest is indeed plenteous, but the laborers are few.” Each one of us is now obligated to do something to serve the “Lord of that vineyard.” Most of us have been qualified by class instruction to work for this saviour of humanity, Christian Science, and we should all work. Why? Because we have to-day what millions of our brothers and sisters have not, but are either consciously or unconsciously longing and praying for: that is, the understanding of what man is to God and what God is to man, which is the only way out of their dire distresses of mind and body and circumstances. This understanding is now rendered demonstrable, as many of us can testify; and, having a demonstrable light, it is our duty and special privilege, as disciples of Christian Science and laborers in God's vineyard, to put that light where it can best be seen, that others also in due time may become fellow-rejoicers and fellow-workers in the same Cause with us.

Have we ever seriously thought what mighty blessings our beloved Mother has given to us, and to as many as will learn of her the way to harmony and obediently walk in it according to her teachings? The windows of Heaven are indeed opened to this and future generations if all will but heed her inspired writings, and follow her footsteps. I have had

the inestimable privilege of being for many months very near to our dear Mother, and can tell, perhaps more than many others, of her great love, her self-sacrificing disposition, her tenderness of heart, her readiness to help all in need of help, and her life of devotion and prayer. O my dear friends! pen and tongue both fail to give the faintest conception of the purity, goodness, and love daily demonstrated in her life; but our Father will in due time reveal her worth to us all, because we all love her; and all the falsities of evil beliefs *cannot* separate us from her if we are obedient and follow her footsteps and teachings, which is the essential outcome and expression of that love.

In this glorious new book which she has just given to us, "Miscellaneous Writings,"—another evidence of her noble toil and self-sacrifice for our good and advancement,—addressing "The March Primary Class," page 279, she again sets forth the real secret of successful living; and I am sure we all shall learn an immensely helpful lesson from those strong, true thoughts and utterances. The main thought there set forth, as it ever must be, is the necessity for being united,—having but *one* Mind, and to *know* no other mind than the Mind that is God, Good. To have loving confidence in good, one toward another, is the main thing needed in order to be of one Mind. To love one another fulfils the prominent command of our dear Master, which command is iterated and re-iterated to us by our "Mother in Israel" who is with us to-day. By scientifically having and giving confidence to our fellow-being, we avoid any cause for misunderstanding,—which is the first departure from harmony. In healing the sick, we find it easier to master the patient's beliefs when we have his confidence. Honesty in purpose, in word, and in deed, on both sides, is much needed to heal our patients. Of course it is not expected of a practitioner to seek the life history of his patients in order to heal their ills, which would be but the opposite extreme to distrust, and is not what I mean by "confidence;" neither is it good to try to penetrate too deeply into the physical beliefs of patients. Rather, we should be satisfied to take up and master the beliefs as patients give them, or give physical evidence of them. In my own experience I have found it best, if the patient complains of headache, for example, to treat him for that belief, and not to try to find cause and effect for the belief. There is only One Cause, and that does *not* express itself in a headache. The same

for sin. Thus, I manifest my confidence in Good toward the patient. Thus the healing is done by Truth; and the practitioner who is truth-full, obedient to God's laws and the teachings of Christian Science, and diligent to do his duty well, cannot help being a good healer. It is indispensable to keep in mind that animal magnetism in its *every* form and phase of falsity is only a belief just like any other, and, like all other beliefs, must be denied and denounced to deprive it of its self-assumed power,—and *don't be afraid of it*; for it cannot hurt us if we protect ourselves as Science and Health teaches us to do.

Dear Journal:—How wonder at the wisdom of God and assurance that He is with us in very deed, grow upon us as the significance of the following measures taken by our Leader, becomes manifest!

(1) Closing her College, (2) giving the right of teaching to students' students, and (3) this last, and most important of the series—entire temporary suspension of students' teaching. As the weeding out of ecclesiasticism goes on, the Christian Science Church is more surely planted on the Christ foundation of healing.

I trembled at first, but now rejoice in the emancipation the order in the March *Journal* reveals, and in the more spiritual basis on which our feet are being planted. The promotion of love, with growth towards a true spiritual body, is an assured result. The most subtle claims of division are disposed of, and the Scientific basis of unity—the foundation the Discoverer of Christian Science has herself laid—is more distinctly brought into view.

The sweeping results involved in this last move find a worthy counterpart in the cohesion, ready recognition, and devotion of her followers. These circumstances afford the most signal evidence yet given, that Christian Science is indeed a permanent dispensation.—*J. F. B., Oneonta, N. Y.*

"Every time the thought of Christ puts from us one temptation, every time an impure thought is suppressed by the thought of His purity, . . . every time some self-indulgence is put aside by the thought of His self-denial, the very life of God gains depth and power in our souls."

FIRST FRUITS.

J. C. H.

Thou shalt not delay to offer the first of thy ripe fruits.—Ex. 22 : 29.

ON securing, at five o'clock one night of the first week of its issue, my first copy of this wonderful new book now given to us to hasten our advance Harmony-ward—one more stupendous proof of the noble work and self-sacrifice of its author for humanity, one more evidence that God has given her to us not merely to enrich herself but because He "so loves the world!"—having weeded out every error from between me and the Truth therein revealed, I began at the Preface and read consecutively, never stopping until half-past two the next morning, two-thirds of the way through the marvellous five hundred pages.

Before finishing "The New Birth," the last article in the first chapter only, I found that the "strong upward wing" so beautifully alluded to at close of the Preface, was no mere figure of speech, but a living reality plainly pervading the reader's entire consciousness. And the further on flew wing and reader, the stronger waxed both. The power of the dovelikeness, and dovelikeness of the power, adequately interpreted more than one passage of Scripture that night, divinely attesting: "This is my beloved son, in whom I am well pleased."

"Well!" I exclaimed, when finally constrained to stop and retire, feeling myself fairly hovering over humanity with the blessing having "healing in its wings," so deeply had I all unconsciously imbibed the author's spirit, "what won't that book do in this world!" And a great wave of thankfulness went out that it was ready for the world, and for a welcoming world. *This* book has not to face the ordeal of proving an unwelcome child in the very human family it has come to bless.

That morning, early, I received an imperative call for metaphysical help, from one who seemed very low, together with two dollars for the book, of which I had written her. It seemed rank selfishness to keep it to finish myself, after having had so much of it, when another plainly needed it; for, the first edition being about exhausted, it was liable to

be some days at least before I could procure another to send her; so I at once mailed the copy,—I rejoiced afterwards to remember,—gladly.

It seemed I knew what it would do, and that my part was simply to make sure she could realize strength enough to read it when it should reach her. This I did daily for a week, merely giving a general treatment for whatever presented itself to my mind as needing to be met, to make straight the highway of the Truth. I leave the following letter, received nearly at the close of the week's treatment, to testify whether I "prophesied erroneously." It being the very first such case that has come in my own practice, out of the flocks and herds of them that I know are to follow, it seems especially to belong to God and the beloved author of that book "by way of the *Journal*."

"*My Dear* —:—I thank you for sending me the new book (*Miscellaneous Writings*, by Rev. Mary Baker G. Eddy), which I read Friday night, coming just when I was most in need of it. I was so pleased to get it. It is truly wonderful. Surely no mortal mind ever could write such a book. I read until late Friday night, and since then have read all I can every day. The poems are lovely. I have to read and re-read them every time I take it up. I wrote you to treat me on Friday. I do not know if you could or not. But Saturday towards night I felt so much better, and ate some beans (and I am no Yankee, either!) which did not pain me,—the first thing in ten days. Even milk hurt me. Mr. — said, 'Well, if that new book has helped you so quickly and so wonderfully, you had better lay in a supply of her works.' He was so surprised, for I have been very ill. . . . When I read this book I forgot all else on earth. I know it can't help healing anyone. I know I am not half grateful enough for what has been done for me." . . .

When I say that this case is in a neighborhood where enmity to the Truth has claimed to pose as malice to personality, refusing even to allow this dear one the money to spend on Christian Science treatment for which alone she pleaded, the beneficent effect of the warm and living rays of Divine Love on the glaciers of mortal thought are even more apparent. Surely, God is Love, and "love made perfect through the cross," the only Healer on earth as in Heaven!

This tale of the controlling power of God's omnipresent

love would scarcely be complete under the circumstances, did I not add that within thirty-six hours from the mailing of my cherished book, another reached me—naturally even more highly prized by me as a gift from my life's truest friend—and from within twenty miles of the destination of my former copy! The fact that over fifty dollars' worth of cash orders, already my privilege to have sent in for others to the publisher, were patiently waiting to be "filled in rotation" from the second edition whenever that might appear, did not in the least detract from my joy at the unlooked-for speedy release from longer deprivation of the blessed volume.

I was once graphically told by the donor of a copy of "Ben Hur:" "Lock the door, with a card on the outside, 'Return next week,' then make yourself comfortable and go at it; for *you* won't want to stop from beginning to end,—especially when you get to the races." It proved true, too; but how grandly, solidly more true regarding these glorious, brave races heavenward of the greatest emancipator on the planet to-day!

The best of it all is, and what that dear, patient, toiling "Mother in Israel" will most appreciate, the whole end for which she has worked, that the contents of this book touch our own lives to such new issues; filling us not only with the longing for—many a book does that, and stops there—but the conception of our possibility to "go and do likewise." For, seeing the tangled underbrush of mortality's errors thus cleared away to mark unerringly the one narrow way out of the dismal damps, the rank, reeking forest of illimitable doubts, errors, and man-trapping subtleties, encourages and cures the heart grown sick unto death with hope deferred; and lo! the former snail-paces of our own feet, our own understanding of all that is and is not, is exchanged for God's understanding of it all; the Scripture is fulfilled within us, we lean not unto our own understanding of it all but unto God's, the omnipotent and infinite One, and before we know it we find that in the performance of every little duty we have literally gained feet with wings to them. This is a swift hour, as well as a mighty; and we need none of us marvel at soon finding ourselves accomplishing two days' work in one more easily and delightfully than we did the former one, or that the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, now accomplishes many of the former days' work in one; for "the former things have passed away!"

And when,—after honest, consecutive reading, which alone can interpret it, and particularly after having been eye-witness to the daily life out of which it is written,—one reaches the glorious summing up by the author of her own mighty life-work in the latter half of the nineteenth century, to show her cherished and still groping brethren, Joseph-like, what one solitary, trebly bereaved woman alone with God has done, demonstrated, for her whole human family, to “save much people alive,” we need the words she has permitted Dr. Asa Eddy, her “departed husband,” in which to express our own feeling, namely: “Mrs. Eddy’s works are the out-growths of her life: I never knew so unselfish an individual.” Even in theory, no selfishness on the face of the earth ever accomplished the stupendous results honestly portrayed by her in the chapter entitled “Inklings Historic.”

Without any wish to seem to be “deifying a human being,” but with all readiness to glorify God for the mighty and blessed works He proves able now to accomplish through one who knows how, and is willing to, and does, “get out of God’s way” and let Him work through and with her, I will say, that when the writer of this off-hand, and of heart, sketch, first gained some personal views of that wonderful life in Concord, it was even a greater revelation than had been all the writings and hearsay. Like the Queen of Sheba on her visit to Solomon, after she had been placed in the same position of eye-witness to his life-work in daily process, and saw for herself not only the fruits but—better still for her own future needs—the way of the daily ascent to God, Good, “there was no more spirit in her:” every “hard question” vanished; and the one overwhelming conviction was, is, “The half was never told me!”

After April 1, 1897, no discount will be made on less than one dozen copies of Science and Health with Key to the Scriptures, by Rev. Mary Baker G. Eddy.

A discount of 25 cents per copy will be made on orders of one dozen or more to one address.

Orders for dozen lots may include any or all of the different styles of binding.

RETRO-EXPERIENCE.

R. F. M.

"But because of the people which stand by, I said it."—Jesus.

TO glorify God and to help some earnest seeker for Truth, and to banish prejudice and distrust from one who knows nothing of the power of God through Christian Science, I would fain turn the pages of my earthly history backward. It may be that this recapitulation, though unwillingly told, may unfold to even one human being God's highest plan for the redemption of the children of men back to their rightful heritage as sons and daughters of God.

Gladly would I begin with the period opening into the domain of Christian Science; for well do I now know the bitter dreams—the falsity, the hollowness of bygone times and terrible experiences. But, even as Jesus the Christ, who, when the Jews did not comprehend the spiritually scientific statement made concerning Lazarus, that he only *slept*, while to their sense of things he had already been in the grave several days, the Master was forced to say in mortal language, "Lazarus is dead." Therefore did he pray at the grave, as though in contrition or excuse: "Father I thank Thee that Thou hast heard me, and I knew that Thou hearest me always: but because of the people which stand by I said it, that they may believe that Thou hast sent me." John 11: 42. So would I, as his disciple, and follower of the teachings of Science and Health with Key to the Scriptures, for the sake of the people, make known plainly how I was led into an acceptance and understanding of Divine Science.

I was born of strictest orthodox Jewish parentage in Hungary, Austria. My father was a very learned Rabbi, and a noted graduate of Prague. He was a personal friend and admirer of the renowned Hungarian exile, Kossuth; and after the revolution fearlessly expressed his opinions in favor of liberty. Thus, for political reasons and for greater freedom, he with my mother and five children, including myself, in the year 1850, came across the stormy sea in a sailing vessel, and landed in Boston, Mass.—the new world!

Here, the birth-place of Christian Science, came also to us the English alphabet. The German and Hungarian languages known from infancy were discarded in order the better to master the English. My father, already conversant with nearly a dozen languages, easily attained a fair command of it in a few months, and soon received an invitation from the German and English-speaking Jews of Quebec, Canada, to become their Rabbi. Thither we moved, thus becoming subjects of Queen Victoria, and, for nearly four years he was considered the leading Rabbi and Hebrew scholar of Canada. In the midst of apparent luxury and ease, surrounded by hosts of friends, all seemed propitious.

Toward the last of the four years he lectured to his large congregations from the prophecy of Isaiah concerning the coming of the Messiah. Suddenly he became awakened to the fact that, perhaps, after all, the people calling themselves Christians or Protestants might be right and he wrong. He searched the Scriptures more closely than ever, knowing, according to Amos 3 : 7, that "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." He reasoned within himself: How could this Jesus who was worshipped by millions of sensible people be an impostor, and the prophets not give warning?

Just at this juncture, a Jewish Rabbi from Jerusalem came to Quebec to gather money for the poor Jews in his own land. How well I remember his stay with us, for we were celebrating the "Feast of Tabernacles," and he was our guest! He and my father conversed freely together in Hebrew, and spent night after night until early morning dawn in the discussion of the question that now most absorbed my father's mind. But the stranger could give no satisfactory answer; while my father kept affirming that nearly all the Old Testament prophecies seemed to verify the fact, that the Saviour whom the Protestants worshipped was identical with the one called, "Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace." Isa. 9 : 6.

If this was correct, then his religion was all wrong! My mother's curiosity was aroused at my father's strange behavior, and even we children felt a peculiar something which we could not comprehend. Nothing happens by chance, and here is one of God's leadings. Just before leaving Hungary, a colporteur of the Presbyterian church came to my father and offered him a finely bound New

Testament for a very small sum. More to get rid of him than anything else, he purchased the little book. But read it he dared not, for what is more abhorrent to the Jewish mind than a belief of more Gods than one; and did not Christians worship Jesus as a God? It was, therefore, hidden away for fear of discovery, and among other books found its way into my father's library in Quebec. To this hitherto sealed book he was now led, and in sheer desperation looked for relief. His eye first fell on the text: "I and my Father are one;" which thoroughly aroused his antagonism. Yet he felt there must be a solution somewhere, and continued his reading. But the unfoldings are told in his own autobiography, and I need hardly refer to the following weeks and months, for they have left an impress upon my memory of dark, dreary days; when my mother could be seen standing at a window, with her face toward Jerusalem, weeping bitterly, and could only moan in answer to her children's inquiries. It seemed as though we had neither father nor mother any more.

My father's earnest, honest thought led him at once to abandon his place as Rabbi, and, at his last Saturday service he openly announced and acknowledged that he felt that Jesus the Christ might be the fulfilment of prophecy and the Messiah of the world! Therefore, he considered that he could no longer serve them as Rabbi, or receive the salary.

My mother had not the least sympathy with his "notions," as she called them, and could only foresee herself and her children cut off from worldly emoluments and from her inheritance, for she was the eldest daughter of very wealthy parents. This breaking away from her forefathers' religion meant simply ruin to her. Then came scarcity of money, even food; and friends fled fast; while an attempt was made by some embittered members of the congregation to induce my mother to return to her rich father in Hungary, promising to cover all expenses, and they would see to it that my father was placed in a lunatic asylum! This, at last, overcame my mother's intense prejudices in part, and she said: "No, never shall I leave my husband, no matter what the consequences may be;" but also declared that she never would be anything but a Jewess, even if Dr. F. did turn a Goy (Protestant). Alas for human wisdom! alas for vain beliefs! In less than three months did that same mother stand in baptism and kneel at the communion table, believing that Jesus was the Christ, and the New Testament became her daily study.

Bitter indeed were the experiences of that heroic man who, against the tide of popular opinion, struggled on, hearing the cry of his hungry children, yet never doubting or losing faith in God's omnipotent power. Alone, on the Plains of Abraham, where so many sham-battles were fought, near Wolfe's monument, he fought his mental battle and made his peace with God through Jesus Christ. The Methodist Church of Canada, which my father joined, soon after appointed him as General Superintendent of Missions to the Germans of Canada. Like Saul of old, he began to preach and teach Jesus the Christ, "that he is the Son of God."

During the succeeding twenty years, often preaching in three or four different languages on the Sabbath day, he gathered large congregations, built many churches, and delivered lectures throughout Canada, and rendered important decisions on church government. He wrote several books, among which was an answer to Colenso, Bishop of Natal, refuting his statements that the Pentateuch was not inspired. Copies of all his books were sent to Queen Victoria, whose letters of thanks are now in our possession. Through his zealous efforts rich financial harvests were also gathered to the churches.

Yet how well I recollect, even then, that in visiting the sick with him, it seemed strange to me that my father could believe in the teachings of Jesus and not carry them all out! What did praying and preaching and human sympathy signify, if the sick were not healed as Jesus enjoined? Thus, as a child, I questioned. My father expressed the thought, that, doubtless, preaching the Gospel also meant healing the sick, but that God would again have to reveal Himself to mankind in some way, to enable us to better understand the Scriptures, and carry out the Christ-plan. Later on he declared often, that, if he did not, his children would certainly see great changes in the religious world. Was he a prophet, and did he not catch a gleam of the Allness of Spirit and nothingness of matter?

In the mean time the years sped rapidly by. At sixteen I passed through what was called conversion, and united with the Methodist Church. After graduating from the Wesleyan Female College of Hamilton, Canada I devoted all spare time to church work, and became my father's amanuensis. Such busy years! Later, I was happily married, and found my home in Cincinnati, Ohio. Two years

after, my father met with an accident that suddenly terminated his earth-life. He did not desire to die. He made an earnest plea for his life, but there seemed no help nigh. "Oh, where is God," cried I, "that my beloved father should be thus undeservedly smitten?" "Why hurl down so faithful a servant that loved Him better than country, home, family, and all else?" Yea, endured persecutions, trials, burnings in effigy, and what not, for Christ's sake. Was God a rewarder of the just? How could I love such a God that would smite without a cause?

Through the dark, deep waters we surged. The bells tolled throughout the gay city at mid-day, and hundreds paused and pondered over life's vicissitudes, but without solution. My father, so dear to me, was gone. Where? To Heaven? Where was Heaven? Could no one tell me? No. I returned to Cincinnati sick in mind and body. When the minister came to pray with me and tried to comfort me, I rebelled. All former interests in church work were laid aside. What cared I for life? God had permitted my best friend to die in this most unnatural manner, and I reasoned that probably God had no control over past, present, or future events. All my church-work from my ninth year upward had now to go for naught. In fact, I began to think that God knew nothing of church work, especially fairs, tableaux, socials, lectures, oyster suppers, and missionary meetings with ice cream and cake accompaniments, where so much money is raised to help His cause! Or else these things were an abomination to God, much as the sacrifices were in former times, and I became almost an agnostic in belief.

After weeks of severe illness the physician recommended change of climate. This remedy was tried, but proved valueless. It was not medicine or different surroundings I needed. My inner consciousness was awakening to its real need, but none knew how to satisfy the longing. I sought God again, and prayed if I could only live and be restored to health, I would, as never before, render Him service. Gradually, this conclusion buoyed me up, and soon I was again led into a round of duties which more than filled my time. No sacrifice seemed too great if only I could serve God and bring to myself peace. I secured large sums of money for the church treasury, and was entrusted with the most responsible positions. Thus years passed again amid hosts of friends and smiles of fortune. Yet, I was in

constant unrest and discontent, for the pertinent inquiry pressed itself upon me: "Wherefore do ye spend money for that which is not bread! and your labor for that which satisfieth not?" Isa. 55 : 2. The beliefs and practices of the church seemed like the shifting scenes of a panorama. A constant ebb and flow—first a huge revival, then apathy and indifference. God seemed a vague, indefinite Being, far away. How my heart longed for a comforter in those days, but I knew not where to turn. The more I read the Bible, the less I seemed to understand it. Again sickness and financial disaster came to us. In the long, weary nights that followed I reviewed the past. I had sought God in Judaism, I had sought Him in the Protestant churches, and amid scholarly minds, and yet all was bitter disappointment. My family physician, and many others in whom I had learned to trust, had all succumbed to disease, and were no more. Was there no balm in Gilead? These were the rods that led me out of a tangled web of human misconceptions, beliefs, and practices of men, into a joyous *understanding* so replete with Good, that, at last, I am satisfied. I now prove daily that God is All-in-all, Omnipotent, Omnipresent, whose spiritual laws understood bring peace that passeth all human understanding—I have found my Father!

My immediate coming into Christian Science was the illness of my daughter, that neither skilful physician, travel, nor money could heal. This was the last link that bound me to *materia medica*. I had indirectly heard of Christian Science as a healing method, and had received a copy of the text-book, *Science and Health with Key to the Scriptures*, cautiously (lest it might affect my church standing), and fearing that it might only be a new fad, I sought it and investigated. What was my surprise on finding that it was not only a curative for the body, and taught one how to prevent sickness from manifesting itself, but that it was a Religion. I found that the healing was but a sign of the absolute truth of Divine Principle understood and correctly applied.

Eagerly I sought it, for already I had noted its splendid effects physically as well as spiritually. After five years I have proved for myself that this is the true religion, having but one God—Divine Mind—and none beside Him; that He is all Life, Power, and Love; that man was made in God's image and likeness, and is to-day spiritually reflecting

Him in proportion as he reflects the character of the highest human concept of a perfect man, Jesus the Christ, the Son of God, our Way-show; and, through the understanding of the "Little Book," the sons of men are to become the sons of God. The people of this earth are thus to rise out of their false sense of life in matter, into a full comprehension, of the living reality of Soul or Spirit, even to know God aright and receive their inheritance; for man, casting out errors of sense, can with Truth overcome sin, sickness, and death,—obtaining dominion over all things.

Thus have my father's words proved true. God has revealed himself to mankind again through His chosen one, our dear Mother in Israel, the Rev. Mary Baker Eddy, and like Moses, Elijah, and Jesus, is to-day fulfilling Ezekiel's prophecy.

This is my sixth year in Science. Several members of my immediate family are with me in this blessed Truth. We have lived it practically to the best of our ability. Have we been tested? Again and again. Tried? Much, every way. But never in all these years have we touched a drop of medicine, nor for a single moment regretted leaving the church of my father's adoption.

Realizing that progress is God's law, to-day we behold signs of continued favor toward Christian Science everywhere. Prejudice and ignorance of its methods are fast fading away, and giving place to more earnest endeavor to *understand* its teachings. Jew and Gentile, aye, all people and tongues and nations, are at last comprehending that it is man's God-given prerogative not simply to take things for granted, and follow in the worn-out footsteps of our forefathers, but to discern, as individuals, the Reality of Divine Mind and its Infinite manifestation through the teaching of Christian Science.

A gentleman who not long since attended a testimonial meeting of Christian Scientists, hearing a Christian Scientist remark that most of the persons present were monuments of the healing Christian Science was accomplishing, laconically replied: "It is a good thing that you have your monuments here. Most healing systems have their monuments in the graveyard."

PROGRESS OF THE CAUSE.

CHARLES M. HOWE.

AS it is now estimated, there are four hundred thousand Christian Scientists in the United States, with the number rapidly increasing, not only in this country but in Europe, and the question is asked by many: "What are the fundamental principles upon which this system of religion is based, and what are their views or position upon the leading questions,—civil, social, political, and religious, of the day?"

These questions arise from the fact that so much healing and good work is being done that it is attracting the earnest attention of all classes, independent of caste or nationality, and like all great discoveries, after passing through periods of ridicule, persecution, and denunciation, is coming into general acceptance as its utility and usefulness are recognized.

Galileo was made to retract his declaration that the world was round instead of flat and four-cornered, and was led away to prison. Copernicus was ostracized and denounced because of his discovery that all astronomical calculations should start from the sun instead of the earth. Nevertheless his discovery stood,—superseding the Ptolemaic theory,—and to-day the stellar system is mapped out from this standpoint, and is called the "Science of Sciences." Likewise, the discovery in 1866, by Rev. Mary Baker Eddy, that all was Mind instead of matter, setting aside the evidence of the material senses, and revealing the allness and supremacy of the One Mind—God and His Ideas—thus unfolding the Truth of being, was at once met with ridicule and derision. Thus it has been with the greatest discovery of all ages. History is but repeating itself. But every attempt to turn mortals aside from this great Truth has only resulted in the downfall of the error, for it is found by those who have investigated without prejudice or selfish motives, to be based upon absolute fact, demonstrated in healing the sick and casting out error.

While Christian Science may interfere with popular systems, and has nothing whatever to do with mind cure, faith

cure, hypnotism, theosophy, mediumship, or mesmerism,—these being the antipodes of Christian Science,—yet the fulness of time is at hand. Error must have its day and then be over, but the prophecies and promises of the Scriptures will be fulfilled, as in Isaiah 65 : 17—25, Dan. 12 : 1—3, also Rev. 21st and 22nd chapters.

From a civil standpoint, to the Christian Scientist, there is but one law—the law of Love—and he understands that fear and hatred cannot overcome Love, for it is omnipotent; but that, “Perfect love casteth out fear” (1 John 4 : 18); and that the foundation of all disease or suffering is fear. “Therefore love is the fulfilling of the law,” and, “He that loveth not, knoweth not God, for God is love” (1 John 4 : 8). It is before the light of love that the dark shadows of fear, hatred, disease, and death disappear. Love for God and man is what characterizes the Christian Scientist. Therefore they are law-abiding,—“subject to the laws that be.”

Socially, true Christian Scientists are the happiest people, and they have reason to be, for almost without exception they are those who have been healed when nothing else could give any relief. Many of them were hopeless invalids, who realize that they would have been in their graves long since had it not been for Christian Science, and they are now looking forward to health and happiness, knowing that the Truth that has healed them, if understood, will keep them well.

They are a sociable people, kind and considerate to all, but refrain as much as possible from thinking or talking of that which would perpetuate and even create disease or inharmony, for in the universe of Mind—God—error is unknown. Paul says, “For our conversation is in heaven” (Phil. 3 : 20).

Before knowing anything of Christian Science they were almost continually thinking of or discussing sickness, disease, accident, storms, failure, and disaster. Job said, “The thing I greatly feared is come upon me” (Job 3 : 25).

Christian Scientists have no time for gossip or vain amusement, and no time to lose in working out the grandest problem ever given to mortals. Paul said, “Work out your own salvation with fear and trembling” (Phil. 2 : 12). Jesus worked out his problem and showed us how to work out ours, through Mind and not through matter. Both said, “It is finished.” Thus the Christian Scientist, instead of preparing for sickness and death, is now preparing for health

and life, and like the mathematician or musician, he becomes expert in detecting the errors of material sense and destroying them, thus preventing their manifestation on the body, and his success depends upon his perseverance and obedience to the Principle involved.

Politically speaking, Christian Scientists realize that there is really but one government, viz.: the government of Divine Mind, and they are striving to live and demonstrate this, and wisely and patiently stem the tide of human hatred, selfishness, and greed, knowing that anything that is not based upon Principle, honesty, and justice, "is of few days and full of trouble," and is sure to come to naught. Injustice and selfishness have no life abiding in them. Paul says, "Let every soul be subject to the higher powers, for there is no power but of God: the powers that be are ordained of God" (Rom. 1 : 13). They know that the government of Science—God's law—brings harmony, health, and prosperity as nothing else can, and the law of loving the neighbor as themselves is thus exemplified, being proven to their own consciousness in better health and surroundings, and they are looking hopefully forward to the time when "The whole creation will be delivered from the bondage of corruption (material sense) into the glorious liberty of the sons of God" (Rom. 8 : 21).

The religion of Christian Science includes no creed, ecclesiastical or personal control, and is thoroughly practical, yet the Divine Principle involved is imperative, and demands our entire obedience, just in proportion as it is recognized. Jesus' theology could not be separated from His healing. Thus it is with the theology of Christian Science which heals the sick and sinful, and the highest demonstration is healing from sin,—sapping the foundation of disease.

Christian Science students understand that they are Christians only in proportion to their ability to heal or demonstrate this Christ-principle. They understand that Jesus was the Way-shower, and that His and the Apostles' injunctions have the same weight, and remain in force the same as when spoken, as in Mark 16 : 15—18; also in Matt. 10th chapter. They also understand that they must live and demonstrate the Golden Rule and the Sermon on the Mount (Matt. 5th chapter), not merely in the letter but in the spirit; and to profess what they have not demonstrated is to be avoided, and to mix medicine with Mind, or to talk one thing and do another, or the opposite, is only the folly of

hypocrisy, and injures themselves and the cause they profess to represent; and that without honesty, purity, and unselfishness their work must be in vain. They also understand that they are not to interfere with others' rights or trespass mentally in any way, helping only those who ask their aid. They know that thinking, talking, or describing sin, sickness, or poverty only tends to build up and perpetuate these conditions. But one asks, "Are not these conditions real?" the Scientific answer is: "They are real if we persist in making them so." In God's universe, which is unseen to the material senses, there are no such conditions. John the Revelator, saw the "new heavens and the new earth" while yet upon our own plane of thought, wherein "there was no more sea,"—mortal thought, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21 : 1—4). Thus having "cast their net on the right side,"—the side of Truth,—and cultivating the Spiritual intuitions with which every one is endowed, they come into unison with a perfect Principle, becoming Christ-like, and are continually increasing their power to heal and save.

The work in this city (St. Joseph, Mo.) was begun in the spring of 1887.

First Church of Christ, Scientist, in this city, — a branch of the "Mother Church,"—holds its services every Sunday morning in the Tootle Opera House. The service is uniform with all Churches of Christ, Scientist.

In connection with the Church is an Association of students who are busily engaged in securing and distributing Christian Science literature, desiring to open the way to all who will interest themselves in gaining the understanding which brings health, peace, and rest. Their rooms are pleasantly situated in the Commercial Bank Building, Corner of Sixth and Edmond streets.

There are students also at Osborne, Cameron, Darlington, Savannah, Maryville, Clearmont, Parnell, Bolckow; at Waverly, Grand Island, and Hastings, Neb.; at Washington, Centralia, and Atchison, Kan., having their membership in the Association referred to, where excellent work is being done in distributing literature and demonstrating this grand Truth.

INVITATION AND REPLY.

THE following Invitation and Reply, in verse, were recently published in the *West Roxbury (Mass) News*, and are herewith republished by permission, as we believe they, together, ask and answer, in part, a vital inquiry relative to the Science of Being.

HUMAN WEAKNESS AND PERVERSITY.

The following lines are chiefly interrogatory, and cordially invite answer in rhyme on the subject they broach, from any "whom it may concern."

What is it that leads us so astray?
We know the right, but do the wrong:
Shunning the "strait and narrow way,"
In devious paths behold earth's throng!

We are not deaf, nor are we blind:
We know how fatal is the way;
But something base in mortal mind
Makes virtuous purpose easy prey.

Is it the brute that in us lies
Crouching like hungry tiger there,
Ready to bound with fiery eyes
On what we would that's good and fair?

All dust is frail, all flesh is weak;
Such are the white-souled Whittier's words;
And howsoe'er we goodness seek,
Unholy promptings come in herds.

Temptation runs us wholly down,
And vice and evil mock our will;
On wrongs and sins we stoutly frown,
But wrongs and sins subdue us still.

In our despair we cry aloud:
Must man *forever* yield to guile—
His days in degradation shroud,
And ne'er wipe out the serpent's trail?
—*Prone Pessimistic.*

STRENGTH AND PERSISTENCY.

The following has been written in reply to the lines which appeared in the "News," entitled, "Weakness and Perversity."

God, the Eternal Mind, far-reaching, unconfined,
Whose love no thought can comprehend, or goodness has
divined;

He who pervades all space, in whom all life exists,
To whom all powers, all heights, all depths, are less than
summer mists;

He hath created us, in image like His own—
As from the lofty forest tree a thistle ne'er has grown,
So from the Mind of God nothing unlike Him springs,
For like yields like; God has made us, then are we worthless
things?

Are we by nature weak, when He is mighty, strong?
Must we, while knowing well the right, in weakness do the
wrong?

Is mind indeed so base?—its source is pure and high;
Must we to brutal instincts fall and every virtue die?

If this indeed were true, then were our birthright fled,
His likeness would be torn away, and all that's vital, dead;
Then sin could conquer us, but victors now are we,
Knowing that all things shall be ours through Him that made
us—free!

Why did you do the wrong, desiring much the right?
Because you understood not God, thought darkness to be
light,

Deemed sin a mightier power than was Omnipotence,
Yourself a frail, uncertain thing, helpless, without defence!

The flesh indeed is weak, but 'tis not flesh that lives,
It is not flesh that to the soul thought and emotion gives,
'Tis Spirit, boundless, strong, that gives us life and breath;
The flesh may crumble and decay, but Spirit has no death!

Then act, act with thy might! scorn failure and despair,
Remembering he who conquers all, a crown of life shall wear!
No sacrifice is vain that in His Name is done;
Then forward press with steadfast hope until thy goal is won!

And all thy future days one mighty song shall be,
 A song wrought by a Master-hand in matchless harmony!
 Swelling in sweet refrain, soaring beyond confine,
 Until thy life is lost in His,—Eternal and Divine!

BY ONE "CONCERNED."

—G. A. B.

NOTICE.

Note. All the churches of our denomination are respectfully requested to have the first Reader, read the following, at the opening of the Bible Lesson on Sunday.

MARY BAKER EDDY.

The Bible, and the Christian Science text-book, are our only preachers. We shall now read scriptural texts, and their correlative passages from our text-book,—these comprise our sermon.

The canonical writings, together with the word of our text-book corroborating and explaining the Bible texts in their denominational, spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated or fettered by human hypotheses, and *authorized* by Christ.

The number of our Sunday lessons and the Scripture they contain follow the International Series.

Note.—The Quarterly for the next quarter having been mailed before the receipt of the above from our Leader, we will add that the above is to be read in lieu of the note printed in the Quarterly,—omitting, however, the preliminary note by Mrs. Eddy.—*Editor*.

In our last February number we said erroneously that the *Journal* had been placed in the National Military Home at Greenville, Ohio. We should have said at Dayton. This is where the Military Home is located.

NOTICE.

All per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

A LETTER FROM NEBRASKA.

THE following interesting and helpful letter was published in a recent issue of the *Floyd County Advocate*, of Charles City, Iowa:—

“Waverly, Neb., December 13, 1896.

“Miss O. O. Cheney,

“*Dear Friend:*—You will doubtless remember a little woman who came to you many months ago and asked your advice about a certain surgical operation, and whom you told to ‘go home and go to *studying*.’ Well, I am that woman, and I have often and often thought of you and have asked myself: Does she think of me and wonder how I came out? And so to-night I felt like writing to you and telling you something about myself. Your advice and your thought were helpful to me, and I went back to my brother’s (A. S. Griffith, of Floyd) feeling better, but could not rise above the depression that the opinions of doctor and friends had thrown around me; but as soon as possible I went to Nora Springs to attend to some business, intending to go home as soon as that could be disposed of. There I fell sick, and lay for three weeks with the doctor visiting me daily, and I reading *Science and Health*, but without sufficient strength or understanding to help myself. When I was able to sit up all day and walk a little, I started for home, and as soon as I got away from there I was well, and felt no more bad effects from my illness; came home and worked very hard, putting an addition on my house, and boarding the workmen, and feeling well all the time, and my health has been good ever since.

“Of course I have many battles to fight, and sometimes they seem too much for me, but very rarely have I asked a thought from a sister Scientist. I thought you would be glad to know that I did not ‘return to the wallowing in the mire,’ (the filth of the carnal thought), and as I troubled you and trespassed upon the good nature of an entire stranger, it was but right, if she desired to know how I came out, that she should know; hence this line to-night.

“We have no organization here, but we meet, and have met regularly ever since for our Sunday service and Friday

evening experience meetings. Fifteen of us have taken class instructions, and our attendance is thirty and upwards. We have severe opposition here, but we think the thought is getting better—though at times it seemingly would destroy us all if it were possible. . . .

"I became a member of the Christian Church in Ohio when but thirteen years of age, and after so many years it was very hard to break the bonds. It was done with fear and trembling lest I should go astray; but to-day I cannot be thankful enough that I was so fortunate as to be led into this clearer light, and that I clung to it, fearing to let go, even when my understanding was as but a mustard seed; and though it seems that I assimilate the truth very slowly, I am not discouraged. I know that forty-five years of church membership in the old thought, and thirty-five years the wife of an M. D.—often doing his reading for him, filling his prescriptions and entering into his work with my whole soul—gives me something to cast out as a Scientist, and I am trying to be patient in the undoing as well as in the doing.

"I have written much to my brother in Floyd in regard to Science, and really he has great faith, but he wants it only to heal the ills of the flesh. He wants to enjoy the pleasures of the world, and has no idea of nor hunger for the great spiritual uplifting that would come with Science. If they could just know and realize how the letting go of this world's pleasures brings us so much higher, and we take hold of that so infinitely better and more satisfying, it seems to me they would gladly turn away from all this glamour and vanity, this chasing of pleasure as a 'will-o'-the-wisp,' and lay hold of something real and eternal. But this lesson I have already learned—we cannot force Christian Science upon any one; they must hunger and thirst for something higher and better; then when its truths are presented to them they will at once recognize its superiority.

"I am entirely alone in my family; even my children are not with me—but that is nothing. How much worse it would be for me if I were not in Science myself, and so I thank God and take courage, and hope some day to see them all come into the blessed light.

"I live alone, as one of my sons is married and living in Lincoln; the other is there in school. But I have none too much time to myself to read and study this wonderful truth. I take the *Journal* and find it so helpful. It seems to

get better all the time, and the December number seemed to me to surpass even the *Journal*. 'Harvest Gleanings' was just what I needed. In fact, I need it all, and all the help I can get, and the more I get the more I want. I think we Scientists are a wee bit piggish about this Truth and Love, but as our getting robs no one else, I guess we are excusable.

"Of course you have seen *The Granite Monthly* mentioned in last month's *Journal*. The sketch of Mrs. Eddy's life and the picture of her is invaluable. How beautiful and grand and earnest and helpful is everything that comes from her pen. I believe that truly she is the most beloved of any woman of the nineteenth century. Can we ever be thankful enough for such a devoted Leader? I would be thankful to hear of the work in Charles City, and if agreeable, would be glad for you to write me—but as Scientists we know that each and every one, if faithful, is doing their best, and whether we hear from them or not, we are content. But I am thrilled with pleasure on hearing or reading of anyone embracing this Truth, even though it be a stranger in the flesh.

"Please excuse this lengthy letter. You do not seem to be a stranger to me, and I write as to an old friend. Perhaps that is because I know you have the same Life, Truth, and Love that I have, and are following the same star in the east, and that the same loving Father furnishes you 'a table in the wilderness' sometimes, as well as me, and you rejoice and are made glad and happy that His promises are ever sure, and that you are a partaker in His great blessings.

"Believe me ever your friend and sister in Truth.

"Mrs. S. J. G. Riddell."

In the same issue appeared the following editorial relating to Mrs. Riddell's letter:—

"The letter in this paper, signed Mrs. S. J. G. Riddell, was written by the woman who taught the first school in Floyd County. Her maiden name was Sarah Griffith, a sister of A. S. Griffith, of Floyd, and the school was taught in the first schoolhouse built in Floyd County. It was built of logs in Rock Grove township, and stood on section seven, about a half mile from Nora Springs, near the residence of Edson Gaylord. We understand that Mr. Gaylord still exhibits the stump from which was cut the first log for its construction in 1854. The records say she was a very good

teacher, and pupils came from all parts of the township to her school, which numbered about twenty. The building was burned the spring after it was built and a new house was built about eighty rods west of the first one. Miss Griffith married Doctor Riddell, and they resided here in early days, where he practised medicine for a time. Miss Cheney tells us that he built the old saw-mill that stood near the present site of S. G. Pickett's fine residence, and that he lived on a tract of land near the cemetery. They moved from here to Nora Springs, and a few years later to Nebraska, where Mr. Riddell died a number of years ago. Mrs. Riddell is a very intelligent lady, and her testimony for Christian Science is another valuable evidence for the truths they proclaim."

INTERESTING AND PRACTICAL WORK.

E. S. C.

AFTER fifteen years of invalidism I was healed of all serious troubles; not one of them remaining. The doctors had said I could not even be helped without an operation. And they could not promise that I would be well and strong after the operation, because I did not have the constitution, but said with the very best of care I might be comfortable. Christian Science saved me both from the knife, and the physicians' idea of "constitution."

I would like to give some demonstrations that have occurred within the last seven months.

I was called to treat a young student. The claim was cramps in the stomach and pain in the head. When I went into the room he thought he could not sit up. In a few minutes he sat erect, and before I left he stood and talked Christian Science for half an hour, and to all appearance was entirely relieved from all suffering.

I received a telegram from my son in the East asking for treatment. The claim was a swelling on the neck, and very painful. He was relieved in a short time, and in little over a week there was no trace of the trouble left.

I was called to treat a case of chronic dysentery. In less than a week the patient washed, starched, and ironed nine shirts and a lot of collars and cuffs. The daughter told

me a few days ago, that her mother told every one she met about her wonderful healing. I treated a lady for inflammation of the bowels. The patient said she felt as if a red-hot poker were being run in her sides, and her back ached. In a few minutes she said it was all gone, and it did not return. The daughter asked if I could heal her of stuttering. I told her that God could, and talked to her a little while. She has never stuttered since.

A man was healed of delirium tremens in one night, and in less than a week he went back to his work. A few weeks ago I heard he had said he felt much better in every way—different from what he had in many a year.

I treated a case of rupture of the navel in a young child. The doctor said they should send to New York City and get an expensive truss and the child must wear it for a year and a half. They told me the rupture would get black and as large as a walnut. This baby was healed in three weeks, and when the doctor met the mother on the street and inquired about the baby, she told him that it was healed, and he said, "What do you mean? Did you do just as I told you, use tight bandage and hard compress?" She said, "No; he could not stand it; he suffered so much that we took them all off, and had a Christian Scientist treat him, and he is perfectly healed." The doctor asked the name of the Scientist, and she gave my name.

I treated a boy for rheumatism. He would get so weak at times that he would fall. He is now perfectly healed. Also a claim of blood poison, which was relieved at once and finally disappeared. Another where the lungs appeared to be filled with coal dust. The doctor had operated on him, piercing the lungs to produce hemorrhage, and after the operation he had palpitation of the heart. But the operation did not relieve the lungs. He has had no palpitation of the heart since my first visit. He wrote once to be treated for dizziness and constipation. He has had no return of these claims. The last time I saw him, he told me he had said to his wife the night previous that he felt so good, and slept the whole night through. He also said he could go to work, if it were not so cold and he could get a light job. He had sat in his chair one year. He realized enough of the truth to heal his youngest child. The claim was convulsions. The child was healed in one evening, and slept peacefully all night.

I treated a patient where the whole body seemed in a

state of congestion, nervous prostration, bordering on insanity. She said she was obliged to leave her home, and go to her daughter for protection, she had such a desire to destroy herself. When she first came to me for treatment, they were obliged to give her stimulants, that she might be able to come for help. Her son brought her within a block of my home. She said she had such a sense of confusion that she could hardly find the place. She was relieved at once, and in less than two weeks said she had not a complaint to offer. Every claim had gone. "Whose God is so great a God as our God?"

THE HERMITS OF THE RIDGE.

H. E. C.

THE sight-seer driving through the magnificent park system around Philadelphia, in passing through the beautiful Wissahickon Park, usually has his attention called to the "Monastery," a massive stone building erected in 1738, now occupied as a farm house. Its historical interest arises from the fact that it served as the place of worship of a peculiar sect which came from Germany in the early history of the Province of Pennsylvania, known as German Pietists, but more especially designated by the denizens of the neighborhood as the "Hermits of the Ridge." These men were forty in number, and were under the leadership of Johannes Kelpius, a young scholar and mystic, of great piety and spirituality, who was drawn to the New World by his religious faith. The "Monastery" was not, however, the original place of worship, nor was it erected until after Kelpius' death. The original structure was of logs, forty feet square and true to the cardinal points of the compass, called the "Tabernacle," and stood near where the "Monastery" now stands.

Kelpius and his followers were earnest and enthusiastic students of the Bible, but more particularly of the Gospels and the Apocalypse. They were rigid moralists, having turned their backs upon the world and its allurements, pursuing in their wilderness retreat a systematic study of the sacred Word. They seem to have had some mystical rites, and to have made somewhat of a study of the "celestial signs,"

but throughout it all, they were manifestly governed only by a deep and serious purpose to learn and live the spiritual teachings of the Bible. By their piety, meekness, and simplicity, they made a deep impression upon the religious life of Pennsylvania, many traces of which are yet seen.

Kelpius taught that death should be overcome, and until a short time before his own death, he firmly believed that he would be translated as were Enoch and Elijah. The following account of his last days appears in a history of these German Pietists written by Mr. Julius Friedrich Sachse, of the Historical Society of Pennsylvania:—

"As his last hours drew near, . . . the Magister spent three long days and nights in praying to God, struggling and supplicating that, in his case, the Lord Sabaoth would receive him bodily, as he did Enoch and Elias of old, and that there might be no actual dissolution. . . . At last, on the third day, after a long silence he ceased his pleadings, and, addressing himself to his faithful *famulus*, said: 'My beloved Daniel, I am not to attain that which I aspired unto. I have received my answer. It is ordained that I shall die, like unto all the children of Adam.'

"Kelpius thereupon handed Geissler a box or casket, which was well-secured and sealed, and told him to carry it to the Schuylkill, where the water was deep, and cast it into the river. Geissler took the casket as far as the river bank, and being of somewhat an inquisitive nature, concluded to hide the casket until after his master's death, and then possess himself of the secret of its contents.

"Upon his return, Kelpius raised himself up and, with outstretched hand, pointing to his *famulus*, looked him sharply in the eyes, and said: 'Daniel, thou hast not done as I bid thee, nor hast thou cast the casket into the river, but hast hidden it near the shore.' Geissler, without even stammering an excuse, hurried to the river bank, and threw the casket into the water as he was bidden."

The primary purpose of this sect in coming to the "wilderness" of Pennsylvania was that they expected there to find or have revealed to them the Woman of the Apocalypse,—the "Woman clothed with the sun, with the moon under her feet, and twelve stars on her forehead. She who had fled to the wilderness." It is said that their reasons for coming to Pennsylvania were that from many events and signs,—in which the Thirty-years' War, the newness of the country, its peculiar situation, etc., cut an important figure,

it was believed America was the place for the coming of the "promised one," the "Deliverer."

While their hopes and expectations were not realized within the time and in the manner looked for, we who observe the present signs of the times can readily see that they had caught fore-glimpses of coming events that may well be said to have been prophetic. Truly in the "wilderness" of America has appeared the "promised one," the "Deliverer," and rejoiced should we be who are privileged to see that "glad day so long foretold," and for the coming of which so many devout hearts have longed and prayed.

FROM "GERMAN REFORMED" TO CHRISTIAN SCIENCE.

ELIZABETH SLAKER.

BEFORE I became a convert to Christian Science, I was a member of the German Reformed Church for nineteen years; my husband was a religious man and we had one child taught from infancy to love and serve God. At this time I was, to mortal sense, rich, but my husband had business losses, and through anxiety he became sick and died.

In time I married again, and my second husband was not a God-fearing man. The trials that I passed through were severe. My husband was prostrated with a long sickness and was sent to the hospital. There he became so discouraged that he threatened to take his own life. He was finally discharged as incurable and came home. I prayed to God all one night, and in the morning sent for our minister to come and speak some words of comfort to my despondent husband, to see if it would not put some strength into him; but the minister was ill and could not come. So I went to God again and prayed, and then the thought came to me of the sick man who had had an infirmity thirty-eight years, and who cried out to Jesus that no man would help him; my heart grew lighter and I said, "Surely Christ will help him," and I prayed and waited.

The next day a health officer that I had known years before, passed through our yard, and told me of some people called Christian Scientists, and that while he did not under-

stand it, he knew sick people got well from it, and if my husband would believe, he could get well. We sent for a lady practitioner, Mrs. S——; she came and took my husband's case.

I did not notice much improvement at first, and was unbelieving. My husband had not been able to eat for two years anything but milk and such light food as one feeds to a baby. After three weeks' treatment, Mrs. S—— told him that he must come the next day to her house. He did so, and on his return said, "Give me to eat whatever you have for dinner." He ate that day corned beef and cabbage.

I went with him next day to the Scientist's, and she explained so lovingly the teachings of Jesus, as revealed in our text-book, *Science and Health*! Truth has done such wonderful things for me, that I can never express my thanks. My dear husband had many trials of his strength after he was healed and went to work again. One I will mention.

A few months since he had a claim of weakness, which held him in his bed for three weeks, took him down "into the valley of the shadow," but he rose again, and has since been well, going to work every day.

Word was brought to me that an old neighbor, a deacon in my former church, was given up to die. I wished to take the Truth to him, but feared to go,—I feared the persecution. The message was brought to me three times before I obeyed. As I prayed for guidance, the words of the hymn, "Soldiers of Christ, *arise*, and put your armor on!" came to me. I arose and went at once to his home. The physicians had pronounced him beyond all human aid and had left the house. I went to his bedside, took his hand, and said, "Wilt thou be made whole, John?" He said feebly, "Ah! you have something that I have not." I said, "Yes; God is your life; only *believe* and you shall live." To make the story short, he believed and lived, and he and his household are now earnest Scientists. He has gone to his work every day for two years. I have had many wonderful demonstrations over accidents, burns, contagion,—so wonderful that I know it is *true* that "God is All-in-all." I was rich and became poor, that I might be rich indeed.

I have been a believer in this wonderful Truth since 1892; have taken a course of lectures.

I cannot tell the half or the tenth of all that it has been to me.

LETTERS TO MRS. EDDY.

March 1, 1897.

Beloved Mother and Teacher:—I am in receipt of your last beautiful and instructive letter. Words fail to express the joy with which I receive your announcement that personal teaching is to be suspended for the period of a year, and that your illuminated book, "Miscellaneous Writings," is to do the work heretofore so imperfectly done by us all as field-workers and teachers. It is a source of great comfort and satisfaction to me in this hour to say with the sincerity of conviction that no step that you have ever advised delights me as much as this. To me it is the most conspicuous evidence, next to your establishment of the impersonal pastor in our Text-books, that "divine Love always has met and always will meet every human need" that cries aloud for salvation from the popular misconceptions of Christian Science existing in the minds of teachers.

The mental unfolding that the study of your last book has brought to me has been truly startling. It has taken me back to the spiritual import of the Text-book, and all your other writings, with wonderful force and power. From what I know of the field and the misconceptions that have worked their way into teaching, and the general menace that personality, love of leadership, and too much explanation of Christian Science through human argument and mentalities which reflect moods and mental colors that hide, rather than illuminate, the Spirit and letter of Christian Science, the more I see the wonderful wisdom reflected through you at this great hour in the history of our movement. The book uncovers with great force and Scientific analysis the subtle workings of the human mind, and will undoubtedly do as great a work for us all as field-workers, and former teachers, as for inquirers and students in general. The ethics of Jesus' parable of the laborers who entered the vineyard during the late hours of the day and received the same payment as those who had toiled from morning, are becoming more clearly understood, and consistent and spiritually-minded Christian Scientists must see that worth, scientific standing, and value to our Cause are not so much dependent upon the date of the students studying with you as upon the present standing of the individual Scientifically, spiritually, and mentally. Per-

sonally I rejoice that I can say I feel sympathetically and intelligently in touch with this step, and I am glad I can say this just at the close of my first independent class, the personnel of which, from both the human and Scientific standpoint, is a rich reward for labor. It is a class made up of choice hearts and talented character. One is a regular writer on the *New York Sun*. There are two former Hebrews, a Mr. B. and a Miss M., the latter one of the finest Hebrew scholars I have ever seen, and in character a most valuable acquisition to the movement. Another most chaste character, a former Unitarian and disciple of Herbert Spencer; another a lawyer, formerly an agnostic; another one of our leading musicians and organist of the Church of the Messiah of this city. They are all spiritually-minded, and promise almost without exception to be active workers in our Cause, and some of them expect soon to devote their entire time to the work. From the depths of my heart I thank God I was enabled to say to them to-night I considered that the subtlest claim of mesmerism of this hour was that your writings, including the Text-book, were not self-interpreting, and needed the elucidation and explanation of personal teachers to make the spiritual meaning clear. Individually I feel that your new book will do more to break this general claim than anything that we have, and I think the sooner this claim is destroyed the better for the race morally, physically, and spiritually. While I have been sitting in classes and teaching for a number of years past to a greater or less degree, and while I have heard class after class taught, the more clearly I have come to see that the greatest work of Christian Science was yet to come, and I now see how. Personality, personal leadership, envy, rivalry, competition, and the false claims of me and mine will be forced to the wall as the spirituality that is resident in this new book is received by the body in general, and the lines that have heretofore existed between students of students and Christian Scientists who have become such through the perusal of your works, will no longer exist.

I write, dear Teacher, thus fully because my heart is very happy over this step about to be taken. I think it is the salvation of us all, and certainly it is the salvation of each church in our body.

With deep gratitude for all that your years of toil are bringing forth, with renewed affirmations of loving, and,

I hope, intelligent loyalty to your teachings, and thus to you as Teacher and Leader, and with thanks from the depths of my heart for this last means of safe conduct through the perilous road that we were all travelling, I am,

Affectionately, faithfully, and sincerely your student,
Carol Norton.

Minneapolis, Minn., 1112 Harmon Place.

THE REV. MARY BAKER G. EDDY.

Dear Mother in Truth:—For many weeks and months the desire to speak to you has been with me, and Love has now opened the way and has made me the messenger to convey to you the heartfelt love and gratitude of a little band of followers here in this "land of Hiawatha." But first I must tell who we are.

On the evening of January 28th, 1897, in joyful obedience to the call to form a church, nine faithful students of Truth were assembled "with one accord in one place," and there organized a church to be known as "Second Church of Christ, Scientist." "The object and purpose of this Church to be the furtherance of the understanding and demonstration of Christian Science as taught by the Rev. Mary Baker G. Eddy." Thirty-eight members were received into the church, making, with the original nine, forty-seven members.

Our beloved friend, Mrs. E. A. Thompson, was unanimously chosen president. Sunday, February 7th, the first service was held in a small church owned by the Swedenborgian Society, and seating, with extra chairs, about two hundred and fifty; every seat was filled, people stood in the aisles and clear back to the door, and even in the vestibule, and many went away unable to obtain entrance. "Oh, well;" it was said, "this is the first Sunday; there will be plenty of room next Sunday." The next Sunday (yesterday) came, and the church was filled to the door again; but what seemed the greatest surprise to many was last Friday evening at the first experience meeting. About six o'clock a very heavy snowstorm set in, but again every seat was filled (no extra chairs), and there must have been one hundred and sixty to seventy present, coming from all parts of the city; and such a meeting! full of Love and harmony. Mrs. E. A. Merrill, who I understand is known to you, was the

first to speak, and she suddenly stopped, then said, "Mr. Smith" (addressing the first reader), "may I make a motion? I move that a vote of thanks and blessing be sent to the dear Mother, whom we all love, and who has made it possible for us to enjoy the blessings and privileges of this church." The motion was put and brought a hearty response from everyone present; and to me, as clerk of the church, was given the privilege of conveying this message of love and gratitude to you. May I add my individual thanks and blessing? and I would like to tell you something of what Science has done for me physically, though in doing that the greater work is left untold. Not yet three years have passed since I was told by three of the leading M. D.'s of our city I had a disease that neither medicine nor surgery could reach, there being no case on record of that disease ever having been healed; that I might, with great care, live a few weeks, but must be prepared to go at any instant, and that the most intense suffering must ensue before death if I lived the few weeks. I thereupon put my house in order, made my will, laid out my grave-clothes, and felt that I was ready, but not willing. Just at that time relatives came from Chicago to see me, and they told me of a gentleman they knew who had been most miraculously healed by Christian Science. I had read the books some ten years previously, and had been very much taken with them, but had not thought of it in this instance; however, following the advice of friends, I went to see Mrs. Thompson, told her what the doctors had said, and received the reply, very calmly spoken: "It is not true, Mrs. Loudon, you do *not* need to die." I said, "Can you prove that to me?" and again the quiet answer, "Truth can, for God is Truth, and He alone governs man." I began at once to take the treatments, and also to read Science and Health.

In the arrogance of my so-called wisdom, I challenged many of its statements as inconsistent; but kept on until I learned that "the wisdom of man" is indeed "foolishness in the sight of God;" until I found myself looking at all things from a changed point of view. And so it went on, and though I gained steadily in health and strength, it was nine months before I felt that I was perfectly healed, for until I learned the why and how, the old fear would seem to return; but not one of the family (husband, self, and son) has taken a drop of medicine since I took my first treatment,

and we are all members of "Second Church of Christ, Scientist." I acknowledge my debt of love and gratitude, first, to Him who is the giver of all good, next, to you for this blessed "Science" that is proclaiming Liberty throughout the land, then, to the loyal friend who has been so faithful in pointing the way.

God's blessing is upon you and upon the work, and we feel that our Church founded on Love and dedicated to Love, *can* bring only the fruits of Love. Thanking you for the privilege of writing, hoping one day to see you face to face, and meaning to prove my worthiness, I remain,

Yours in Love,

Florence Swaine Loudon.

February 15, 1897.

Dearest Mother:—I do want to tell you what a blessing the new book is to me. It is so vitally interesting, applying to my special need. I cannot bear to put it down. One thing I almost envied "your students" for was their having the Series, and all the old *Journals*. I had much, but, longed for easier access to more. Again you have regarded the desire of your "students' students," and made us glad and thankful. Nothing can exceed its value to me; it is just what I wanted so much. I wonder how I ever got on without it. It fills a place in my love and affection already, as of some longed-for treasure just acquired, and I look forward to its being my friend through my travail from sense to Soul,—my companion, my help and strength, with my other dear books,—lamps to light me on my way. For some time I have been thinking specially of some such compilation, and wondering if it would come about, and here I have my heart's desire. There is something in this book for every need; it touches all phases of experience,—good in sunshine or in shadow, giving an upward tendency to every good desire, and speaking with authority to all that is unlike Good. It breathes the voice of springtime, a song sweeter than words. I love it, and respond to its thrill of life—a life bursting bonds into spiritual rhythm and harmony. From grave to gay—from stern command to loving entreaty and sweet tenderness—this book comes full of health-giving lessons and loving admonition; while, underneath and back of all, as one reads between the lines, is the history of a mighty problem wrought out through the

meekness and power of Life, Truth, and Love as revealed to us to-day.

With a heart full of love and gratitude, dearest Mother,
Yours in Love,
Effie Andrews.

February 17, 1897.

4037 Drexel Building, February 16, 1897.

Beloved Mother:—Words will never be able to express the good your new book will do. As I pored over it intently all yesterday the realization kept coming, and I felt, at times, its inspiration. It has been a long-cherished hope to see those much-loved and studied articles grouped together. It is so artistically done, and each one touching on every particular thing that all of us so needed. I find in each article such new thoughts that they all seemed fresh and rare. The book is an inspiration, and certainly you have given a course of lessons in "The Theology of Christian Science," that will suit the need of every student. I thank you for this labor of Love, and shall prove my gratitude by studying it faithfully day by day, and striving to obey its wonderful requirements.

May the dear Shepherd help us all, and me especially, to so live the true life of a Christian Scientist that I may be clothed with this living word, and thus express and reflect the divine likeness.

Affectionately your student,
M. Bettie Bell.

My Precious Mother:—I must express my individual gratitude to you for "Miscellaneous Writings." It is so grand and full of Love and instruction!

"Love your Enemies," impresses me as never before. I see we can never rise above materiality until we have no enemies. The personal recognition of enemies is a constant hindrance to our progress in Truth. I have resolved to have no more enemies, and Love will sustain my resolution, for perfect Love casteth out all fear. "Questions and Answers" seems to cover all human need, and I can see somewhat the wisdom in stopping the teaching for a while. The new book covers so much ground, and any one can comprehend its meaning that really desires to. I feel so uplifted from

reading its pages, and feel it is a message of Love from divine Good.

Many, many thanks for all your uplifting teachings. We know they are all from God.

Your loving student,

Hannah A. Larminie.

March 6, 1897.

Beloved Mother:—Your "Miscellaneous Writings" are wonderful. They supply the wants that come to every one on the upward road. My gratitude cannot express itself in words.

Your loving student,

Alice S. Brown.

CHRISTIAN SCIENCE STUDENTS.

THE testimony meeting of the "students," or "Scientists," at the Christian Science Temple last evening included 250 persons. It may be that the genial light which radiates from this building is partly responsible for the large number that attends this mid-week service. Like the Hebrew congregations in this particular, this company of worshippers is fond of much light, and the church at night is always brilliant with circles and chandeliers of hundreds of incandescent lights. From the wide front doors this light streams out into Locust Street, making the whole corner bright, and at the sides of the church the amber-tinted windows shine like opals in their illumination. Nor is there any "best room" to this church, to be used only on Sundays. The auditorium, with its softly carpeted floor and its artistic frescoing, is open for any day in the week; and from the interest shown in the meetings, it is probable that a smaller room would generally prove insufficient. A few strangers were in the congregation last evening, but the majority were persons who believed that they had tested Christian Science. The devout, thoughtful spirit of the congregation was the most striking element of the service. This was especially manifest in the "silent prayer" of about six minutes, which preceded the testimony. There was not a whisper or a footfall, or even a cough, to break the silence.

The First Reader, Mr. A. P. DeCamp, who is one of

the two leaders of the congregation, conducted the meeting. The other leader is a woman, for in this body of Christians there is no question as to whether "women shall speak in the churches." Rev. Mary Baker Eddy is given a place beside St. Paul in placing of inscriptions on the church.

Mr. DeCamp read the eighth chapter of St. Matthew and a passage from Rev. Mary Baker Eddy's book, *Science and Health with Key to the Scriptures*. In this passage Mrs. Eddy claimed that the nerves of the body are not the source of pain or pleasure, giving as proof instances of teeth which have ached, seemingly, after their extraction, and fingers which had itched or burned when the whole arm had already been amputated. This, she said, proved that sensation was in the human mind, not in matter; and the great mistake of mortals hitherto had been to suppose that man is made both of matter and Spirit, whereas he is only Spirit.

The testimony given was broader than that of physical healing. Instances of relieved mental disorders were cited, and of higher moral life. One gentleman, who by his appearance might have been selected from a crowd as a practical business man, said that Christian Science had relieved him from "the fear of the people." He explained this "fear," and many persons nodded approvingly that they, too, had possessed the same weakness. The speaker is a man in a public position,—from his conversation it seemed that his office is a political one,—and he said he had once been a victim to the desire to please, lest he should lose his position. He said he was continually thinking, "How can I please so and so? How can I satisfy this other man? How can I keep from offending that one?" He confessed, quite naïvely, that now since Christian Science had taught him to be free from "fear of persons" he himself has had more of "what people call influence" than ever before. "I am more often consulted, and my advice is more often followed," he said, "and I think it is because those persons know now that when I speak I am giving my honest convictions, and not talking simply to please."

This gentleman's wife testified that she had been cured by Christian Science of a case of chronic catarrh, which a specialist had failed to relieve in a whole winter's treatment. She was a victim also of a claim of neuralgia. A prominent physician told her that her illness was beyond his reach, and added that his own daughter had similar attacks, and he could only tell her to go to bed and sleep them off. Finally she

"handled her case" by Christian Science alone. The attacks became less and less violent, and now when she feels that one is coming she begins a treatment and obtains immediate relief.

An opportunity to show the difference between Christian Science and "faith cure" was given in an unexpected way. A man who spoke with an imperfect foreign accent, and who did not appear so thoughtful or self-composed as the others, arose, his face wreathed in smiles, and told how his foot had been "half cut off," and how he "always ask the Lord," and was healed in a day. His speech was broken by frequent ejaculations of "Glory to God!" and "Praise the Lord!" the manner of which was in sharp contrast with the decorum of the Scientists. When he finished Mr. DeCamp asked him if his cure was wrought "through Christian Science." He said, "No; I never knew Christian Science. I just saw 'bout you in the *Globe-Democrat*. That's why I come here."

The leader immediately explained that there was a wide difference between Christian Science and faith cure. He did not question that this man had been cured, for he said that "in many cases trust in what men conceive to be God does relieve physical conditions." But he said that Christian Science was by no means "blind faith." It was capable of definite proof—an exact science, which consists in the overcoming of material law by an understanding of spiritual law.

A young lady who formerly lived in Atlanta, Ga., spoke of the blame frequently accorded Christian Scientists because they do not remain in the existing churches, but must form a denomination of their own. She said she had remained in her church, the Congregational, as long as she could, teaching in a mission school, taking part in Christian Endeavor services, and attending church regularly, but that such a spirit of antagonism was shown her in her new faith that reluctantly she was forced to leave each old association. Others she knew of who had undergone the same trials.

A gentleman who had been an Episcopalian said, though he had once valiantly defended the Church of England as "the only church," he had always felt a want which that church did not supply. Christian Science explained this want to him, and showed him his ignorance of the true attributes of God. It satisfied him that "God is love," and brought him peace.

The question of healing at a distance was discussed by Mr. Lockwood. He told of a woman that had been ill with many diseases for seven years. He treated her by letter, never seeing her. He found her recovery a little slower than the ordinary, because the distance made it difficult to "reach a clear understanding." But the woman was at length perfectly healed. The leader had also successfully treated a woman patient at a distance. This woman could not read or write, but her brother-in-law sent her request for her. She was cured of several ailments, this being an illustration of the efficacy of Science for the ignorant as well as for the learned.

A gray-headed man from the Merchant's Exchange asserted that he, trusting only in Christian Science, had brought about the healing of a "claim of diphtheria" in his little grandson. He spoke of this diphtheria as "of course, only a hallucination." It was cured, he said, in a night. A case equally remarkable of the healing of violent burns on his own face and body was narrated by another man.

A hymn is sung in closing the Friday night meeting. A verse of the hymn of last night shows the honest temper of the Scientists.

Imposture shrinks from light,
And dreads the piercing eye;
But sacred truths the test invite,
They bid us search and try.

—*St. Louis Globe-Democrat.*

HOMOEOPATHIC BROTH.

TAKE a robin's leg,
(Mind) the drumstick merely;
Put it in a tub
Filled with water nearly;

Set it out of doors,
In a place that's shady;
Let it stand a week,
(Three days for a lady);

Dip a spoonful in-
to a five-pail kettle;
It should be of tin,
Or, perhaps, bell-metal;

Fill the kettle up,
Put it in a boiling;
Skim the liquor well,
To prevent its oiling;

For thickening and for salt,
Take of rice one kernel;
Use, to light the fire,
Any but our journal.

Let the liquor boil
Half an hour—no longer:
(If it's for a man,
You can make it stronger).

Should you now desire
That the soup be flavory,
Stir it once around
With a stick of savory.

If of thyme you choose,
Just to put a snatch in;
'Twill be flavored fine
If you dip your watch in.

When the broth is done,
Set it out and jell it;
Then, three times a day
Let the patient smell it.

—*American Grocer.*

Never yet in darkest mood
Doubted I that Thou wast good,
Nor mistook my will for fate,
Pain of sin for heavenly hate,—
Never dreamed the gates of pearl
Rise from out the burning marl,
Or that good can only live
Of the bad conservative,
And through counterpoise of hell
Heaven alone be possible.—*Whittier.*

NOTES FROM THE FIELD.

IN the latter part of 1894 I was taken with heart trouble, the doctors called it. With hard struggling I kept at work through the winter, under medical treatment all the time. In the spring, I think April, I broke down completely; had a number of doctors who sent me to the hospital where I had the care of nuns as nurses. At different times I had twelve of our best physicians. Six examined me at one time as a final test, but only to say it was impossible for me to live; that I was liable to go at any moment. All that medical skill could do had been done. Then I turned to the church, only to be told if the doctors had given me up, and it was God's will, I would have to go; but I insisted on their doing something; so I then received the united prayers of two large congregations, together with a society of forty priests, but received no help as far as I know; I was then anointed for death and told I was ready to go. Then as a last resort I tried Christian Science. Christmas Day, 1895, I could not raise my head, and was being fed with a spoon. When the Christian Science healer came in, to my great astonishment I found relief at once. In three days I walked to the healer's house, about half a mile.

After many trials, that is, up and down, I found myself, in the month of May, with pick and shovel in the water works' drain, and continued to improve all summer. Now I am as well as I ever was and very much happier, for where I once saw death, hell, witches, evil spirits, and many other objects to fear, I now see, in a slight degree at least, that God is everywhere, and there is no place for fear nor the terrible objects I once thought were all around me. I owe all this to the blessed Truth as revealed and taught in Christian Science.

In the winter of 1895 my food was bread and water, six of a family living on one dollar per week from the church society; even that they cut off when I declared for Truth. But now our debts are paid, our children clothed, and plenty to eat,—thank God! I can scarcely keep from exclaiming aloud, Praise to God, and hope to be of some use in leading others to this light of Truth and Love, which is still growing brighter and more beautiful as I hear it read,

and read it myself from the "little book." My only advice to those I meet who say they are sick is, Try Christian Science! you see *me*,—one snatched from the jaws of death.
—*Albert Dunn, Ottawa, Can.*

I have felt for some time I would like to send an experience to the *Journal*, which to me was like a revelation. I had never before seen Christian Science in its beauty and grandeur as I did at that time; to me it was wonderful.

I had a belief of *lupus*,—so-called by physicians,—which is said to be incurable; the supposition being heredity. It was on my face where every one could see it,—which was a terrible blow to my pride in more ways than one; first, because I was a Christian Scientist, having known of it for about six years. I had also had some very good demonstrations, but pride was an old belief which had never been uprooted. I carried the burden for nine months, trying to keep my head above the waves, never doubting that I would be healed. I was finally led to a healer who took my case, and I was healed.

One morning, during a treatment, it seemed as if a great weed had been uprooted from my consciousness. I can think of nothing better with which to compare it, for I have pulled up great weeds and know how the roots give way; and it seemed as if something gave way,—let go; it could not have been more real if a tooth had been extracted. In its place came peace such as I had never known,—a great love for humanity, and desire that all might know this Truth as I knew it. I turned to the healer when the treatment was finished, and said: "It is all gone, I know I am healed," and I was.

Some months before this trial of my faith these words were my constant companions: "Love is divine, not human." I could not at that time understand their meaning, but now I see it as "Thou preparest a table before me in the presence of mine enemies;" and to-day my whole desire is that all may eat at this table, for I can assure them I am "abundantly satisfied," and know beyond doubt that God is divine Love, for it has been proven to me many times, this experience being the highest proof.

As an expression of my gratitude to Mrs. Eddy, our dear Mother, I can only say that I try to depend on this Truth

more and more each day, and feel, sometime, I shall give up all for it.—*L. Y. F., Kansas City, Mo.*

I wish to send a few lines to the *Journal*, to express something of the gratitude I feel to Christian Science, and to Mrs. Eddy for making it known to the world. I have not much to tell, but I thought it might be of interest to some to hear that the Truth is becoming known here in Scotland.

In November, 1895, I first gained my knowledge of Christian Science. For more than a year I had suffered from over-strained eyes; I had consulted an oculist, had worn glasses, and had tried to follow out his instructions, but at the end of a year I found myself again obliged to give up reading and all work which required attention. After three weeks' absent treatment by a healer, during part of which time I had been reading Science and Health for a considerable period each day, I found all pain had gone, and reading was once more a delight. Since that time, I have been studying Christian Science, and trying to practise it as far as I can. The understanding of it does grow in a wonderful way, and I can honestly say that during the past year I have enjoyed better health than I have ever known since I was a child. But I little thought, when first I sought relief for the pain in my eyes, that Christian Science was a power which would change my whole life—indeed I feel it is my very life. As I read, and study, and try to practise, the conviction grows upon me that the teaching of Christian Science is altogether more sublime than that of any church or system of which I have had any experience. It is indeed the fulfilment of the law of Christ; it brings His words home to us as nothing else has ever done, and holds out to us the possibility of realizing, to some extent, here and now, the "Mind which was also in Christ Jesus."

We are doing what we can to spread the good news, but living in a thinly populated rural district, communication is not very easy, and we feel we can at present only advance gradually as the way becomes plain before us. Still, there are several houses in the neighborhood where the Truth has gained a footing, and we cannot doubt that the work will grow and prosper. We find the *Journal* such a help and encouragement; we look forward to its coming every month,

and lend it around to several families who are interested in Christian Science.—*C. S. R., Alyth, Perthshire, N. B.*

In a runaway, something over two years ago, I sustained a fractured ankle, a sprained arm, a bruised face, and a cut across the forehead that caused the flesh to close over one eye. Every means for relief was offered me at the drug store where I was taken in, all of which I refused, feeling confident that Christian Science would meet every need. The physician at the store pleaded with me to have stitches taken in the wound, telling me unless I did, my face would be scarred and disfigured, as the wound would not come together; that in an hour my face would be so swollen and inflamed nothing could be done; that it was liable to start to bleeding in the night and prove fatal. The second night I awoke to find the warm current running down my face. The doctor's words came to me, and I said these words: "You would make me believe you are something and I know you are *nothing*." I fell asleep, and that was the end of it.

I missed one meal, but was present at every meal after that, walking to and from the dining room, a distance of two long halls. The fifth day I walked to Mrs. F.'s office and to my husband's office, a mile, and returned. The sprained arm assumed its normal condition, and the face did not swell, discolor, or become inflamed. The wound came together and healed at once, leaving no scar.

This experience, to me, was a lesson fitting me for the moral healing which so absorbs my thought that the physical is fading from consciousness. It is my desire to uproot every plant my heavenly Father hath not planted. Since this experience I have, through the understanding that came to me, been able to meet and demonstrate over every claim that has presented itself to me. Of myself I can do nothing. It is the Word in the Bible, and Science and Health with Key to the Scriptures, that healeth me.—*Mrs. Florence Cobb, 444 Rosedale Ave., Cleveland, Ohio.*

Last winter, a Christian Scientist gave me treatment twice in twenty-four hours. I was suffering intensely, and judging from previous similar attacks, felt certain that a long siege was before me, even with the help that Christian Science

might give. After the second treatment the Scientist opened my "little book" to the conclusion of the chapter: "Science of Being," and asked me to read audibly, when alone, the three last lines. After reading these words a few times, a heavenly sense of peace overshadowed me, and restful sleep followed. When the waking came, the seeming burden of suffering did not return. The joy, awe, and gratitude that came to my consciousness cannot be expressed. I realized that Truth, the "Rock of Ages," was my sure foundation; that "Perfect Love casteth out fear." The words of a little friend seemed so true: "There is nothing to be afraid of, for God is Love, and God is all." Previous to this healing, Christian Science had enabled me to give up both distance and near spectacles that I had been wearing for several years. I also discarded an ear-trumpet, and on my return here (after four years' absence), friends told me I was hearing much better than when I left.

Dyspepsia is now a past belief. For some years I had tried to follow the diet-teachings of a noted water-cure, to keep myself more comfortable, and to set a good example to those dyspeptics to be among my friends, who seemed so unwilling to listen to my exhortations, and apply the "ounce of prevention."

My endurance now, compared with the past, is a daily reminder to be grateful. I can walk, and work, and if there is ever a sense of seeming fatigue and discord, Christian Science is the sure restorer of rest and harmony. In every belief of trial and perplexity it is the "one thing needful." It is proving every day that:

Love is the only Power that can
Establish here the brotherhood of man.

—A. F. H., White Bear Lake, Minn.

Our little church held its first Sunday service, as an organized church, on the same day the Mother Church was dedicated, January 6th, 1895. We have now a membership of forty-one.

Public sentiment has greatly changed here since this organized and systematic work has been carried on, thus proving the wisdom of our Leader in directing her students to follow where she has led, in the line of material organization, until, through the divine guidance, she sees this to be

no longer needful. Our Sunday School immediately following our morning service, is full of interest and inspiration. Many of our children attend the first service and some of them are so attentive that they are ready to follow the lesson from beginning to end, and see much of the spiritual meaning. We have named our school, "The Little Christian Science Missionary Workers;" and they have already placed, with their penny contributions, the latest edition of *Science and Health* in our fine Public Library, and sent the *Journal* for six months to the city jail.

Many of the little ones have a very beautiful understanding of Truth, and are able to demonstrate what they know. They are very happy in the thought that their names are locked in the Mother's heart with the golden key of Love, and that there is room enough in this great heart for each one of her "little ones."

Some of the older ones are already members of the church, and we know we are raising a brave army of earnest and tireless workers for the cause of Truth.—*Laura C. Nourse, Eau Claire, Wis.*

Dear Journal:—I met a student recently suffering with severe beliefs, who for some time past had been trying to heal herself. For a few days, when in her company, I talked with her and encouraged her in her work, but seeing this had not the desired effect, I asked,—

"Why don't you apply to a Christian Science healer for help?" Her reply,—

"I have been helped many times, and I have made up my mind this *must* be my own demonstration, even if I pass through the belief of death," caused me to turn to *Science and Health*, page 439, last paragraph. When I finished reading she said: "This has saved my life. The Mother love always feeds the hungry child."

New Year's, at our regular Friday night meeting, nearly every speaker referred to *Science and Health* as a book unlike any other ever read, and that in it was found relief from discords of every kind. I listened to each testimony of healing, and the great good received from attending these meetings. My thought turned back for a moment to one year ago, when Truth demanded a great sacrifice of me,—the leaving of friends, relatives, my home, and, as I obeyed,

my cup was filled to overflowing; and to-day I rejoice that suffering brought me to Christian Science; not so much for the physical healing, as for the understanding of Truth which has enabled me to realize more of heaven, and made this the happiest year I have ever known.—*Mrs. May E. Wheeler, Kansas City, Kansas.*

The accompanying letter is from a little girl, who at the age of seven was forsaken by her father, and as her mother had younger children, she was compelled to live from one place to another until she was ten years old (she is now thirteen), when a young lady Scientist took her into her home and gave her instruction in Christian Science. The young lady came here to spend the winter, and this letter was written to First Church of Christ, Scientist, in this city, of which she is a member.—*L. C. B., Binghampton, N. Y.*

My Dear Brother and Sister:—As we are, in Truth, all joined together in the house of God, I feel that I must express as plainly as I can what Christian Science has done for me. It seems like a beam of sunlight breaking through the black clouds, after it has been hidden for a long time,—breaking through the clouds of darkness to light up this world, which has been so long hidden in sorrow and sin.

I cannot express my feelings in any other way, but can say that I thank our dear Mother, Mrs. Eddy, for this Truth which she has spread over this dark world—in belief, but may more see with clearer eyes this blessing which stands free for all who are ready to see it and receive it gladly.

Affectionately Yours in Truth,

ANNICE BENDLE.

I was a sufferer from night sweats, for which the doctors ordered me to be clothed from head to foot in flannel; also to wear a chamois vest back and front, and other material accompaniments. But even then the cold sweats would pour from me. I had worn glasses for ten years, and suffered from other claims which the doctors, at my home and elsewhere, could do nothing for. But I had not read Science and Health a week before I was helped, and these false claims began to disappear. "Love was the liberator."

The Bible says: "Be ye holy, as I am holy." I tried to

live a good life, and I feel that God's hand was guiding me; for in many difficulties He provided the means of escape. The Bible was a sealed book to me until I learned to interpret it from the understanding gained in the study of Science and Health.

Two years ago I went through a class of instruction; was led up into the Mount, and felt that I would like to have remained in that pure atmosphere of thought, but I had to come down, and demonstrate my own way up, step by step. We must honestly and faithfully strive to work out our salvation. We may at times have crosses to bear, and hills to climb, but we need not fear, for God will sustain us. He has sustained and blessed me and my family.—*Mrs. E. H. R., Galt, Canada.*

Dear Journal:—For the benefit of those who, like myself perhaps, believe they have not the means to take the *Journal* for themselves, I will give a bit of my experience.

For some years after coming into Christian Science I did not take the *Journal*, and Scientist friends used to kindly lend me theirs to read. I wanted it very much, yet felt I had not the means to take it. I thought I could not afford to take it. Finally there came a time when I felt I must do so and pay for it for myself. Then the way seemed clearer; so I sent my subscription, and I cannot tell you the blessing I received when the first copy came. I wondered how I had gone so long without it as my own.

I am learning by experience we cannot get any good without sacrificing, and the demonstrations which to us seem the hardest to make are the ones which bring us the greatest blessings.

We who are striving to be Christian Scientists realize that Science and Health with Key to the Scriptures is the greatest blessing ever given to a world lost in the belief of Life, Substance, and Intelligence in matter; and the one who has given us this great and glorious revelation gave us also the Christian Science *Journal*. So should we not make every effort to avail ourselves of these great blessings?—*M. E. C., Boston, Mass.*

At a time when actively studying and working to acquire the material knowledge which would enable me to "heal the

sick," the spiritual interpretation of this great command was revealed to me.

The end of my senior year in a medical college found me a very brilliant example of what a medical course can and does sometimes accomplish for one; or in other words, a brilliant subject for Christian Science treatment.

The claim of nervous prostration was so excessive that I had been for eight weeks confined to the bed, absolutely powerless to make so much as a voluntary movement of the hand. To be sure I had rallied somewhat from this condition, but the case was none the less critical when I yielded to this seeming strange and new method of therapeutics.

The result was physical and mental regeneration, followed by an investigation and study of the great principle of Christianity as it is given to the world to-day, for the second time, and in its fulfilment, through the "little book," Science and Health with Key to the Scriptures, whose divine mission is the redemption of the world from sickness, sorrow, and death. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—*F. M. P., New York, N. Y.*

The following letter was recently written to Mr. Johnson, Clerk of the Mother Church:—

Crawford, Neb., February 20th, 1897.

Mr. Wm. B. Johnson:—I will tell you how I came to make application for membership in the Mother Church. Our child, two years old, had a claim of continually coughing, —most during the night. I treated the child for nearly one month without any permanent improvement. I could always before relieve the child with one or two treatments; but this time I could only relieve it for a few minutes, and the same thing would occur again. I wondered why the child was not healed. I thought I must be disobedient in some way; then the thought came: Why don't you make application for membership in the Mother Church, as you have been told many times for two years you should? This was the 30th day of January, I think, the same day I wrote to you. I sat down and wrote a letter for membership, and when it was finished, the child was healed of the cough. I thought to myself: "I will not treat the child any more and await

the result." The cough has never returned. This may be a lesson for others; if the *Journal* wishes to publish it, it can do so.

A. A. CARLSON.

The father of little Gertie sends us the following letter:—

Green Island, N. Y., Feb. 11, 1897.

My Darling Papa:—I know you will be pleased to get a few words from your little daughter Gertie, who in mortal belief, has had an awful claim of fever, but I thank God, who is All-in-all, that I am gaining the victory through Him and the blessed truth of Christian Science teaching, which is Life, Truth, and Love. Mamma talks about it so lovely all the time, and it helps me demonstrate over the evil. I said many times last night, "Go way from me, evil, and let the Lord come and dwell in me;" and God did come, and I felt much better. I am only a thin, pale-faced, little girl now, in belief, but some day God will restore my flesh and color as a reward for winning the battle, and being healed through divine power. Mamma brought home some ice cream to me from Troy yesterday, and tries so hard every way to tempt my appetite, but as yet I eat little, but it will all come out right and God shall be glorified. Perhaps later, papa, I will have some fun with comic valentines. Now I have got to say good-bye so I can take my letter down to the lower box. With kisses from all your little children,

Your affectionate daughter,

Gertie.

For twenty-eight years I was bound with the fetters of darkness, looking for help in every way but the right. My Bible says it is God that healeth all our diseases. I was looking to man, and no wonder that the fetters seemed real. Three years ago the crisis came, life hung on a thread. My husband brought in our old physician, who shook his head and looked very grave, and said if help came at all, it must come quickly, and that a surgical operation would have to be resorted to.

In my distress I exclaimed that I had had enough, and that I was ready to turn to the Great Physician. I then asked permission of my husband to send for a Christian Scientist. He did not think at that time one could be healed

without material means, but he said, "Why, certainly;" feeling that any opposition from him might prove fatal.

I sent for Miss E. In one week I was able to go to her home for treatment; in another week, I went with my husband to church, and from that time on, I have been an earnest seeker. God has rewarded me abundantly.

My heart overflows to God for the Mother, and for this Science, which leads into all righteousness.—*Mrs. O. W. Smith, Covington, Ky.*

I first became interested in Christian Science about two years ago, and soon afterward felt that some day I would give up smoking. This habit, according to sense testimony, was most strongly fixed upon me. I had smoked cigarettes for twenty-four years (and cigars as well), and had inhaled the smoke into my lungs in order to get the greatest possible sensation. Only a regular cigarette smoker can fully understand the constant desire for this self indulgence.

Finally realization came that I must "cast my net on the right side;" that having been slave all these years I must become master. After two or three days' struggle with this false sense of pleasure, the appetite was completely destroyed.

I am a business man, and this one demonstration has enabled me to master many conditions which previously seemed to be beyond control. I am most grateful for this proof of the practicality of Christian Science, and make this statement hoping it may help some one suffering from a similar dis-ease.—*F. R. B., Milwaukee, Wis.*

A number of years ago I lost my husband and son. Sorrow and the shock together caused insomnia. Through advice of those who knew no better, first one narcotic and then another was tried, until chloroform was resorted to, and the terrible habit established. As well as I now remember I continued this for two or three years, praying to God—a then unknown God—to help me and to release me from this awful bondage of sin.

About this time a sister living in Chicago went through a class in Christian Science, becoming an earnest, honest follower of Christ-Truth. I wrote her telling of this habit and asked if Christian Science could help me. She, of

course, replied in the affirmative. I wrote again for help and was healed in one treatment.—*Mrs. Martha Randolph, Cleveland, Ohio.*

The following extract from a letter received a week ago has given me fresh joy in knowing that Mind—God—is not in houses made with hands, but an ever-present consciousness of that Good which destroys evil. The writer says: "I want to thank you from my heart for the help I have received, and to acknowledge Truth as the great and only healer. I left school before noon on Friday, came home, went to bed, and stayed there till yesterday afternoon. I felt much better when I arose, and this evening the throat belief has gone entirely. I went to church this morning and sang my solo all right. All the rest of the numerous ills that go with a cold have vanished, so I am very jubilant that Truth did it, and not quinine."

Her first letter asking for help was received at four o'clock on Saturday afternoon.—*M., Buffalo, N. Y.*

I have a little nephew aged four years, who while playing with some grains of corn pushed a grain up his nose. When his parents noticed it the grain had swollen and so had his nose.

They tried to pick it out, but could not. As they lived some twenty miles in the country, it was three days from the time this occurred until they came with him to my house.

It was late in the evening when they came with him. I gave him a treatment that night, and the next morning the father of the child arose early and looked for the corn, and it had gone.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.)—*Mary E. Watson, Aspen, Colo.*

Dear Mother:—I have been reading Notes from the Field and have always wanted to tell a demonstration I have had.

I was in my yard with another little girl, and had something in my hand, and was squeezing it, and it began to hurt

my little finger. I let it drop, it was a wasp; it had stung me. At first I cried, but I thought, "If God is All-in-all and God is all good, and a wasp bite isn't good, it is nothing," and I said, "I will go and play," and I did, and soon I didn't know which little finger it was on. I am eight and one-half years old.—*Mary E. Cameron, Chicago, Ill.*

I have been a sufferer for twenty years; was treated by several physicians, finding only temporary relief. One claim being paralysis of the bowels, and pronounced incurable by the M. D.'s.

A neighbor advised me to employ a Christian Science healer, which I did. In less than an hour after the first treatment I was able to walk from one room to another, I ate a hearty supper, rested well that night, and improved rapidly in strength, as well as in the understanding of God as Life. To-day I can say I am stronger and healthier than I have been for twenty years.—*William W. Herbert, Lawrence, Kan.*

A few days ago, a little three or four year old son of one of Mrs. H.'s patients failed to join his playmates in the neighborhood games. This was so unusual that the little folks were quite disturbed, and one of them suggested that he must be sick.

With the utmost assurance one of the little fellows declared that could not be, for his mother has got *Christian Sense*, and he is never sick any more. "Out of the mouths of babes," etc.—*J. H., Toledo, Ohio.*

About six years ago I was healed of a disease which would be pronounced incurable by the physicians. My mother sent me to a Scientist, a friend in Iowa, to be treated. In less than two weeks I returned home healed, and entered school.

I had stopped going to school, believing I was not able to attend. My mother and husband were also healed in Christian Science.—*Mrs. Faith Dockstader, Mankato, Minn.*

EDITOR'S TABLE.

THOSE who are at all observant of the signs of the times are aware that there is a general and rapid drift away from the use of drugs and medicines as means of curing sickness. The origin of this tendency is not of as recent date as the non-observant might suppose. For more than a quarter of a century the search for other than the drugging methods of healing or benefiting health has been in active progress; but within the past few years it has taken such rapid head that it may not inaptly be termed a stampede. And not strangely perhaps, in view of the origin and history of *materia medica*, the medical profession itself has taken, and is now taking, an active part in the onward march. Many of the more learned and liberal of the profession are much in advance of the average layman. The latter class yet think the good old (or young) family physician more than a luxury,—an indispensable family adjunct. Not only so, but if that personage happen to be of the “old school,” his visits must be accompanied with the customary prescriptions of the craft, and the orthodox potions must be duly compounded by the apothecary, and conscientiously administered. It is an admitted fact in the profession that were it not for the demands of the patient, and their belief that they must have “something to take,” the prescriptions would be much less frequent.

If the trusted physician be a disciple of Hahnemann instead of Aesculapius, the sugar-coated pellets will take the place of the nauseating drugs of the old school, and be taken with the same religious care.

The leading characteristic of the latter is that they are more pleasant to the taste and “less dangerous” than the former. An “improved belief” surely, but strangely enough this “belief” improves in inverse ratio to the quantity of “medicine” accompanying the sugar coats. The less drug the more “virtuous” the potion. So much is this the fact that the very high attenuations which have migrated entirely away from even a suggestion of medicinal base, perform the best cures. This is an open secret in homœopathic circles, and has driven its disciples, as well as other thinking persons, to the conclusion that the “virtue” exists, not in the pellets,

but in the faith of the physician and the patient; and of late years it is leaking out that, after all, the "healing faith" is not so much in the little pills as in the particular personage who professionally administers them.

In view of this, and the further open secrets of the profession, such as bread pills, and other professional devices, it is not strange that a stampede should be setting in which prophesies hopefully of a final disenthralment from this particular phase of mortal bondage.

On page 56 of our text-book, "Science and Health with Key to the Scriptures," is set forth the opinions of several distinguished physicians, agreeing that drugs as curative agents are altogether unreliable, and descanting in anything but complimentary terms upon their use as such. These are of themselves enough to startle thought and shake confidence in the system; but we are constantly met with similar expressions from physicians of every school and sort.

From a recent issue of the *U. S. Health Reports* we make the following extract:—

"It cannot be denied that there exists a widespread dissatisfaction with what is called regular medical practice, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name. Multitudes of people express an utter want of confidence in physicians and their physic. How rarely do their nauseous medicines do good. How often do they make their patients really worse. How many would have lived had they never touched bolus, granule, or tincture, or powder. How many publicly declare that Dr. So-and-So killed their relative or child. Even the regular allopathic and homœopathic practitioners express an utter want of confidence in their remedies. Dr. A. H. Stephenson says: 'The older physicians grow, the more skeptical they become in the virtue of their own medicines.' And Dr. Bostwick, author of 'The History of Medicine,' adds: 'Every dose of medicine is a blind experiment.' We might fill a volume with a list of physicians who condemn the medical science as not only not beneficial, but absolutely injurious and killing in its effects. Is it any wonder, then, that the public demands a system of cure without these murderous drugs, when the physicians themselves condemn them as hurtful?"

The undeniable truth of this arraignment is sufficient to arrest attention and set the devotees of drugs seriously a-thinking.

The following opinions of physicians are worthy of serious consideration in this connection:—

Dr. Hall, of *Hall's Journal of Health*, says: "Medicine, even the mildest, is a poison, and effects a result in proportion to its poisonous qualities. It cures by setting up a disease greater than the original."

Professor Frederick R. Marvin says: "Men who are really sick die, and we cannot save them."

Professor E. R. Peaslee, M. D., says: "The administration of our powerful medicines is the most fruitful source of deranged digestion."

Dr. Wood, in his "Practice of Medicine," says: "We have not yet learned the essential nature of the healthy actions, and cannot, therefore, understand their derangements." The question is a pertinent one, "How can they successfully treat what they do not understand?"

Dr. F. L. Oswald, says: "Many sicknesses are caused by poisons foisted upon the system under the name of tonics, beverages, or remedial drugs; the only cure is to shun the poisons."

Dr. B. W. Richardson, a noted English physician, says: "The world, I must confess, would be happier if drugs were unknown."

Dr. Thomas N. Reynolds, professor of *Materia Medica* in the Detroit Medical College, says: "There is a most extraordinary misconception with regard to the true functions of medicines and medical men. It pervades the educated medical fraternity itself. It is a common thing to see the younger members of our profession attributing to medicines cures that they never produced. Even the older ones prescribe remedies that serve nothing more than to satisfy the mind of the patient that he is taking medicine, and also to satisfy the doctor that he is 'doing something' for the case. . . . This undue credit to the effect of drugs arises from habit. . . . With medical men the hope to hit upon the lucky remedy has, in all ages, led to the adoption of many absurd things, and to excessive dosing. Nothing but hard-learned experiences and frequent disappointments will ever convince the young doctor of the worthlessness of drugs. Doctors should be educators rather than physic-mongers."

The following editorial taken from a recent issue of the *New York Evening Post* is also interesting in this connection:—

"Bismarck's well-known physician, Dr. Schweninger, made

an address lately in Berlin on the practice of medicine, wherein it appears that the doctor must have learned something from his distinguished patient in the art of cynical epigram. His address was almost wholly given over to an ironical estimate of the healing art which would have delighted Molière himself. Recounting modern remedies and boasted advances in therapeutics, he said that they were indeed things to be proud of, since they were of just about the same value as those on which our fathers piqued themselves, and in half a century would appear as ridiculous to our descendants as phlebotomy and mercury do to us. On the serious question of diet, his grave advice was to eat what best suited you if you had a good stomach, and what least harmed you if you had a bad one. Summing up the whole matter, his counsel to frail humanity would be: 'Avoid as far as possible falling ill; but if you do, wait patiently till you are well again. Whatever you do, shun drugs and specialists.' This must have made Bismarck at Friedrichsruhe hold both his sides."

These are but a few of many expressions of opinions by medical men themselves. Many laymen are becoming awakened to the inefficiency of medicine, and are beginning, both publicly and privately, to express their opinions.

We might quote from many, but space forbids. We shall refer at present to only one. Elizabeth Stuart Phelps, in a recent number of *McClure's Magazine*, thus writes:—

"It has occurred to me that a mediator is needed between health and disease, as there was between heaven and earth, as there is between virtue and vice, and certain other separated quantities and qualities. The physician does not fill this function, nor can he. . . . The world has learned fast how to treat the other defective classes—the criminal, the insane, the shiftless, the pauper: in all these branches we are developing a race of experts. In the comprehension of the physically disabled or disordered, it is my conviction that we are behind the age. I do not mean by this to cast any petty or ungrateful fling upon the usefulness of physicians. As a class, I think them men and women of courage and of unselfishness far beyond the line at which most of us exhibit these qualities. But the scalpel will never perform the finer surgery, nor the prescription formulate the hidden therapeutics that I have in mind. The psychology of sickness and of health are at odds; and both the sick and the well suffer from the fact. I believe that great pathological reformations are be-

fore us, and that a mass of human misery, now beyond the reach of the kindest patience which handles it, will be alleviated."

She adds: "Avoid dependence upon narcotics as you would that circle in the 'Inferno' where the winds blow the lost spirit about forever, and toss him to and fro—returning on his course and driven back—forever. . . . Fly from drugs as you would from the Borgias, who cunningly selected the integrity of the brain on which to feed. . . . Scorn the use of anodynes as you hope for healing and value reason. This revelation is sealed with seven seals."

She further says: "Cease to trouble yourself whether you are understood, or sympathized with, by your friends or by your physician. Probably you never will be, because you never can be. . . . The expression of sympathy is the first luxury which the sick should learn to go without."

Mrs. Phelps' article does not clearly indicate her conception of the refuge from the woes of which she speaks, but it is evident she has joined the army of stampedeers away from drugs.

If the stampede be followed with other steps in the right direction, well; but if the more dangerous refuge which some are seeking be found, it were better had the old system, with all its shortcomings, been adhered to.

A dangerous and harmful practice of mental therapeutics is springing up which, if it be not checked, will lead the race into deeper labyrinths of suffering and despair than ever resulted from the use of drugs.

There is a form of mental poison vastly more direful in its effects than is possible to merely material remedies. That system of mental control which makes the patient, or subject, the abject slave of the physician or operator, taking away from him his every power of volition or self-protection, is so manifestly dangerous, that its use may well be considered by our law makers as fit matter of prohibitory legislation. All that Mrs. Phelps says in condemnation of narcotics may be repeated, with an hundred-fold emphasis, of this so-called healing. For many years, the Rev. Mary Baker Eddy has been warning against these false systems. Many have heeded her warning. Many have not. Daily are these latter awakening, and coming into the better understanding. Out from sufferings unspeakable have they come, and with rejoicing hearts are they arising and testifying of their salvation.

No matter what name it assume, any system of healing which bases its claim of power on the human will instead of the Divine Will, is false in premise, and incalculably mischievous in its consequences. Only such healing as comes from the complete subordination of the human to the Divine Mind, is Christian Science Healing, and no other system can justly claim the name. God is the only Healer; and only as this mighty fact is comprehended and practised, can Healing be done. This is so emphatically taught and repeated from beginning to end of Mrs. Eddy's writings, that it is impossible to mistake her meaning or teaching.

JOY.

WE look upon the beautiful flowers, fashioned to the minutest detail of perfect finish, breathe their sweet fragrance, observe their delicacy of tint and color, and they tell us a story of Joy, for we know that back of them is the infinite Love of which they are one of the expressions. We look upon the green grass with its freshness and beauty of color and form, upon the springing leaves and budding blossoms, upon the glory of landscape, of sky, and of cloud, and we read in them lessons of Joy and gladness, for we know that they are reflected, even to our mortal perception, out of the plenitude of divine Love.

We think of this earth of ours, with its eight thousand miles of diameter and twenty-five thousand miles of circumference, with its size and estimated weight of six thousand trillions of tons, and we know that it is held in space without material prop or support. What holds it?

We look away to the remotest planet brought within the range of the most powerful telescope yet devised, which tells of a distance, a size, a ponderosity, in comparison with which our little earth becomes almost infinitesimal, and we know that it too is held out in space without material prop or support. What holds it?

We look in fancy away into space, beyond the remotest star yet discovered, millions upon millions of miles beyond, and then we calculate in geometrical ratio until human methods fail us, and we know there are yet other planets, out-measuring and outweighing almost incalculably, no doubt, any yet discovered; and we know that these too are held in space by an unseen Power. What is this Power? Men call

it gravitation, but have they ever told us what gravitation is?

We know that the Power which holds them there is God, and we know that God is Love; hence Love is the supporting Power, Love the Pillar upon which they rest. And we know that these mighty worlds, as well as the tiniest flower, are expressions of Joy, because they reflect Love.

The *Congregationalist* in its issue of March 11th, 1897, publishes the Church Rule of our Mother Church. We are glad it has at last given its readers the benefit of the full rule, even though the spirit in which it is given is not the most gracious. Not willing to accept it in its plain import, the editor must needs give it, as it were, a parting twist. He gravely remarks that he supposes "it is hardly necessary to inform the editor of that (the Christian Science) *Journal*, that when a member takes a letter from one church to another his membership with the church he leaves is not *dissolved*. It is *transferred*, and the transference is not complete till the church to which the letter is addressed receives the member and notifies the church which gave the letter of the fact. . . . Thus the membership is *dissolved*, so that one who was formerly a member of a Congregational church is free to join a Christian Science or any other organization."

We are not disposed to split hairs with our editorial friend, and do not disagree with him that the method for which he contends answers every practical purpose, nevertheless we beg leave to differ with his rather fanciful distinction between the words *dissolved* and *transferred*. The sense in which the word dissolved is used in the rule is that of disconnection, —one of the legitimate uses of it. We suppose all will agree that when a person takes a letter from one church and is received into another and his name is removed from the roll of his former church, he is thereby disconnected from that church. We assure our friend, that while we have great respect for his opinion, we shall not, because of *this* criticism, advise a further change in the rule. We are quite satisfied with it as it stands.

We hear most encouraging reports of the work in London, England. There is a rapidly increasing interest and inquiry, as well as attendance at the services and meetings.

A most important and significant step has recently been taken in the purchase of a church edifice. A faithful and zealous student of our Leader's, who in a large sense has been pioneering the way over there, became the purchaser, for the benefit of the Society, of a Jewish Synagogue, situated in a convenient and eligible part of the great city, near the Marble Arch which constitutes the entrance to Hyde Park. It is sufficiently commodious to meet all demands, most likely for some time to come, and after being refitted and renovated, will be occupied by the Society there as a place of worship.

The brave little band of co-workers, together with their faithful and competent leaders, are to be congratulated on these evidences of growth and progress in the great metropolis.

We make the following extract from *The Semi-Weekly Staten Islander*.

Christian Science is the fulfilling of Christ's words in Matthew 10 : 7 and 8, Mark 16 : 17 to 20, John 14 : 12.

There are no secrets in Christian Science, and it is fully explained in the Christian Science text-book "Science and Health, with Key to the Scriptures," by the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science.

Christian Science has done a good work on Staten Island during the past year, and many have been healed who have failed, through many years of suffering, to get relief from any other source. Greater New York can show to-day hundreds of so-called incurables, physically and mentally healed, who are enjoying perfect health and happiness through Christian Science healing.

The second series of weekly experience meetings will be opened in Miss Bank's school house, on Henderson Avenue, between Bement and Davis Avenues, on Thursday evening next, December 3, at 8 P.M. At these meetings information concerning Christian Science will be freely given, and Christian Science reading matter given to those who desire it. All are cordially invited to attend.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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MAY, 1897.

No. 2.

QUESTION AND ANSWER.

"Is Mrs. Josephine Curtis Woodbury your friend?"

She tries to make the public believe that she is my friend, but I do not regard her thus. It was only on March 16, 1896—and after I had done all that the Rules and By-Laws of my church in Boston allow, for admitting her a second time into this church—that her scribe sent to me a most abusive letter which I now have, and which I was informed had been made public. Later came another letter from the same source, in which I was threatened with a lawsuit, in April, 1896, unless I did more for Mrs. Woodbury, and unless I did what that letter demanded.

I never tried to harm her, although her scribe alleges that I have. But I did earnestly try to benefit her, even as I would love my enemies.

MARY BAKER G. EDDY.

THE DIRECTOR'S ANSWER.

We, the Christian Science Board of Directors, in answer to the question, "Why was Mrs. Josephine Curtis Woodbury forever excommunicated from probationary membership in

Copyrighted, 1897, by National Christian Scientist Association.

The First Church of Christ, Scientist, in Boston, Mass.?" say:—

Mrs. Woodbury was so dealt with under the Rules and By-Laws of our Church, for reasons satisfactory to the Church authorities.

IRA O. KNAPP, JOSEPH ARMSTRONG,
WILLIAM B. JOHNSON, STEPHEN A. CHASE,
Christian Science Board of Directors.

GO.

V. J. C.

Go list to the voice that is calling to action,
Go sit at His feet, and humility feel,
Go drink at the fountain of Life everlasting,
Go carry the tidings, " 'Tis Christ that doth heal."

Go visit thy brother, his bondage enduring,
Go bear ye his burden and show him the way;
Go speak to him kindly and carry the message,
" 'Tis Christ that can heal thee if thou wilt obey."

Go tell to the traveller out on life's highway,
All foot-sore and weary, his "searching is vain;"
Go tell him to turn from vain searching and wandering,
That "Christ has appeared and is healing again."

Go stand at the gate of the Beautiful, waiting,
And give to the poor when for alms they appeal;
Not gold, but the light of His kingdom, stand, telling,
And give them the touch of the Christ that doth heal.

Go tell to the whole world this beautiful story,
Go stand in your purity—Christ manifest;
Go tell them to look, to reach forth, touch his garment,
To know of His healing, and knowing, find rest.

Be sober, be vigilant; because your adversary the devil,
as a roaring lion, walketh about, seeking whom he may
devour.—*Peter.*

A NOVEL BOOK.

It is not often that we are called upon to notice a book by an author of the tender age of six, but such is the number of years that have been counted by Myra Bradwell Helmer, who has written a tiny volume of "Short Stories" (Chicago Legal News Co.). The stories are very pretty, and they will very likely appeal to youthful readers more deeply than many attempts made to amuse them by older writers. They were "talked" by the little girl, and written down by her mother just as they came from her lips. They are not wanting in moral and scientific instruction, as the following extracts will show:—

"Ruby was a beauty—small blue eyes and yellow curls down to her waist. She was the pioucest lady among the fairies. Ruby's sister was named Tulip. She was not so pretty as Ruby, because her hair was brown and her eyes were black, but still she was pretty. Tulip was next to her sister in goodness. Ruby was never seen to frown, nor Tulip either. When Ruby was dressed in her wedding clothes she looked very sweet. Her eyes were glowing with blueness and were shining brightly.

"When the fairy doctor came, he said one had got scarlet fever, the other diphtheria, and the other typhoid fever. He told the fairy godmother all about microbes and germs, and told her to boil the water. The fairy godmother said she did not understand; if the germ had the fever, why didn't the fever, which killed little boys and girls, kill the germ? And if the germ didn't have the fever, how could it give the fever; how could a thing give a thing it didn't have? The fairy doctor said: 'Nobody knows but God.'"

The price of this little book is twenty-five cents, and the proceeds are to go to the orphans and the sick babies. It is already in the third edition.—*New York Evening Post*.

Have faith in God, think noble things of God; be sure that trust in the righteous God means the ultimate triumph of good over evil.—*Frederic W. Farrar*.

CHRISTIAN FORBEARANCE.

WILLIS F. GROSS.

“**A**ND now abideth faith, hope, charity, these three; but the greatest of these is charity.” Thus wrote the apostle after nearly a quarter of a century’s experience in teaching mortals the Truth, and exhorting them to “work out their own salvation with fear and trembling.” He saw clearly what was needed to enable mortals to “dwell together in unity,”—“bear one another’s burdens,”—and demonstrate the power of Truth to heal physically and morally. Were he among us to-day to behold the manifest lack of charity, he would doubtless give utterance to the same words.

Charity, in the fullest and broadest sense, is the one great need of the hour, which divine Love alone can supply. We must have faith [spiritual understanding] so that we may know the Truth and what is required of us, for “without faith it is impossible to please God.” Hope is necessary to inspire our efforts and encourage us to work earnestly while we wait patiently for our reward. But what shall we say of charity? Words fail us when we think how much it can do for us; how much we might do for others if Love reigned supreme in our hearts. When we read that remarkable chapter, the thirteenth of First Corinthians, we say, Yes, it is true, “the greatest of these is charity.” It does all the apostle says it will do. We need charity more than anything else.

But few are objects of charity in the sense that their material wants are to be supplied by others, yet who does not feel that, in many ways, charity on the part of others would prove a blessing he very much desires? Charity is divine Love made manifest in human thought, word, and deed. Charity ministers to the brother in need, and enriches the giver, because it is “more blessed to give than to receive.”

Many times our brother’s greatest need is to be left free to work out his problem according to the light he has. It is our duty to help in supplying this need and leave him free. In fact, so free, as far as we are concerned, that we

do not have an opinion as to whether he is right or wrong. Thus we keep the saying of the Master: "Judge not."

Who is there that does not feel his weakness, or does not realize that he often fails to do as well as he knows? We say, "The spirit is willing, but the flesh is weak." May not this be true of our brother also? We ask charity of others, can we ask in faith, expecting to receive, if we do not give? We pray "forgive us our debts, as we forgive our debtors." Do we want that prayer answered? "Forbearing one another in love" was the wise counsel of Paul, who, when he felt his own weakness, wrote to the Corinthians, "Would to God ye could bear with me a little in my folly." Who also declared, "The good that I would I do not: but the evil which I would not, that I do."

While Christian Science has brought us many rich blessings, yet it requires much of us. So much, in fact, that we sometimes almost doubt if we are able to meet all its demands at present. But if we are honest and earnest we feel we are doing the best we can. We hope to do better in the future, and we ask others to bear with us and wait patiently for us to do the work which we know needs to be done and that we are trying in our weakness to do. Seeing we are painfully conscious of our own infirmities, and at the same time ask so much of others, how necessary that we "do as we would be done by." How much discord and suffering might be saved if mortals kept the "golden rule." The spirit of Christian Science must always accompany the letter if we would attain the harmony of spiritual existence. As we gain the spirit we become more charitable—"forbearing one another in love."

One of the first lessons we learn in Christian Science is that we must not think and talk about sickness. If we come in contact with one suffering from a belief of sickness, we help him most by shutting it out of thought entirely, knowing that God is all. We have not learned to do as well with sin. Too often we yield to the temptation to talk of the errors of others. How easy it is to conclude that another is not doing just right. What an easy thing to accuse him of being "unscientific," or a "malpractitioner." If we would remember the words of the Master, "He that is without sin among you, let him first cast a stone," there would be less criticism and fault-finding.

But, says one, Error must be uncovered. True, we must see error as error, and keep it out of thought, not allowing

ourselves to be influenced by it. But this does not mean we are to personalize evil and think and talk about sinning mortal man. We can be as "wise as serpents," and still not proclaim the errors of others from the house-top. Sickness is error uncovered, and we try to make nothing of it. Likewise we must make nothing of sin. If we see sin in others, should we allow it to appear more real to us than a belief of sickness? Must we think and talk of it as something before we can know it is nothing? If we see it as nothing, why think and talk about mortal man's belief of sin, any more than his belief of sickness? Do we think and act as though we believe there is but one Mind, and this one "All-in-all," or do our words betray a belief in minds many, and the reality of evil? We do not, cannot, have the charity we need, unless we demonstrate what we know of Truth. We must have charity for the wilful wrong-doer as well as for the one who sins ignorantly, for charity demonstrates God's allness, and thus compels the wicked to "forsake his way, and the unrighteous man his thoughts."

It may be that we have felt bound by the opinions of others who placed their interpretations upon the Mother's writings and her instructions given us through the *Journal* from time to time. Perhaps we have been accused of disloyalty because we did not do according to their sense of right. If so we have felt keenly the injustice of it all when we were honestly trying to do what we believed was required of us. Let us take heed that we do not fall into the same error, thus causing others to suffer.

We desire to be left free to do our work in whatever way seems right to us. We claim this as our God-given right. True charity is unselfish and gives to others all it claims for itself. If the present limited understanding of Truth is not sufficient to enable all to work together in perfect harmony, it does not follow that there must be strife and contention among us. Truth's appearing finds us in different conditions of mortal thought, and we must begin our work right where we are. Since we are mentally different, and see things from different standpoints of experience, is it any wonder that we do not always see things just alike? We should not allow this difference of opinion to produce **strife** and contention. Neither should we be too quick to say that another is unscientific. Because we believe we are right it does not necessarily follow that one who thinks differently is wrong.

Even if the difference of opinion is so great that we feel compelled to separate, for the present at least, and go our respective ways, yet if we have that Christian forbearance which should accompany all our efforts, we shall speak from the heart, as did Abraham, and say, "Let there be no strife, I pray thee, between me and thee . . . for we be brethren." When these words indicate the earnest desire of every heart, the windows of heaven will be opened, and Christian Scientists will receive such an outpouring of the Holy Spirit as they have never experienced before. For this hour let all honest students of Science and Health, labor and wait, earnestly seeking to cast out of their own thought all that makes strife and contention possible.

"Ye are the salt of the earth." Salt preserves and purifies. Are we doing all we can to preserve harmony? How much discord might be saved if we would only remember these words of the Master. No matter what another has done—how wrong he may be in word or deed—"Ye are the salt of the earth." It is required of us to think, talk, and live the Truth. Only in this way can we do our work aright. Do we realize how great a responsibility rests upon us? If we have received a greater light, more is required of us. We must be more charitable—less apt to think and talk about the shortcomings of others. We must work harder to establish the reign of harmony here on earth.

It may be that we exact too much of others. Christian Science gives us a perfect model; we expect the lives of others to conform to it, and seem surprised if we see any deviation. Are we able to give the demonstration we require of them? If not, can we reasonably expect more of others than we ourselves are doing?

If you visit an art school you will find the pupils at work on their unfinished pictures. Their work is not done, and you do not expect to find it so. If it were they would not be there. The work of some is nearly completed, while that of others is just begun. No one has time to laugh at the mistakes of another, or in any way to criticise his work. His own unfinished picture requires all his time and attention. He must correct his own mistakes, perfect his own conceptions, and make his own picture a work of art worthy of notice.

Thus it should be with mortals in earth's schoolroom of experience. Their work is not finished. If it were, they would not be here. If they make mistakes because of a

lack of the understanding of Truth, or from any other cause, they are compelled to do their poor work over again. So let us bear with them as we would have them bear with us. If we are wiser than they, and can see their mistakes, let us be sure that our charity is in equal measure with our wisdom. If it is, we shall help them on, but if not, we make their work harder. "The letter killeth," unless we have the Spirit that giveth life. The mistakes and errors of others need not come into mind. "We then that are strong ought to bear the infirmities of the weak."

On the day of Pentecost the disciples "were all with one accord in one place." The mistakes of the past were left behind. Only a short time before they had gone back to their nets, but a night of fruitless toil taught them that was not the way. On this occasion there was no one to recall that unpleasant experience and blame others for it. There was no one to call Thomas an unbeliever because at one time he had doubted. No one said Peter was not worthy of a place among them because he denied with an oath that he ever knew the Master. They thought not of Judas, who had betrayed Jesus and then destroyed himself.

The lessons they had learned from these bitter experiences helped to bring them to this hour. But the lessons were learned and it was needless to recall mistakes and suffering. They were waiting to "be endued with power from on high." Because "charity thinketh no evil" they could come together "with one accord in one place." There was no strife, no envy, no spirit of criticism, no unrighteous judging, but with thoughts turned toward Truth and Love they waited. We all know the result of that human fitness to receive the divine blessing.

May we not learn a lesson in Christian forbearance from the apostles?—learn how we should bear with each other while we work and wait for harmony? Our interests are identical. We are all striving to attain the same end. Should we not forbear one another as brethren in Christ? We gain nothing by evil thinking, but our own burden becomes lighter, and we are enriched beyond measure, if we have true charity for others. "If thy brother repent, forgive him," said Jesus. But how often we fail to forgive when others have truly repented. We think and talk of errors that others have indulged in the past, when perhaps to-day they are as free from those evils as we are. Let us demonstrate our love for each other by forgetting the mis-

takes of the past and duly appreciating the progress each has made.

"Forbearing in love" has characterized the unselfish labors of our patient Mother in Israel. How earnestly she has sought to have us love each other, and refrain from judging, while we do our own work well, and learn from experience how to separate Truth from error. How patient she has been with us when we were slow to understand her words, and slower still, perhaps, to obey. This Christian forbearance has been Love's blessing upon us, ever saying, "Go thou and do likewise."

NOTE.

All the churches of our denomination are respectfully requested to have the First Reader, read the following, at the opening of the Bible Lesson on Sunday. This note should not be read in church.

MARY BAKER EDDY.

Friends:—The Bible, and the Christian Science text-book are our only preachers. We now will read scriptural texts, and their correlative passages from our denominational text-book,—these comprise our sermon.

The canonical writings, together with the word of our text-book, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future—constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and *authorized* by Christ.

The number of our Sunday lessons and the Scripture they contain in the lesson-text follow the International Series.

NOTICE.

The Readers of the Quarterly Lessons will please paste in the Quarterly over the old Explanatory Note, the above Note, and read it in lieu of the former Note.

By order,

BIBLE LESSON COMMITTEE.

PRAY ALWAYS.

DAVID B. OGDEN.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke 21 : 36.

THESE words of our Master were uttered at the conclusion of his memorable discourse to those in the Temple at Jerusalem, spoken almost at the close of his faithful ministry, but a few days prior to the crucifixion, and they seem to contain, as it were, the "conclusion of the whole matter."

At this time we find the Master plied with sinister questions by deceitful followers, and sharply catechized by those in authority, the chief priests, scribes, and elders, all of whom were anxiously seeking to entrap him by word or deed, that they might have excuse to "deliver him up;" but Jesus, through his divine understanding and wisdom, was enabled to discern the deceit and craftiness of their questionings, and put all to silence with the word of Truth. He then tells his hearers of the signs which shall manifest themselves during the "days to come," of the troublous times of the latter days, of the wars, famines, and pestilences, and of the final destruction awaiting that which to them was deemed the manifestation of substantiality itself, the gorgeous and massive Temple in which they were assembled, and likewise of the desolation which awaited even the city in which they dwelt.

He tells his disciples they shall be hated of men, delivered up and cast into prison, for his sake, but to take no anxious thought as to their deliverance, for wisdom would be given them in that hour, and not one hair of their heads be harmed. He warns all to take heed to themselves lest the pleasures, temptations, and cares of mortal existence so occupy their time and attention that they forget and heed not what he has foretold them, and thus let the destruction and tribulation come upon them unawares. Then follows the closing admonition to be ever watchful and "pray always," that they may "escape all these things," and thus "stand before the Son of man," that is, that each might eventually be possessed of the same mind which was in him, Christ Jesus.

By contemplative perusal of the text quoted, it will be observed that the Master was not giving simply a suggestive warning to the comparatively few listeners then gathered about him, the heeding of which was optional, but was addressing himself to all mankind for all time to come, and that these words are as emphatic in command as others he has given us, and let us remember that he has said, "If ye love me, keep my commandments."

But one will say, "It is not possible for me, in this day and age, to perfectly obey this injunction, 'pray always,' for in that case I could not properly attend to my business," or "I should have to totally neglect my household cares," or "my political duties and social obligations would have to be slighted," in fact, excuses innumerable are presented, as in the parable of the "Great Supper." On first thought, the excuses may *seem* to us justifiable, but let us consider. Would Jesus have commanded us to do something which he knew beforehand that we were unable to fulfil? Would the apostles continually have reiterated in their preaching the same thought, or would Saint Paul have admonished the Thessalonians to "pray without ceasing?"

Surely, one who relies at all upon the teachings of the sacred Scriptures, and on the words and works of our Master, must answer this question in the negative, and come to the conclusion that not only is it possible, but absolutely imperative, that this divine injunction be kept, if we expect to call ourselves Christians, followers of Christ Jesus. Arriving at this conclusion, that it is our duty to "pray *always*," another proposition presents itself,—that of its practicability. Certainly, we cannot be literally upon our knees at all hours of the day, nor can we keep up a continued audible supplication as we go about our work. No, this was not expected nor required by Jesus, and it is our limited and formal sense of what "prayer" means that suggests such impossibilities to us.

It is only as this false sense is corrected through the light of Christian Science, as revealed in "Science and Health with Key to the Scriptures" that we are enabled to properly interpret and make practical the commands of the Master. See *Science and Health*, page 309—28; 310—1; 317—10, and 221—31.

From the foregoing references, we learn that every honest desire to know the Truth, every good motive and act, every struggle for purer lives, every denial of the claims of matter

or evil, and every affirmation of the omnipotence, omnipresence, and omniscience of Good, are each and every one a prayer which the Father hears and answers, and as these conditions of thought occupy our minds, we find ourselves not neglecting "the work which our hands find to do," that which it is our duty to perform, but on the contrary, we are able to execute it more skilfully and to the glory of God. Thus are we truly in constant prayer.

Those of us who, as yet, seem called upon to fill places in the business or social world, have constantly the opportunity of proving for ourselves and others the efficacy of obedience to our text, whether at the desk, in the field, or at home, and illustrative of this fact, the following experience is given.

As a civil engineer, it became the writer's duty a year or two ago to make a survey in the western part of the state of Washington. To reach the point of survey, it was necessary to ride some thirty miles on one of the small steamers plying upon Upper Puget Sound. While *en route*, the subject of Christian Science came up in conversation with a fellow-passenger, who was at the time suffering with rheumatism, and upon hearing the spoken word, he turned at once to Truth and asked for aid.

My own sense of limitation, urged me to recommend my "afflicted" friend to some "regular practitioner," or to put him off with the promise to treat him absently when surrounding conditions were more harmonious, and less "material" work confronted me; but these suggestions were seen to be error and not yielded to, and my patient received his treatment while sitting upon a pile of freight, 'tween decks, with the crew at work about us the entire time.

Upon reaching my landing-place I bade my friend adieu, and he continued his journey up the Sound to his ranch in the woods, and though I have not met him since that time, I received word several months later from him that the "rheumatism" had vanished from that day, and Christian Science was given full credit for the work accomplished. When last heard from, he was, in turn, doing his work by turning others to the Light.

Thus it is that Truth works, and we never know when some thought, word, or deed of ours may prove a stepping-stone to waiting humanity, and it behooves us to continually "watch" and "pray always."

There never occurs a time when we are so completely

occupied with our so-called material work, but that we may follow the thoughts given us from our text-book, Science and Health, and in proportion as such thoughts become our constant companions, we find our very lives becoming constant prayers, and then shall we be "accounted worthy," as said the Master, "to escape," through demonstration, the distress and affliction of mortal mind, which he foresaw must manifest itself in these latter days, for those things which the world deems substantial and desirable,—wealth, position, and fame, are each day proven to be more unstable and fallible. S.&H. 2.

"Verily I say unto you, If ye have faith and doubt not . . . all things whatsoever ye shall ask in prayer, *believing*, ye shall receive."

FROM FAIRHAVEN, MASS.

The opening services at the new quarters of Church of Christ, Scientist, were held yesterday morning. The building was formerly occupied by the St. Luke's Hospital, and is numbered 109 Fourth Street, about midway between Russell and Madison Streets.

The building has been entirely renovated and remodelled, and neatly painted outside as well as in the interior. The long hall formerly extending through the building has been partitioned off, forming a commodious lobby. At the north of the lobby, two rooms have been converted into one, making an audience room. At the west end a platform has been constructed. This room is painted, papered, and carpeted in harmonizing colors, and a light, cheerful meeting room is obtained.

At the south side in front is the library, the papering and painting being of a greenish hue, making the room a perfect one for its purpose. The library contains books and magazines appertaining to Christian Science, and this room is open from 9 to 12, and 2 to 5 week days, for the public.

The congregation yesterday morning numbered about one hundred. Following the morning service, the Sunday School was held.—*New Bedford Mercury*.

WHAT MADE A BAPTIST MINISTER A CHRISTIAN SCIENTIST.

BY REV. GEORGE TOMKINS, D.D., C. S.

COMPLYING with the request of some that know my case, and in the hope of liberating "pot-bound" theologians particularly, it affords considerable pleasure to record what made me a Christian Scientist. I say "made me" advisedly, for it is not *I* that have taken hold of Christian Science, but *Christian Science* has taken hold of *me*! As when fishing in the beautiful river of my native Stratford-on-Avon, our English bream, by its splashing and squirming, would give unmistakable demonstrations that it was "hooked;" so the effect of the attempts to get Christian Science *up* to my theology continued to chemicalize me, until able to appropriate Cæsar's last words as my first words in Christian Science, viz.: "Thou hast conquered, Oh, Galilean!"

"Second-hand prejudice" was the beginning of my knowledge about Christian Science, through the repeated denunciations of a preacher who by some is regarded as the monopolist of a special "corner" on whatever sanctity exists in this "Hell-bound New York." By him, Christian Science was purposely (but erroneously) classed with theosophy, mind-cure, spiritualism, hypnotism, witchcraft, etc., as of "their father the devil," in order to bring out into bolder contrast an alliance of his own verbosity with whatever he could make use of from Science and Health, without acknowledging his indebtedness to the woman described in Rev. 12, "whom the world knows not" and "of whom the world is not worthy."

Attending a Christian Science testimonial service, my clerical criticism was disarmed by the resistless evidences of such "children of the devil" as testified of changed and Christly lives, permanent healing, unbounded love, and positive triumph over sin, sickness, and death! Bewilderment yielded to desire,—

If such the sweetness of the stream,
What must the fountain be?

As an honest investigator of the Truth, I determined to trace this stream to its source—regardless of cost of position or pleasure.

My attention was then called to the following, reproduced from the Baptist organ, the *Christian Inquirer*. "The well-known Baptist clergyman, Rev. Edwin T. Hiscox, D.D., of Brooklyn, has this to say upon the religious life and works of the Christian Scientists with whom he has come in contact:—

"Circumstances have made it convenient for me to examine their teaching with care, and I have also compared it with the lives of the few personally known to me. As a result of this examination I do not hesitate to say, that if they are fair specimens of the whole body, the modern church would be elevated to a much higher plane of Christian living than it now occupies, if it were to follow them.

"They say that the sick man is in a worse case than the sinner if God can forgive sin and will not heal sickness. They tell me that the same Master who commanded us to baptize, also commanded us to heal. I do not know how to answer them.

"The Christian Scientists whom I know expressly disavow any use of animal magnetism, hypnotism, spiritualism, and declare that the cure is wrought by God alone. They say that they do not 'provoke his will' (i.e. the patient's), and that the will has nothing to do with it.

"Now I am unable to believe all that they profess to believe, as you are unable, but I cannot say they have no religion, that they are not Christians, that they have only a system of stupid blundering, because I am profoundly convinced that the great need of all our Churches is more of the religion I have seen in the lives of the Christian Scientists whom I know.'"

These lines on "The Open Mind," helped me:—

Friend, though thy soul should burn thee, yet be still;
Thoughts were not meant for strife, nor tongues for swords.
He that sees clear is gentlest of his words,
And that's not truth that has the heart to kill.
The whole world's thought shall not one Truth fulfil
Dull in our age, and passionate in youth,
No mortal yet has found the Perfect Truth;
Nor shalt thou find it; therefore, friend, be still.
Watch and be still, nor hearken to the fool,—
The babbler of consistency and rule.
Wiseest is he who, never quite secure,
Changes his thoughts for better, day by day;
To-morrow some new light will shine, be sure,
And thou shalt see thy thought some other way.

An interview with the deservedly esteemed Principal of a New York Christian Science Institute, soon revealed that the several healings of the bed-ridden, consumptive, rheumatic, paralytic, lock-jaw, and raising of a dead child, in connection with my past ministry, instead of being spasmodic and infrequent, could, with the understanding of Divine Science, become a daily experience in a ministry of saving and healing, as, in fact, has been her constant experience for the past twelve years, and in like marvellous manner, that of her manly son since devoting his life to Christian Science. Instant healing has already proved the rule, with only two exceptions. One with a claim of consumption,—abandoned by physicians as without hope and incurable,—on my second visit declared she would never say she's sick again, but is confident she "will not die, but live and declare the works of the Lord." The other, thought to be "passing out" a week ago, sees that her claim to Bright's disease is a myth, and now is eating, and has walked across her room, and is daily benefited by absent treatment.

While seeking guidance, "We can do nothing against the Truth, but for the Truth;" and "If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God," led me to enter the last December classes here, notwithstanding that I was occupying a Baptist pulpit every Sunday, besides being in Evangelistic services every day. The God-thought in Christian Science appeared "as far as the heavens are above the earth" over the materializing teaching and tendencies of existing creeds! Henceforth my duty was clear,—*"Cut the shore lines!"* *"Burn the bridges!"*—even if, as the old Scotchwoman put it, it meant *"Only Christ and a crust!"*

Then, as if journeying with Jonah in the much-disputed "living creature" convoy—"through the depths of the sea," (through the region where the Bible tells us "God casts our sins")—chemicalizing a while "in the belly of hell"—("none but those who feel it, know!") until we saw that "Salvation is of the Lord!" Then, when God had led his servant to where He could most effectually use him, He gently placed him on *terra firma*, to "preach the preaching that I bid thee." Few seem privileged to travel so far below the surface (where Baptists particularly pride themselves on having been plunged!) Consequently, disputers—shallow thinkers—abound, disgruntled at "the sacrifices required," and fearing to launch out into the Infinite Ocean of Life, Truth, and Love.

Matt. 21 : 41, then struck me as very much at variance with my Calvinistic theology. I asked "How could God withdraw His kingdom, when once bestowed?" "To whom did He entrust His gifts of fruit-bearing?" "What led to such abortive results from such God-given privileges?" "Is the King of this Kingdom 'the same yesterday, to-day, and forever'?" "By whom are the fruits—healing the sick, casting out (d)evils, etc.—produced?" Who, but Christian Scientists, a nation or people evidently therein prophesied of by Jesus himself? Conscience is forever satisfied—on Bible grounds! the course for me is perfectly clear! I am, therefore, thankful for whatever has contributed to "*make me*" a Christian Scientist.

I would not change my blest estate
For all the world calls good and great.
Now, where sin-error has a hold,
I'll rout it with the Science of God.

CHRISTIAN SCIENTISTS MEET.

The Christian Scientists of this city and surrounding towns met in the Tootle Theatre on Sunday and Monday with a large attendance, it being the occasion of the quarterly communion service and meeting of the St. Joseph Students' Christian Science Association.

The stage being ornamented with flowers and ferns, presented a beautiful appearance, and the service was impressive throughout. At the meeting of the Association, after the reading of the minutes of last meeting and reports of officers, followed by reports from the field, all of which were of the most encouraging nature, showing the growth of the cause, a stirring address was given by the president.

The meeting closed with the presentation by the students to Mr. C. M. Howe, their teacher and president of the Association, of a beautiful clock of the latest and most elaborate design; also a fine leather-bound Holman Bible of the finest make, and from one student a costly solitaire diamond ring, as a token of their esteem and regard, which was responded to with brief and appropriate remarks, after which the meeting adjourned.—*St. Joseph Herald*.

The Church Manual with latest revisions and additions of rules and By-Laws, also a full list of members received to date, is now ready for distribution. For price see Publisher's Department.

TO THE CHILDREN, FROM THE CHILDREN.

N. M. D.

The following are the demonstrations of children of Berlin, Ontario:—

Dean, four years old, dropped his "candy buzzer" out of the car window. His face made up for a good hard cry. "Would they go back for it?" he said. "They couldn't and reach Toronto on time, dear," I said, and the next instant mentally declared: "Nothing has been lost, Love is ever-present." Instantly with the tears rolling down his face he said with the brightest of smiles and love-light in his eyes: "P'raps some little boy will find it." Truly we give when receiving, and receive when giving. Later a cinder in his eye caused him to cry out lustily for two seconds, and the eye was very red. I said: "Don't cry, but work." He stopped instantly, put his face in my lap, and there was quietness for a few moments. When he lifted his head my lap was wet with his tears and the sense of inflammation had gone. His face was calm and thoughtful for a while, then he looked up into my face and said, "I did work, Miss D——, and—bump—my eye was well." "What did you declare, Dean?" "I said, 'Love is everywhere, so error *can't* come round.'"

Carl, coming in from his play, declares, "I've got a pain in my stomach!" "What is mortal mind telling you is the reason of that?" I said. "Something I've eaten; but the truth is, it's the quarrel I had with Mira." He had uncovered the error, and this must have caused it to be destroyed also, for he went about his play looking very happy.

A Scientist told me the following about her child, who is four years old: The child, in running under the top rail of a fence, hit the top of his head and laid a portion of his scalp back. His older brother saw him put it back in place, put his handkerchief over it, and his cap over the handkerchief. Then he said to his brother: "I've got some pretty red hair, but you can't see it." At supper-time he sat

at table with his cap on, and would not let it be removed or talked about. That night he slept in his cap, and in the morning came to his mother waving his stained handkerchief in the air, and said, "Here's my communion." The mother said the realization which came to her consciousness was so great, she said, "I didn't know you knew about that word." "O, I knew about that this long time." The child-thought had communed with the one Power, for the wound was almost healed.

This same child had a heavy lumber wagon run over his head. His grandma, who was not a Christian Scientist, declared death at once, but his brother, a few years older, said, "No; he is alive!" with such realization that the grandma's fears were destroyed, and the brother, holding him in his arms, declared, "Life is all!" until he came to consciousness. He did not cry, but asked to have his bruised ear covered with a handkerchief. They then went into the house and told his mother. He said, "Grandma says, put some oil on my ear, but it isn't anything, and you needn't look at it." His mother told him he could go out and play until supper, and he did so; then later ate just as usual and slept quietly all night. The ear healed also in response to his and his mother's realization of the Truth as made clear to us in Science and Health.

Mira, a Scientist's child ten years old, at a children's party amidst the usual dream of excitement, self-importance, rivalry, and supper mesmerism, was heard to say to a school-mate who had expressed a fear that he would be ill, "God is *never* sick, Fred." "No, of course not!" "Well, you are his image and likeness, so you can't be sick either." "That is so, sure enough," said Fred; "but I never thought of it before." A few weeks later Fred said to some friend, "Of course I will be a Christian Scientist when I grow up, and I would now if papa and mamma were willing, and they would be if they knew about it."

Mira came to me one day and said, "Some words came to me yesterday and they have been helping me ever since, and I wonder if they won't fit to that hymn we learned to sing. These are the lines:—

With patience for my guide and comrade,
Love to guard me through the storm,
Thus will I press forward, onward,
Knowing error cannot harm.

And it did "fit" to the music of the lovely hymn in our Hymnal, "Theories which thousands cherish," No. 123.

Two little girls walking in the woods saw a cow coming in their direction. Elinor finds it necessary to her complete happiness, just about that time, to climb a tree, and Elsie to place a tree between herself and the direction in which the cow was coming. After a pause a voice from the tree-top is heard: "All God's animals are harmless and indestructible, Elsie." "Come down out of that tree, then." "I don't want to yet." These same little girls have long since overcome fear of "God's animals," the cows, and are amused and grateful when recalling the above.

A SCHOOLTEACHER'S EXPERIENCE.

L. A. C.

One year ago last July, at the close of our school year (I have been a teacher in the public schools of Omaha, Neb., for the past ten years), I felt friendless and alone. My home was all broken up. My husband had such a serious kidney and lung trouble, that he deemed it advisable to change climate if he was ever to recover his health at all. He took our oldest son with him and started for north-western Canada to try ranch life. I did not expect to see him again alive. My son gave up his studies in the high school to accompany his father.

I had been a great sufferer myself for about fifteen years with a disease five prominent physicians had pronounced incurable. I suffered intensely at times, and my physician without my knowledge left a remedy with the principal of the school, so that she could at least try to alleviate my suffering; but during 1895 I seemed to get so much worse, and to have those times of suffering so frequently, that I felt I could not teach longer unless I could be healed. This was my only way of making a living for myself and young son who remained with me. I had many other troubles, and all combined seemed to me more than I could bear. If it had not been for my family I would have been glad to die and thus, as I thought, be free. I felt that God was unjust to inflict so much upon me. Oh how glad I am to know that God (Good) had nothing to do with the error which seemed to enslave me!

During this dark time, I received a letter from my mother who was living in Oakland, Cal., near my sister, who is a Scientist. She urged me to come and make them all a visit. It was full of love, and seemed like one ray of light penetrating the darkness. I so longed to see my dear, patient mother, whom I had not seen for over six years. I felt that there was one place of peace and rest for me.

I knew my sister was a Scientist, and although I did not feel much prejudiced against Christian Science (not knowing anything about it), still had an idea that she did not love me any more because I was such a sufferer. What a mistaken idea! When I arrived at her home she welcomed me with open arms and a heart full of love. She and brother were both so kind that I unburdened my heart to them that night before I retired, and asked them to help me. They took up my case that night, and in the morning I arose "a new creature." Oh the wonderful freedom and joy I felt! I wanted to shout, "Glory to God in the Highest! Peace on earth, -Good Will to Men!" I was healed of most of my troubles while there. How good it seemed to be able to breathe freely and to run up and down stairs, take long walks and climb mountains without any effort. I never saw true Christianity lived and demonstrated as it was in that happy home, and also in that of my mother, who is a Scientist too, having been healed and taught by my sister and brother.

I had been an active member of the church for nearly thirty years. I joined the Presbyterian Church when I was fifteen, and had been a teacher in Sunday School ever since, but I found I had a mistaken idea of my Heavenly Father. The first fact that I was able to grasp strongly in Christian Science was that God is Love, and that man is His image and likeness. When my friends found that I was hungering and thirsting for Truth, they taught me, and helped me all they could.

I expected to be laughed to scorn by my associate teachers upon my return, but I had "set my face as a flint," and I sought out the Scientists the first Sabbath after my return and united with First Church of Christ, Scientist, here, the first opportunity, and have been much blessed in this church relation.

My friends and fellow-teachers, instead of turning against me, all rejoiced in my wonderful healing, and said I looked ten years younger. They were so much interested that they

at once began to inquire about Christian Science, and wished to investigate it. Several of them have been healed of long-standing diseases, some have joined the church, and five others have recently bought Science and Health, and are inquiring the way to be saved physically and spiritually. The Bible and that dear little book, Science and Health, constitute my daily spiritual food. I can always find just *what* I need, just *when* I need it, from these books. Christian Science is the inspiration of my home life too. It is needless to add that we are now a united, happy family. My husband is well and so are my boys. They never want anything but Christian Science treatment when any discord comes up. It is also a great assistance to me in my school work.

A LITTLE DAUGHTER HEALED.

Colegrove, California.

Dear Journal:—My little daughter when three years of age injured her left knee, and was a great sufferer at intervals with it, up to the age of seven years. At this time she became helpless.

The doctors then decided to put the limb into an iron brace, and that failing to benefit her, she was obliged to lie in bed for three months; at intervals, as she could endure it, they required a pail of sand to be attached to her foot as a weight, in order to straighten the limb, which had become much drawn; this was done preparatory to an operation upon the knee.

I had consulted nine physicians since the injury, some of the best in the east and on this coast; four came in for consultation at last, and pronounced it tuberculosis, and informed me it meant an operation, and nine chances out of ten the limb must be amputated above the knee. It was twice the size of the other above the knee, and below the knee was quite small and shrivelled, and was shorter than the other.

While waiting for the favorable condition (so-called by the surgeon) to perform the operation, I was obliged to go to Riverside, California, and took my child with me, she being somewhat improved. Immediately after my arrival there she became much worse, so that I could not move her or even touch her bed without causing her to cry out with pain.

My friends in Riverside were Christian Scientists, and immediately urged me to go to Mrs. D——, the Scientist there. I had no faith, and owing to my orthodox belief was very prejudiced. However, to please them, and willing to do anything for my only child, I called on Mrs. D——, leaving little Helen in the care of my Science friend, whose room adjoined mine.

Mrs. D—— asked no particulars concerning her patient, and when I inquired if she would like to know what the physicians and surgeons had said, replied, "I do not care to hear." All of this seemed *very strange* to me, and yet she gave me beautiful assurance that the Christ-healing as taught in Christian Science could restore my child.

After the silent treatment I returned home, and, greatly to my surprise, found Helen lying on the couch in my friend's room, where she had carried her, doing so without causing her any pain.

Suffice to say, that through this beautiful Truth my little daughter walked the distance of three blocks to take her third treatment and home again; she improved rapidly from that time on. The limb straightened, the knee became supple, and of normal size above as well as below the knee, and there is no difference whatever between the two limbs; she is a perfectly strong, healthy child, without even a limp when she walks to remind us of the sad story.

I write this that some poor mother's heart may be made to rejoice, as did mine, over the true Christ-healing which I *know* restored my child.

My heart goes forth in gratitude to my Christian Science friends in Riverside, to my healer there, and to our beloved Mrs. Eddy, who has lifted the veil which has so long hidden the Christ-cure from the suffering world.

I must repeat the words of the Apostle, "Whom having not seen I love;" and only as a mother can love that which she sees makes her child every whit whole.

Respectfully yours,
(Mrs.) Belle Grose.

Following is a letter from the little girl herself:

Colegrove, Los Angeles Co., Cal., January 9th, 1897.

Dear Mrs. D——:—As Mamma informed me you were in Riverside, I thought I would write and tell you how grateful I am to you and the Science for the complete cure of my knee. I feel that you have saved me from a life of misery, and from being a hopeless cripple.

I am twelve years old and nearly as tall as my Mamma. We live in the country, and five days out of every week I go to school, one mile to school and one mile home.

My dear friend, I shall never forget you as long as I live, nor cease being grateful to you.

Yours respectfully,
Helen H. Grose.

A WORD SPOKEN IN DUE SEASON.

M. A. R.

HAVING read in the October *Journal* our Mother's loving message to her students, and to us also, her students' students, that we should write more for the *Journal*, so that others might be benefited by our testimonies, I will try to obey.

About twenty-one years ago my health began to fail, and for eighteen years I suffered as only those can know who have experienced suffering. I had intervals of health between, but only of short duration. I tried everything that I thought would help me, one physician after another was consulted, until I had tried almost every school of medicine, but it was useless; it was only temporary relief, and no cure. One physician, after exhausting all other means, suggested an operation, and to my husband he said (I will quote his exact words), "Your wife has a menagerie of diseases."

At this stage I was led to try homœopathy and electricity, which was one step higher than anything I had tried before. My physician was a kind and sympathetic lady, who encouraged me very much, and told me I might regain my health; hope revived within me. After three months I was discharged, and thought I would soon be quite well, but I was taking medicine constantly. I kept on for two years, sometimes thinking I was better, sometimes worse, until I found that I was worse than ever. The physician told me to come back, and take another course of treatments, —everything over again.

At this point my eyes were opened to the fact that I had become a slave to drugs and their accompaniments. I thought there was no hope for me here on earth, and that I might as well give up the battle then as later. My family were so dear to me that for their sake I wished to regain

health and strength, and prayed, as only we can when we are in sore need.

Many times when, a child, I would ask my grandfather, who was a minister in the Mennonite church, "Why cannot we be healed now as when Jesus was here?" The answer was always the same, "My dear, the time is past," and I remember how I used to wish I had been born when Jesus was here, so I could touch "the hem of his garment," as I had to take medicine when quite young. But then I resolved to take no more medicine, as it was useless. When in this discouraged mood, I listened to Mr. Kimball of Chicago delivering his (by me never-to-forgotten) lecture, here in Bloomington. This was just what I wanted, and had been seeking for; my question was answered. I knew I had heard the Truth. I had read it in my Bible time and again. "What things soever ye desire, when ye pray, believe that ye receive them." What was the matter, then, with me? I had prayed and prayed, believed the gospel, was a member of the Mennonite church, yet when I was sick I had to take medicine; why was it? why was I not helped? Later on, I went to see a Scientist who treated me, and at the end of two weeks of absent treatment (I could scarcely believe it), I needed no more medicine, I was healed.

I bought Science and Health, and all other literature by the Rev. Mary Baker G. Eddy, and I thank God for sending us Christian Science. My Bible has a new meaning to me, since I know how to apply it to every need. I have studied in a class with one of Mrs. Eddy's faithful students, am a member of her Institute here in Bloomington, also a member of First Church of Christ, Scientist, of this city. I realize more and more the great blessing that has come to this age, and am thankful to know that we have the ever-present help in time of trouble, and that our prayers are answered if we come to him in Spirit and in Truth, realizing that

Christ, the Saviour, is here to-day,
In fact, he never was away;
For his promises are every one true,
They are for me, and they are for you.

NOTICE.

All per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass, should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

"AND YE SHALL FIND."

MARY TROXELL.

FROM childhood, for eighteen years, I was subject to severe chronic attacks of suffering in my head, recurring every week or two, which kept me in a darkened room days at a time, and made the slightest noise a torture. During that time, I was under the care of not less than fifteen of the best physicians, including some noted specialists, each assigning a different cause, and none able to give more than the merest temporary relief.

By the time I was grown, I was little more than a wreck. Then I began to wonder where God was. I looked out over the world of religious thought enough to see something of the conflict going on, and was greatly perplexed thereby. There could be but one God, one Christ, one Right, one true religion, for all mankind, but what and where were the proofs of Truth? I scarcely opened my Bible for two years, because I could not understand it, but during that time these words never left me: "Now unto Him that is able to do *exceeding abundantly* above all that we ask or think." (Eph. 3 : 20.) Either the Bible was true or it was not. The character of Jesus Christ was a great mystery. I stopped praying because I did not see any use in praying unanswered prayers; yet the promise was unequivocal: "*Ask and ye shall receive.*"

Then I heard of something called Christian Science; at four different times and in as many different ways it was presented, but I found nothing helpful. I asked for books on the subject and was told there were none. The idea of mental healing seemed very beautiful and not strange, for I had already recognized that to be helped physically I must also be helped mentally. Divine Intelligence was leading me; if there was really such a thing as a genuine Christian Science, I intended to find it. At last, when a long distance from my home, I learned that there was indeed a true Christian Science and a book about it, asked for the book, and shut myself away alone with Science and Health, for one week. Of the absolute conviction and revelation of its truth that came to me, I can never tell in words. I saw that

the teachings of that Book were identical with those of Jesus of Nazareth; that it proved the authenticity of Jesus' miracles by unveiling the Christ as Principle, just as available now as then; that the smallest demonstration proved to-day, as conclusively as nineteen hundred years ago, that Principle, and hence the possibility of its large demonstrations, just as the simplest melody of a child in its earliest lessons proves certain principles in music as absolutely, in its degree, as the rendition of the Fifth Symphony by a full orchestra. I never doubted that the author of the book had demonstrated just what she said she had.

The second thing Truth did for me was to destroy forever all faith in material remedies. Though having used morphine to allay pain, for two years, I never had the slightest desire to return to it, even when severely tested, knowing that the Book was my only saviour.

For three years after this, error did its worst: waves of sorrow and trouble rolled over me; financial difficulties involved me heavily; loneliness and friendlessness at length drove me to the Christ. I said, "I will seek the true interpretation of the Book." I "arose and went" to those who, as "stranger and foreigner," I had somehow learned to love and trust as able to give me what I sought, the true teaching of Christian Science.

Then began the faint gleams of Light to dawn in the chaos of thought; slowly but surely and steadily it has brightened until to-day, with a health and strength, physical and mental, I never even hoped for a few years ago, with a happiness and content I thought were lost beyond redemption, I know it is God through Christian Science who *has* done for me "exceeding abundantly," that Jesus Christ is "the same yesterday, to-day, and forever."

NOTICE.

Orders for One Dozen copies of "Science and Health with Key to the Scriptures," may include any of the bindings, at the same rate of discount.

The same rule will apply to orders for "Miscellaneous Writings." See Publisher's Department.

RADICAL RELIANCE ON TRUTH.

E. M. F.

HAVING been reared in a Baptist Sunday School and a member of Orthodox Churches for nearly thirty-five years, conservatism entered largely into my religious life. But when what was termed Christian Science first came to my notice, about nine years ago, I desired to look into it. Doing so I found it was not, as I feared, some harmful ism, but the Truth, of which I wished to know more. But those proclaiming it were of the class that did not recommend the reading of "Science and Health with Key to the Scriptures," although using it themselves. Some two years later, unexpectedly, a copy of the thirty-second edition came into my possession, which I read with mingled feelings of awe and incredulity.

Some of it I felt must have been written under Divine inspiration, while other portions, not understood, and being contrary to my theological beliefs, were like a bitter pill, which I could not swallow. After a time the book was laid aside and almost forgotten, until sixteen months ago, when, failing to get relief from pain with various medicines which I had taken almost daily for two years, I was one day thinking of God's power to heal, when Science and Health came to my mind with such force that I searched for and found it, and began reading, being thrilled with the thought that its author was inspired, and yet much of it I did not understand. Having heard of a practitioner of this city who was one of Mrs. Eddy's students, I went to him for treatment, and was in one week so helped that I felt I had a new lease of life.

I purchased a small copy of Science and Health, and carried it with me every day to read as I had opportunity, and have found it a treasure, throwing light upon the Scripture not before understood, also enabling me to demonstrate over some physical claims. But not until about three weeks ago did I realize of what value it was to me, or how surely I believed it to be given of God.

One evening my friend was reading aloud from the sixtieth page, and this sentence, "Only through radical reliance

on Truth can healing power be realized," lingered in my mind as she read on, and the question came: Have I a *radical* reliance? The next morning an old claim appeared, and with such severity that I was unable to leave my room. My friend read Science and Health to me, but being obliged to leave, laid the book upon the bureau; after which my belief of pain grew intense, and I thought if I only could get the book and read from it relief would come. With great effort I secured it, but it was a dark, rainy morning, and as I opened the book, to my dismay, I could not read a word; then came the thought: This book contains the Truth which heals the sick. Just then my friend came in, and seeing me with the book in hand, said "Shall I read to you?" I answered, "Yes;" and in less than three minutes after she began reading every vestige of the claim was gone, and also another one which had been troubling me for some time.

I went downstairs and accomplished, with greater ease than I had for weeks, the work needing to be done before I went to my office. Had any one told me of a like experience six months ago, I should have said that it was superstition; but to-day I am conscious that it was a "*radical* reliance on Truth," which caused me to "realize the healing power."

THE TIDINGS OF GOOD.

LIDA S. STONE.

Dear Journal:—Not long ago I was seated in a street car, and a young business man came in and sank down in the seat near me, saying to his companion: "So tired, so tired!" As these words broke in upon my thought, much pre-occupied with the Science work, I involuntarily said to myself: What does that mean?—tired! In answer to that question I remembered how, not many years ago, I too dreamed dreams of fatigue and weakness which to my sense then were anything but dreams, and how the blessed light of Christian Science had dispelled so many of those shadows, and my thought was welling over with gratitude for its gentle, spiritual touch. Think of it! health a spiritual fact, never to be touched by weariness, weakness, or pain! Oh, to learn to drink deeply of that well-spring! This morn-

ing, as the new year, 1897, dawns upon me, I feel as if I must express through the pages of the *Journal* our beloved Mother has given us, my gratitude for the light of Christian Science. It matters not whether my words are ever published,—the gratitude has been expressed. When Christian Science found me I was a poor starveling, but clinging to the Episcopal faith, firm, I supposed, in my teaching that it was "The Church," whose members are declared "once a member, always a member." I had worshipped the god of ceremony and ritual, believing I was worshipping the one God, until to separate from that church would have been sin to me.

Weary of earth, and laden with my sin,
I looked to heaven, and longed to enter in.

Then came the tidings of Good; and slowly, slowly renewed strength came, courage came, health came, or rather I came to them; then I studied. Then came a fearful struggle, lasting eight or nine months,—a struggle between myself, who saw somewhat the demands of the Science, and the creed and ceremonies upon which I had been starving so many years. I knew enough to hold on to this one thing: "God will show me, lead me, and when I am ready to separate from Episcopalianism I shall know it." The tender light of His countenance shed itself upon me, and I waited. One Sunday morning I entered the Sunday school and taught my class as usual, and then went to the church service. That day, under cover of a fine sermon, arrows were hurled at Christian Science. With a swift sword my heart was cut clean and free from the forms and doctrines I had imbibed so long, and in coming from the service I said to one with me: "I shall never enter this church again as a member of its faith." The next morning I wrote asking for dismissal, which I never received for the reason stated above. But henceforth I was to march in the ranks of those who were learning to "preach the Gospel, heal the sick," the "Church militant signalling home to the Church triumphant." (Pulpit and Press.)

May we all learn in this coming year as never before how to love God as our Mother would have us; and how to acknowledge, in silent working lives, our Teacher, Leader, and Way-shower.

VALUABLE CHRISTMAS GIFTS.

Dear Journal:—A few weeks before Christmas it was suggested that an offering of love and gratitude be made to the dear Mother, from First Church of Christ, Scientist, Albany, N. Y., which would be sure to please and be accepted by her.

A general invitation to join in the "Christmas present to Mrs. Eddy" was given, and the instant outpourings in response proved the delight with which the opportunity was received. Every man, woman, and child came with their gifts, and the tender words and loving wishes that were expressed as each brought in their mite, were most touching, and proved how sincere was the love to our Mother, when at that particular time or season it meant denying the usual claims of Christmas at home.

We had hoped to place a few books in public places, but the result far exceeded our expectations, for we were enabled to place the following: Science and Health, with all the author's published works to date, and the *Journal* for a year, also the *Granite Monthly*, in the New York State Library, in the Young Men's Association Library, and in the Albany Penitentiary. Science and Health, and the *Journal* for a year have also been placed in the Albany Jail, in the Boston and Albany R. R. Men's Association Library (in East Albany), in the South End Library, and in the R. R. Branch of the Y. M. C. A. Library (West Albany). All of these places received the literature with great kindness, and expressed a willingness to receive future additions. The children were most delighted with the work, and now are trying soon to be able to add "Miscellaneous Writings" to each list.

There are indications of a great change in public opinion in regard to the books, and we know the Mother's loving heart will rejoice to know and feel the reflection of Love, *within* and *without*. We have waited thus long before sending this glad word, until all committees might pass upon and accept the books. Not one offer was refused.—*A. L. V., Albany, N. Y.*

HYGIENE.

I cannot eat but little meat,
By microbes it is spoiled;
And sure I think I cannot drink,
Save water that is boiled;
And I'll endure low temperature,
Since by the doctors told
That to live long and keep us strong
'Tis better to be cold.

So let bacteria scourge and scare,
With ailments manifold,
To do us good we'll eat no food,
And keep our bodies cold.

I love no roast except dry toast,
And that at stated terms;
And little bread I eat, in dread
Of pathogenic germs;
Of milk no whit I take, lest it
Zymotic ills enfold,
And fevers breed; yet most I heed
To keep my body cold.

A keen east wind I never mind,
And fifty Fahrenheit
Is the degree that best suits me,
By day and eke by night;
Thus wise I strive to keep alive,
And haply to grow old,
With beef uncarved, athirst and starved,
And perished with the cold.

So let bacteria scourge and scare,
With ailments manifold,
To do us good we'll eat no food,
And keep our bodies cold.

—*St. James's Gazette.*

LETTERS TO MRS. EDDY.

FROM the many letters received relative to the New Book and expressive of gratitude therefor, we make the following extracts:—

“Miscellaneous Writings” is received and greatly enjoyed. It is a feast of good things,—of wine well refined. It brings to light many wonderful words. Its impersonal teaching will inspire and greatly aid all who are earnestly seeking the true bread. It cements and more firmly establishes the inspired leadership of our dear Mother in Israel. It prepares us for the work of demonstration, giving us clearer perception of many points not heretofore fully understood. Clothed with such an armor, the Bible, and “Science and Health with Key to the Scriptures,” and the many other precious works of our Leader, gifts of our Heavenly Father, bestowed on us all to partake of and enjoy, Truth’s vineyard is indeed white for the harvest.

Our work in Montevideo has been in many ways very encouraging. There are now about eighteen adherents. Many are now looking into Christian Science. Science and Health, and the *Journal* are in the Public Library, and being read more than formerly.—*J. A. Case, Montevideo, Minn.*

The joy and gratitude that swept over me on reading the notice of the Impersonal Teacher, was only mocked by any words I might try to use. The impulse was to write to our Mother and stammer my gratitude. If the happy faces and hearts overflowing with love and gratitude, and those less demonstrative expressions of heartfelt joy in quiet tears, that I know, could have been heard and seen, they would, I feel, have given the Mother-heart much cheer.

Earnest, honest hearts, holding firmly to the understanding that God is the only Teacher,—the giver of every good and perfect gift,—were harassed often with the apparently tyrannical thought: “You cannot succeed without a teacher. You may think you can get along without a teacher, but it is error;” these statements, accompanied with the thought prompting them, caused many a struggle for a sense of freedom.—*Lulu A. Miller, Cedar Rapids, Iowa.*

"Miscellaneous Writings" is the need of the hour, and a "means to an end." If the means is so beautiful, "Eye hath not seen, nor ear heard" the good that shall follow it. The beginning of the end—that makes it possible to declare a cessation of personal teaching. Preaching, Teaching, Healing,—to those looking to personality, one woe is past, and, behold, there come two woes more: hereafter there can be no more "Thy students and my students;" hiving together of this one's students or that one's, unintended misrepresentations of students of different teachers, each unconsciously trying to make his out the clearest and best,—this led often to hard feeling.

Trying not to interfere with your work, we wait and watch for the further demonstrations of wisdom and power that God, Good, will send us through you.—*C. J. Ranney, Cleveland, O.*

I have the New Book. What a comfort it is! How many who have been trying hard to get your earlier writings can now have them all nicely bound together as selected by the only one who knows just what they need the most, and at a price that all can afford. Perhaps you can imagine my surprise and happiness when I read the article on page 417 to learn that my humble effort in support of Science and Health had been given so honored a place. Will you kindly accept my sincere thanks, not only for this honor, but for all that Christian Science, through Science and Health, has done for me and the sufferers, both mentally and physically, who have been relieved through what I have learned in Christian Science.—*H. H. Bush, West New Brighton, N. Y.*

The financial question was being discussed in our home one day last summer, when I suddenly made this remark: "I am going to be very rich next year." The family looked at me in surprise, and I myself was somewhat astonished. I have had to stand by my words many times since in the face of seemingly contrary testimony. We have to work diligently to gain a prize. So I commenced studying my Bible and Science and Health, more earnestly than ever. Three days ago your New Book came,—most precious gift! I have found my gold mine, through the understanding that "God's ideas are my daily supply." My three books have made me very rich. The Bible as Life, Science and Health as Truth, the New Book as Love,—three in one.—*Abbie H. Kidd, Cincinnati, O.*

Thursday last the New Book came, and could you have seen the happy, joyous faces on the reception of it, you would have been at least partially repaid for your great labor for those you love.

I can hardly express my thought as I eagerly turned over each page, anxious to possess what was before me all at once. As another has expressed it, we could hardly have expected to possess for our very own all these thoughts; but we do. And not only should our gratitude be expressed in words, but in deeds, following to the best of our ability what you so plainly bring out as the Principle of Life, Truth, and Love.—*Mary C. Kudy, St. Joseph, Mo.*

I have a word to say about the New Book. Received the *Journal* on Sunday, stating price. Monday I ordered it from my teacher in Kansas City to save time. After glancing through it and reading the Preface, I skipped to "Questions and Answers" and began reading. I read it aloud nearly all day. I experienced no inconvenience from this reading, and when night came felt more refreshed than usual. Mrs. Eddy speaks in the Preface of this being a "canny crumb." My heart overflows with gratitude for this "crumb," for it is large enough to feed all the multitude and have "fragments" left over.—*M. E. B., Harper, Kansas.*

With the valuable aid of "Miscellaneous Writings,"—Love's latest gift to mankind, the Bible, and "Science and Health with Key to the Scriptures," the sole Pastor and Impersonal Teacher, the need of every laborer in the Master's vineyard is supplied. Now the dear ones who were not able to enter your Metaphysical College, or have not been taught the Principle and rules of Christian Science Mind-healing by your loyal students, can come in and sit with you at the Master's table, and be fed,—not with a stone, but with the true bread of Life, Truth, and Love.—*Abbie Gardner Sharp, Okoboji Lakes, Iowa.*

Blessed are we, thy children, in receiving from you this gift of "Miscellaneous Writings,"—your experience and victories while passing over the floods of mortal beliefs. May the lessons herein taught, of God's power to lift us above the waves, be manifest in our lives until all are persuaded of the power of our Master's words to his disciples:

"If ye love me, keep my commandments."—*Amanda D. Belcher, St. Louis, Mo.*

Your notice in the March *Journal* of "Miscellaneous Writings," is so thankfully received, that I can scarcely express my gratitude. You are making it so plain and easy for us, that I can see at once another strong characteristic of Motherhood, namely, self-sacrifice for the sake of all.—*Charlotte A. Chapple, Cincinnati, Ohio.*

I have read beyond the Preface just eleven pages in "Miscellaneous Writings," and now stop long enough to remark, that I value them at eleven dollars. At this rate the book will be worth to me \$471. A great investment even to a Californian!—*A. A. Sulzer, Riverside, Cal.*

Dear Mother and Teacher:—I received this morning a copy of our beautiful Communion Hymn which you so kindly sent me, and I hasten to thank you for the loving thought which prompted the sending. How truly you have said that each one of your students (even the humblest and least worthy) has a loving place in your remembrance. I must take this opportunity of adding my heartfelt expressions of gratitude to those of other loyal students for the "Miscellaneous Writings," a copy of which I received a few days ago. I am sure that this book fills a want felt by every faithful student, to possess every word that you have ever given to the world. What a mine of wealth is now given to us—each page a storehouse of wisdom—each sentence a gem of thought to increase our mental treasures of the words of Truth and Life, wherewith you have enriched the poverty of humanity. I pray that this rich seed, sown with toil, self-sacrifice, and sorrowful experience, may bring forth an abundant harvest in the lives and labors of your students and followers, and so rejoice the heart of the sower with the ingathered sheaves of nations won to the Truth.

Your loving student,

Marguerite Sym.

Words are inadequate to express the love and thanksgiving for this last gift, the "Miscellaneous Writings."

The disappointment (that at times has been keen) at not having had your class instructions, vanished, when I looked over the "Questions and Answers." I felt this supplied

the need. How blessed the privilege of obedience, in following the way through Love as you have so clearly given in the article, "Love Your Enemy."

Could the world apprehend in a small degree the impersonal sense of Love that governs the students in their relationship to the Mother, it would be nearing the Kingdom that is. The dominant note all through your book is, "Peace on earth and good will to men."

This expression of gratitude is but a drop in the great and boundless outpouring that daily flows out towards you from those benefited by your example and writings.

May it cheer and comfort you with the knowledge that one more is emerging from the mists of sense, and endeavoring to replenish the earth.—*Gertrude Seymour Rose, Chicago, Ill.*

I wish to express my deep gratitude for the gift of "Miscellaneous Writings." My poor words cannot do justice to its merits, or the incalculable good it must bring to every earnest student of Christian Science. It pours a flood of light on the ways and methods of sin in ourselves and others, and the handling of it, and seems to be a key to the unfolding of the deeper meaning of Science and Health. No Christian Scientist should be without it.

It is another of the many proofs that our beloved Leader is ready and willing to give of her choicest treasures of thought to "whomsoever will." All we need to do is to earnestly assimilate and digest its practical teachings, and prove to suffering, sinful humanity the incalculable worth of the religion we profess.—*Barbara M. Prince, Bloomington, Ill.*

Please accept my heartfelt thanks for the New Book. It is the one I have so long wished for. I know all of your students and their students must feel thankful for it.—*Mary A. Ziller, Austin, Texas.*

When you opened your doors to the students of students a joyful cry was heard over the land. We gained strength and courage, an unconscious burden was lifted.

Again we rejoice in being remembered so lovingly and tenderly in the dedication of your book, "Miscellaneous Writings."

I became a student of Christian Science after years of

wandering in the jungle of—that which was not. Then was led by Principle into the true path.

The way out was blazed by rebukes, each one lighting the way to the next. Grand lessons have they taught me.

I rejoice to find them in this new, beautiful guide to the true living, which we may make our own.—*M. E. R., Pawtucket, R. I.*

Mr. Calvin Frye, My Dear Brother,
Greeting:—

If you think it would give Mother one grain of comfort, will you kindly tell her, that the debt has been paid on our Church.

Without a word from the pulpit, shoulder to shoulder we worked, and more came into the treasury than was needed. With many a moistened eye and softened voice, we sang the doxology, knowing it was Mother's loving, impersonal care for us while in the deep waters that had made this possible, and kept us one band. Our dear little Church is crowded, and will soon have to enlarge its borders, spread out its wings to cover the hungry ones coming.

Love's smile is resting upon Denver's faithful ones. No earth words can express my joy over the advent of the "Impersonal Teacher."

Questions on healing that even in dreams I longed to ask Mother—all answered. Feeling God-called to teach, my students number seventy. Oh, to be *faithful* to them! If you knew how full of joy I am over all these blessings—the debt, the Teacher, the Book—you would forgive me for taking this much of your precious time.

With love in Christ,

Frances Mann.

Denver, Col.

I wish to thank our dear Leader for the New Book she has given us, "Miscellaneous Writings." It has already proved a wonderful help to me, for through her "Questions and Answers," the fear and doubt I have felt on certain subjects have been banished, and in their place have come such peace, comfort, and happiness!

I have prayed daily for more wisdom and understanding, and I feel that it has come to me through the new book. I have all of our Leader's works, but, with the exception of "Science and Health with Key to the Scriptures," "Mis-

cellaneous Writings" seems the most precious to me, for it contains so many of her letters written during the past thirteen years.

It will indeed prove "A graphic guide-book" (*Miscellaneous Writings*) to our future progress in Science.—*N. C. B., Peoria, Ill.*

I have ventured to write to thank you for your last book, "*Miscellaneous Writings.*" I have been, of late, searching in the oldest *Journals* I could obtain, for any words from your pen, and must confess to copying a few that gave such light, comfort, hope, and instruction to the burdened heart. Blessed words of love! Wonderful words that none but a mother could indite! Yet I half feared I was breaking the rule, "not to copy," though hiding the precious truths in my private library for my own "meat and drink." When lo! here come *all* these precious words of Life in one volume, that I may "read well and understand," and that is even dedicated to me,—under conditions. Who but the Mother can anticipate the child's need? How can I show my gratitude? These words of the Master come to me, "If ye love me, keep my commandments."—*Emma S. Murphy, Bloomington, Ill.*

How poor and weak are words to express thoughts! How can we thank you for the New Book you have given us? Only by doing God's work.

I have been striving to get all of your writings, and the prize has been given to me. Truly God knows our need before we ask Him.

On every page we see the "One and only," "God and His reflection (man)."—*Alice A. Shehan, Rock Island, Ill.*

New York, April 8, 1897.

Dear Mother:—Although a little in advance of time, I feel loath to withhold my Easter greeting. It comes spontaneously from the heart,—a message of love that I would not control.

As I sit here, only thoughts of thankfulness and joy course through my mind,—thankfulness to you, dear Mother, for your moments, yea, years, of toil, deprivation, and self-sacrifice in giving to us, your humble followers, the revelation of Truth in its practical and scientific workings. Above all do I thank you that, by your inspired and glorified example

in your progressive demonstration of Wisdom and Love, you are convincing those who would see aright the infinite relation of man as the spiritual idea to his infinite Principle, God, and their peaceful and blessed oneness,—thankful that under the eternal and unfailing law of Harmony, the cutting cords of pride, self-will, and worldly ambition in my own nature have been severed, setting at liberty one who now would meekly bow to but One God, recognize but one Mind, love his neighbor as himself, and never “entertain a false estimate of whom God has appointed to voice this idea.”

Every day do I see more of the possibilities, breadth, scope, and grandeur of my chosen work, which recalls to thought in this connection my first conception of the significance of Easter Day taken from our fifth Church tenet: “We acknowledge . . . the resurrection of human faith and understanding to seize the great possibilities and living energies of divine Life.” If the business men in this broad land should rend this false veil of materialism but for an instant, they would see these grand and infinite possibilities, and the scales of false pride, self-deceit, and mistaken motives would fall from their eyes as they did one year ago from mine. And just as surely would they then make the self-same acknowledgment,—that human faith can and must be resurrected, and that divine possibilities can and must be seized to usher in just those conditions for which they have been so blindly and ignorantly laboring, viz.: health, happiness, and harmony. But we must have patience and know that “all things work together for good to them that love God.”

Well do I remember the many years in which the battle raged in my own consciousness,—sordid ambition, pride, and selfishness, *versus* Truth, Wisdom, and Love, the latter persistently trying to produce, but never succeeding, fruits of meekness, joy, peace, and happiness.

Well do I recollect how the warfare grew hotter even unto the end, how error did its best to force conclusions, and with its seeming advantage come off victor, how even on the day prior to that day on which an irresistible impulse caused me to take down my new Science and Health; and for the first time read it with a sincere and determined desire to *understand*,—I was seriously contemplating acceding peremptorily to error’s demands and laying definite plans along the tempter’s lines.

But the voice of the destroyer was soon to be emphatically

silenced. The boy David had been quietly developing unknown strength and power, so he bravely went forth on the coming day to meet Goliath, and the battle was short and decisive. The forces of Good prevailed and brought forth that impulse which, I now well see, could only conclude in one result,—the utter routing of the enemy, the falling of the scales, and the revelation of a new world,—a new consciousness of being,—new resolves, new motives, aims, and affections, and with all a sense of brightness, peace, and satisfaction never before experienced nor dreamed of.

Dear Mother, is not this to be the experience, in a greater or less degree, of all? and what an advantage the younger generation have!

Blessed was the day when I “cast my net on the right side” and became a “fisher of men.” Well do I realize the necessity of coming out from the world and being separate, but did not the carnal mind kick at this thought a few years ago.

Your last highly esteemed letter which I received several months ago, is now resting in the sacred precincts of my portfolio, and I frequently read and re-read it, each time with increased understanding and profit. Each of the precious epistles you have sent me seem to mark a mile-stone in my progress toward Harmony, and each have done more by their tenderness, loving-kindness, and marks of interest to enhance this progress and stimulate courage than all other influences. Your appellation of endearment, dear Mother, used in your last letter, is a mark of trust and confidence which fills me with hope and delight. Humbly, though courageously, will thy “beloved disciple” ever guard thy name, and strive to follow in thy footprints. Of the “pestilence that walketh in darkness, and the destruction that wasteth at noonday he shall not be afraid; neither of the terror by night nor the arrow that flieth by day.” Because he “hath made the Lord which is my refuge, even the most High, his habitation . . . with long life will I satisfy him, and shew him my salvation.” With sincere Love and trust from

Your “loving disciple,”

John Carroll Lathrop.

April 7, 1897.

REV. MARY BAKER EDDY.

Dear Mother:—I haven't had a chance to read, much less study, your glorious new book, “Miscellaneous Writings,” for

the reason there has been such a demand for it here, and the orders have been filled so slowly, that every book of each order was engaged long before the books arrived, so we have waited, as we felt that those who had never read all of the articles as they appeared in the *Journal* needed them most. We are now waiting for the fourth order, and a copy of Levant binding for our own use. As I glanced through the Book one day, I was struck with the marvellous way in which this Book was still meeting the needs of the old as well as the new workers in His Vineyard, and it gave me fresh evidence of the *inspiration* of all your writings. Like the parables of Jesus, they speak to the sage as well as the child, and will instruct alike all generations till the end of time.

Last night this thought came to me with great and overwhelming force. On the question of teaching, — which I am more than pleased to have discontinued, — I thought: Yes; I paid Mrs. Eddy \$600 for twenty-four class lessons, and I never felt that I gave half enough for what I received. But what has she done for *me* in a pecuniary way? Why this, she has allowed *me* such a discount on *her* written works and labors for the cause, as to enable me to make up all and more than I paid her for class instructions. I cannot tell you how this realization humbled me; such generosity, such unselfishness, and so long unrecognized! Words can never express what *that* one revelation opened up to me. What an example! What a lesson for teachers! As we are not writers we cannot do likewise, but the example is there just the same to follow as we can. We need no inducement, other than the bliss of spreading the Truth through your writings, to sell all of your books we possibly can. Why should we as students have a discount on your writings when we have already received so much spiritually? I felt I must express to you my heartfelt gratitude for all your generosity in deed and word.

Ever faithfully your student,

Ellen Brown Linscott.

312 W. 90th St. New York.

REV. MRS. MARY B. G. EDDY.

My Dear Madam:—I beg to acknowledge the receipt of your latest volume, "Miscellaneous Writings," and to express my thanks for your remembrance of me. I find much that fills me with admiration, and delights my soul. I have always been an attentive listener to your words, and find much food for reflection, besides help and comfort.

I beg to send you my loving thought, with all good wishes. I am,

Very sincerely,
James T. White.

THE TRUE HEART.

Time creates no ravage,—works no change in the true heart, save to enlarge its borders.

In every noble human heart there will be an “aching void,” until its earthly limits are broadened into divine boundlessness, and all the world, high and low, rich and poor, sick and sinful enter therein; then is the full glory of manhood revealed.

Thus only is “love the greatest thing in the world” when it reaches its zenith of magnitude and blesses the greatest number.

Still loyal to its early loves and friendships, throwing over them a sweet and hallowed mantle, the great and noble heart o’er-steps the boundaries of past and present,—projecting its benign sunshine into the limitless and eternal future.
—*William Bradford Dickson.*

CHRISTIAN SCIENTISTS.

It is not generally known, but it is a fact that there is a religious body in Pottsville, called the Christian Scientists. They have been meeting at the home of one of their number on West Norwegian Street, but now their numbers are so strong that they have leased the store-room in the Whitney building at the corner of Centre and Union Streets. The room is being papered and painted by Lord & Sterner, and is being made attractive. A low platform occupies one end of the room. The Christian Scientists believe in faith cure, and have gathered converts from many of the churches of town.—*Miners’ Journal, Pottsville, Pa.*

Suffice it now,—In time to be
Shall holier altars rise to Thee,—
Thy Church our broad humanity.

—*Whittier.*

WYCKLIFFE'S VERSION OF THE NEW TESTAMENT.

“WYCKLIFFE’S version brings before us another word, which unhappily has suffered in the lapse of time. Health is a word which has now an almost exclusively physical meaning, or at most a physical and intellectual one. We speak of bodily or mental health, and, in a figurative sense, we speak of a healthy trade; but we do not apply either health or healthy in a purely spiritual sense. This, however, is Wyckliffe’s constant practice. Health is, in fact, his standard word for salvation; the knowledge of salvation is ‘the science of health,’ the gospel of salvation is ‘the gospel of health,’ the way of salvation is the ‘way of health.’ A thoroughly Saxon word instead of the Latin, and a word perhaps better than salvation in some respects, because it seems to carry with it the idea of sanctification, which to most persons salvation does not; for salvation, as generally understood, means deliverance from some external evil, *e.g.*, hell torments. But this word health teaches us to consider the subjective in religion; it reminds us not only of danger, but of danger proceeding from disease; it tells us that salvation must be wrought in us as well as for us; that it is a subjective as well as an objective process. It were well if this fine word could be restored to its former position; if the spiritual could again be associated with it, so that every man might be reminded that however strong he may be in body and in mind, he is not in a healthy state unless he is a believer in the Son of God. A thoroughly religious man is the only healthy man. Such is the train of thought suggested by Wyckliffe’s use of the word.”—*Friends’ Review* (reprinted from *Good Words*), Philadelphia, 1863. No. 32.

We take pleasure in republishing the above scrap from *Good Words*, sent us by a Scientist from Baltimore. It is indeed suggestive of the long misuse of the word health,—the mistaken place it has had, even in religious nomenclature. In connection with it, we deem it interesting to republish the following from the February, 1893, *Journal*:—

"Wyckliffe's version or translation of the Bible may not be as scholarly as some of the others, but it bears the impress of a very honest and spiritually-minded man. As an instance of his practical rendering of the Scriptures, I quote from his New Testament, verse 77, chapter 1 of Luke:—

"'And thou child schalt be clepid the profete of the Higheste, for thou schalt go bifore the face of the Lord to make redy hise weyes. To give *Science* of *Helthe* to his puple into remission of their synnes.'

"Verse 69 of same chapter reads:—

"'And he hath rered to us an horn of *helthe* in the house of Davith his child.'

"Comparing these verses with the same in King James' Version, we find that salvation meant Health; and the knowledge of salvation was the 'Science of Health,' according to Wyckliffe's practical, every-day idea of the aims and uses of Christianity.

"To show that Wyckliffe had the right signification of words as well as the true plans and purposes of the Gospel in view, when he made that rendering, we need only say that while 'knowledge' and 'Science' are often used as synonyms, the former may be and often is theory, or suppositious information, while Science is a firmer and more comprehensive term, implying 'knowledge systematically arranged so as to be easily learned, conveniently taught, and readily applied;' which is the characteristic of true Christianity as applied to healing.

"There is so much in the history of the word 'Salvation' that I dare not follow it to its birthplace in mind. But materially considered, it belongs to a large family whose relatives are found in the words, 'salubrious,' 'salubrity,' 'salute,' 'salt,' etc., all having for import and bearing a sense of security and preservation from danger and destruction, or death. When a person is 'salus' or safe, he is whole or perfect; and this is implied in the word 'Health,' 'Wholth,'—wholeness. As salt was the great purifier in the material world, the disciples, representing the Christ-thought,—Life, Truth, Love, were called the salt of the earth. On their knowledge of salvation from sin, sickness, and death, depended the health of man. So that a sense of spiritual health and perfection was the true knowledge imparted by the Gospel. All mankind were sick nigh unto death when Jesus came, and they

needed health or healing; hence the high, broad, and true signification of Wyckliffe's translation of the 'Science of Health.'—*M. C. S., Columbus, O.*"

CARLYLE ON THE PHYSICIAN.

A Christian Scientist in England has kindly sent us a newspaper clipping containing a letter which was read at one of the excursions of the British Medical Congress by Dr. Yeats, of Chepstow, written by Thomas Carlyle, and which was never made public until published in the *Bristol Times*. It appears to have been sent to an Edinburgh firm of booksellers in answer to a work published by them under the *nom de plume* of Therapeutes, and is as follows:—

"Chelsea, 25th February, 1859.

"*Dear Sir:*—I have received your book which you were kind enough to send me, and I beg to return you thanks for the same. It is a book (unlike many that come to me here) of a serious nature, the fruit of long study, meditation, inquiry, and evidently of perfect conviction on your part.

"I believe, and have long believed, the essential idea it sets forth to be not only true, but of the very highest importance to mankind—namely, that the Physician must first of all be a Priest (that is to say, a man of pious nobleness devoted to the service of the Highest, and prepared to endure and endeavour for that same, taking no counsel of flesh and blood, as the theory of Priests is)—first of all, a real priest, and then that the whole world should take supreme counsel of him, as it does of its real or imaginary Priests or Pontiffs this long while back, and follow said counsel as the actual will of God—which it would be were the Physician what I say.

"It is curious to remark that Hellig in our old Teutonic speech is both Holy and also Healthy; that the words Holy and Healthy, as our antique fathers understood them, are one and the same. A thousand times has that etymology risen sorrowfully upon me, in looking at the present distracted position of affairs, which is horrible to think of, if we look earnestly into it, and which cannot well be spoken of at all. We, sure enough, have completely tried to divorce holiness (as we call it) from health, and have been reaping the fruits very plentifully during these fifteen hundred years.

"The notion of bringing our present distracted anomaly of a Physician into union with our ditto ditto of a Priest, and making them identical, is of course extremely chimerical; nor can one easily say what ought to be the first step towards bringing each of them back from his anomalous, imaginary condition and nearer to veracity, and the possibility of coalescing. But I am very glad to see the idea started, in any form, under any vesture, and heartily wish you success in bringing it home to men's minds.—I remain, yours truly,

"T. CARLYLE.

"To Therapeutes, Messrs Sutherland and Knox, booksellers, Edinburgh."

M. E. R.

GRATITUDE.

GEORGE HARRY COMMANDER.

The morn of life has battled down the gloom,
And selfish night yields treasures to the day,
Giving to hung'ring hearts an earth-wide room,
Whose beauties love alone can well portray.

To whom owe we this blest unfolding hour?
Through whom have we this great deliverance gained?
Through whom know Love, the only Power,
Save her whom God through Christ hath well ordained?

We touch our lips to silence when we think
Of all we owe, yet never can repay,
And gratefully we take the cup and drink
The old, yet new-known, Life, and Truth, and Way.

The following advertisement appears in the *Washington Post*: "One hundred dollars reward. In the interest of science I will give one hundred dollars to any one producing a well-authenticated case of Hydrophobia in either man or dog. Irving C. Rosse, M.D., 825 Vermont Avenue, Washington, D. C." There is a growing suspicion among scientific men that hydrophobia as a disease has no existence except in the imagination.—*Pathfinder, Washington, D. C.*

IN THE PUBLIC LIBRARIES.

"SCIENCE and Health with Key to the Scriptures" has recently been placed in the "Fisk Free and Public Library" of New Orleans; also the *Journal*. The text-book is now in all the public libraries of that city. In the following also have been placed the text-book and *Journal*:—

The Public School Library of McHenry, Illinois; the Public Library of Winthrop, Mass; Turner Grange Library, Turner Centre, Me.; and The Peter White Public Library of Marquette, Mich. In the latter place also the text-book has been placed in the State House of Correction and Branch Prison. A pocket containing the Bible and Christian Science literature has been placed in the waiting rooms of the Duluth, South Shore, & Atlantic Railway of that city. Word also comes from a faithful worker in Kansas City that a third edition of the text-book has been placed in the Public Library there. When presented the question was asked if there was any demand for the books. The reply was, "They are out all the time." The *Journal* is also placed every month on the table in the Ladies' Reception Room in the largest dry goods house in that city.

The writer adds: "The New Book, 'Miscellaneous Writings,' is truly wonderful. It brings our latent errors to the surface, and we feel like crying, 'God be merciful to me, a sinner.' But when we repent and see this mortal self in all its hideousness, we are quieted by the Love it portrays, and find ourselves on a higher plane, able to reflect more grace, mercy, and charity, as becometh a true Christian Scientist."

From Richmond, Indiana, comes word that two copies of the text-book, one copy of "Retrospection and Introspection," and one of "Unity of Good," are doing service in the Morrison-Reeves Library of that city. The *Journal* is also there.

In Norwalk, Conn., the latest edition of the text-book, a copy of "Miscellaneous Writings," and the *Journal* have a place in the Public Library.

In Nashville, Tenn., have been placed in the "Woman's

Library for Centennial Exposition," the text-book and "Miscellaneous Writings."

In Parsons, Kansas, the text-book has been placed in the Library of the Y. M. C. A., also the *Journal*. In Brooklyn, N. Y., the text-book, *Journal*, tracts, etc., have been placed in various places,—public libraries, hotels, clubs, penitentiary, jail, almshouse, navy yard, sailors' home, homes for the aged, and other public institutions, numbering about fifty in all. This is the work of a literature committee of one of the societies there.

INDISPUTABLE CONFIRMATION.

Some time ago we published an interview with Dr. Frank W. Haviland of New York City, who, after fifteen years of practice as a surgeon and physician, during which he built up a large practice, has discarded entirely medical and surgical practice, and has taken "the new way" of Christian Science. Some one at Fortuna questioned the authenticity of the printed review, claiming that there was no proof of its correctness or truth. Upon this B. H. Willsie, Esq., of Fortuna, wrote direct to Dr. Haviland, asking him about the interview as printed, as to its correctness, etc. Mr. Willsie received the following prompt reply:—

New York City, February 25, 1897.
205 West 118th Street.

"Dear Brother Willsie:—Your letter of 1st February received yesterday, and I take pleasure in stating that the article you referred to, copied from the *Telegram*, was correct, and that I am now practising Christian Science, and nothing else in the healing art but Christian Science.

"Am glad to hear from you so far away, for it is gratifying to know that one's efforts for Truth are doing good far and near.

Though prairies lie between us,
Our hearts are linked by Love.

"Sincerely,

"FRANK W. HAVILAND."

—*Western Watchman*, Eureka, Cal.

NOTES FROM THE FIELD.

LIKE many others, I had been through long years of suffering, and like one anciently had "spent all my living and was nothing better but rather grew worse." No physician gave me any hope of recovery. After ten or twelve years of trial and suffering I was nothing but an object of pity; but through it all I kept hold of the Bible. I read it much, especially the Psalms, the book of Job, and the teaching and healing work of Jesus. I had become convinced that "Jesus Christ, the same yesterday, to-day, and forever," could not change, hence had lost none of his power to bless.

While down sick in bed, as I often was, I received a short letter from friends that read in part like this, "All is Mind, God is your life." Oh, how changed everything was! God my life! And the spirit of the words of Jacob as he awaked out of his sleep or vision in Bethel, "Surely the Lord is in this place; and I knew it not" (Gen. 28 : 16), filled my whole being, and the word Immanuel was in my mouth, whether awake or asleep. Before twenty-four hours had passed I was, as another has expressed it, "in a new world." I was asked to tell how I had been helped. I had no story for them, could tell them nothing. I was like the man that was born blind, "One thing I know, that, whereas I was blind, now I see" (John 9 : 25).

The flight of error with its falsities vanished so quickly I never have been able to trace its flight, only this, God was with me, Immanuel, I was in health! But unlike others I never had heard of Christian Science, did not know there was such a book as Science and Health, or a Mary Baker Eddy, but I immediately began to search for the cause of the great change, and was not long in finding Science and Health, in two volumes. I was exceedingly careful at first, fearing I should be drawn away from the Bible. I was confident that the change had come some way through the Scriptures, because my mind was overflowing with Scripture language. Whether awake or asleep, thought kept the same channel. It was really quite hard for me to realize that I had any need of Science and Health, but by my friend's advice I concluded

to purchase the two volumes and very cautiously began to read and compare with the Holy Bible. While reading I began to experience a new light, a reality in the Scriptures, and although ten years have passed I am in health and now am conscious that the Holy Bible and our text-book are inseparable. I am thankful, not only for Science and Health, but for all the writings of Rev. Mary Baker Eddy.—*S. K. G., Bradford, Vt.*

After four years teaching with gradually failing health, I was compelled to give up my chosen profession.

Several years before, when considered by physicians incurable, a few friends met and prayed that my life might be spared. Presently I began to improve, and soon re-entered school. I could not understand why God did not always relieve, and fully, as well as partly, heal. (Explained S.&H. 75-12.) Amid varying explanations, I would sometimes cry in despair, "Oh, if I only knew what was right, and how to pray!" At last I decided not to pray at all, as it seemed useless.

When in this condition of mind, Christian Science was presented to me. I had no real faith in anything. Although not facing immediate death, I was gazing at a picture of lingering suffering and dependence, despondent and hopeless. I was treated several weeks before relief came and hope awakened. Had the Truth been understood and followed then, much suffering might have been avoided; but later other physicians, change of climate, and occasional operations were resorted to, bringing temporary relief. Four years more were spent thus. Although suffering severely at times, I was never again in the depressed mental condition in which Christian Science found me. God seemed nearer and dearer to me, and an ever-present Guide. Sometimes instantaneous relief was gained through prayer. I was able to be up much of the time, but not permitted to resume work. I was urged to investigate Christian Science, but considered it lightly, refusing to speak either for or against it. When some of the advantages to myself and others were more fully explained, I determined to investigate it prayerfully, and thereafter speak regarding it with understanding. All my efforts for a time seemed baffled, and it was nearly a year before the way opened for me to enter a class. How glad I am that I

was led first to a loyal student of Mrs. Eddy to be taught. I knew very little of Christian Science, and had seen Science and Health only a few times. The first lesson banished every doubt, and I knew this was the Truth for which I had longed and prayed. The world lit up with new hopes, and I could truly re-echo: "All things are become new."—*Lettie H. Paidrick, Garden Plain, Kan.*

I had always been in poor health until I came into Christian Science, April, 1895, after all medical aid had failed.

Will only give my two last years' experience with the doctors.

First doctor. After he had my case one year he said to me in prescribing medicine, "Well, what is good for consumption of the lungs is good for consumption of the bowels. You had better try this."

Second doctor. You have indigestion. You cannot eat between meals, even if you do get weak, eat regularly three times a day and get your stomach regulated to do its work regularly. You must eat only broiled steak, toast, stale bread, etc., and drink hot water. This was for two months. I had a position as clerk and had to give up my work, as that was given as the reason I did not get along. I kept gradually getting worse. Then the doctor advised a change. I went to Chicago. Thought I would try Chicago doctors.

Third doctor. You have indigestion. No such a thing as meals for you. You must live on peptonized milk, beef extract, gruel, toast, one egg at a time, etc. This continued three months. I would get better, then worse again, until he said, "The only thing left for you to do is to go to the hospital." I went and came out a wreck.

Fourth doctor. Same story, only the treatment was entirely different.

I had heard of Christian Science; thought I would try it because I would not need to take medicine. I went to a Scientist and she treated me and I asked for Science and Health, commenced to read, and saw so much truth in it that I took treatment for one week and was healed and came home. I could then eat anything set before me, have worked every day since I have been healed, and am never exhausted from the work. Am considered a wonder by everybody that knew me before I was healed. I read Science and Health every

day, and study the lessons in the Quarterly, which are a great help to anyone. My only desire now is to study so I may be able to lead others out of the darkness into the light that Science brings.—*Miss Emma Rosenthal, Fort Wayne, Ind.*

It is more than five years since I was healed through Christian Science; it was in Seattle, Washington, whence we had fled for my health, the doctors telling us it would be impossible for me to live another winter in the Chicago climate. My trouble was called "severe nervous prostration, resulting from La Grippe." I was certainly in sore need of help; doctors, medicine, hygiene, climate—all material help had failed. I was discouraged and disheartened, knowing the medicines I was taking daily did me no good, when a dear friend suggested Christian Science. It had been suggested before I left Chicago, but I had not tried all material remedies then and found them of no avail, so I called it "will-power," and refused it; but this time it found me ready and anxious to try it, although mortal sense tried to say. "I am afraid it's a good deal like spiritualism, and I would be careful not to let anyone see me enter the house if I were you, and don't tell your husband or mother about it until you see what it is."

At this time there was one of Mrs. Eddy's faithful students in Seattle to whom I went for treatment, and she very soon disabused my mind of the erroneous idea I had of this glorious Science, and with one or two treatments I was willing, aye, glad and proud, to have people see me enter the house. I was healed in a few treatments and shortly after went through a class with my healer. Since that time my gain in understanding has been steady but slow, for many of the old claims have returned to be wrestled with and met alone with God. And I am thankful daily and hourly for this blessed Truth which has been revealed to us through the perfect work of our dear Leader.—*A. S. H., Morgan Park, Ill.*

In the year 1892 I went to live in Costa Rica, C. A. There I lost my health. My husband had five of the best physicians in the Republic to treat me; getting no relief from them, I decided to return to the United States, where I believed were physicians who could cure me in a short time.

After trying six or more, I became disgusted with the medical world. At that time, I was very anxious to visit a married sister who lived over a hundred miles away. I arose from my bed, dressed myself for the first time in a year, and boarded the first train going to her home. I had not been there very long, when the physician's wife called. She said to me, "Mrs. G., you look very pale, do you enjoy good health?" I replied my health was wretched. She said, "Try Christian Science, it will heal you. My sister-in-law was healed by it, when my husband, Dr. L., couldn't cure her." The name Christian being connected with the word Science gave me confidence in its curative power. I asked Mrs. Dr. L. where I could find a Christian Scientist. She gave me the address of one in Atlanta, Georgia. I wrote her the next day. She treated me five weeks for the claim of dyspepsia and healed me. Before I heard from her, Mrs. Dr. L. let me read that blessed little book, "Science and Health with Key to the Scriptures," twenty minutes only one evening; in that length of time I determined never to take another dose of medicine. It had been my custom, for three years, to take medicine after each meal, up to this time. That which I had read in Science and Health, had been "Engraved on my understanding and heart with the point of a diamond, and the hand of an Angel."—*F. P. G., America, Ala.*

I wish to bear testimony to the practical, every-day, common sense availability of Christian Science to the whole world.

In November last I worked out on a desert in south-eastern Oregon,—mercury at 35 degrees below zero, and a keen wind, with snow on the ground. The work was examining surveys for the government. I had to stand around a good deal and froze both my feet on the bottom ("in belief" as we Christian Scientists say).

When I reached camp that night and looked at my feet they were black on the bottom, and as hard as rocks. But I got out "Science and Health with Key to the Scriptures," and read for about an hour, and then gave myself a treatment, and tried to realize that the *only* understanding I had, was what I knew of God and Christian Science. I then rolled up in a pair of blankets on the frozen ground and went to sleep. Next day I got up, did not look at my feet,—

for we are told to look "up, not down,"—ate my breakfast, and went out and walked about ten miles that day. I felt no particular inconvenience from my feet, as they only seemed to be rather tender, so I took no more notice of them until a week later, when upon examining them I found they were all right except being somewhat red on the bottom and having the skin peeled off a little.

Two other men I know of, in the same cold snap, had their feet frozen in the same way, and one will have to have them amputated, so say the surgeons. If any one wishes to write to me regarding what Christian Science has done, is doing, and will do for me, I shall only be too glad to answer.—*T. R. Hinsdale, Civil Engineer, Washington, D. C.*

Christian Science came to our home through one very dear to us who was suffering from consumption. After all material aids had failed, including a trip to Florida, we returned home to find Truth awaiting us. Our entire family were bigoted Roman Catholics, but in our extremity we accepted at once the wonderful help offered in Christian Science.

Through a quiet talk given one afternoon I was filled and charmed, and said, "I have heard more good to-day, than in all my life in the Catholic Church;" thus proving it to be the power of the Word. I felt that a great light had come into our home. Jesus' words and works were now very plain to me. Anxious to know more of the blessed Truth, we found a kind and loving teacher, and were guided into the true way, and are now connected with a church built on the Rock, Christ.

Divine Love has destroyed many false beliefs. One evening while studying the Sunday School Lesson, error whispered, "You cannot understand this Science, you had better stop trying," and with this came a sense of failure and discouragement, for the message seemed very real, but at the instant followed a sudden flash of light, and a loud voice said, "Go right on," with such force that all difficulties vanished. Then error said, "You are struck blind, you cannot see," but soon the discernment of Truth became clearer than ever, showing that all is Mind, and now I am trying to go on.

Trials come and go, but I can say with Paul, "None of these things move me."—*Mrs. T., Cincinnati, Ohio.*

For over four years my husband had been sick, a good share of the time confined to his bed and at times very low; we had a number of doctors, they all differed in their opinions; one thought it was the liver, another the spine, same thought it was brain trouble, and so forth. He was told by several of them that he could never be cured. He had also received magnetic treatment, but the healer (magnetic) said that my husband's liver was so bad that he could never be well again.

Some months ago he was very low, he had given up all hope of ever getting up out of his bed again, when a kind friend came and told me that he could be healed. It seemed too good to be true, but when she explained to me what the treatment was (Christian Science), I believed that he could be cured, and stopped all medicine. After the first treatment he was a new man. He had a raging fever at the time, one hour after the healer had gone all fever had left him. The next morning he arose at five o'clock, shaved himself, and went down street. Four days later he went to work, he looks better than I have ever seen him look, and he says he never felt better in his life.

We have "Science and Health with Key to the Scriptures," and we firmly believe that this is the Truth, as it was taught and meant to be understood by our Saviour, Christ Jesus.—*L. M. G., Saginaw, Mich.*

I feel it my duty to write about a case of healing which came under my notice a few months ago. It was that of an elderly gentleman, over eighty years of age, as mortals measure time. He was taken with what medical doctors term "stricture" of a very severe form. A medical doctor was summoned, and after diagnosing the case, enquired if his business affairs were settled, as he could not last long. Another was called in consultation, but no hope offered. They said were he a younger man there might be hope, but could offer none under the circumstances.

His two daughters were both interested in Christian Science, and felt that if he had Christian Science treatment he could be healed. One of them took her bicycle and rode to Toronto, a distance of forty-five miles, because there would no train come that night, and they had not thought of telegraphing. When she came in and delivered her

message and I looked upon that face of earnest appeal for help, my answer came, "When God's children ask for bread, He will not give them a stone;" and ere long I had verified to my consciousness the truth of that statement. He was healed in Christian Science. Instead of having tossed all night with pain as was expected, he had rested comparatively well. The doctor still maintained that he could not live, but I rejoice to state that he was entirely mistaken. The man was healed, and recognized that it was the Christ-power that had healed him.—*I. M. S., Toronto, Can.*

I would like to speak of the blessing "The Mother's" new book, "Miscellaneous Writings," is to the children. Last Sunday our little ten-year old daughter did not feel like getting up, and would eat no breakfast. After we had finished getting ready for Church and Sunday School, she came to me and said, "I am going to Sunday School," so I helped her get dressed.

Just as we were ready to start she said, "Mamma, I cannot go," and lay down on the couch. We went to Church, leaving her alone. When we returned, she met us at the door all smiles, and her face beaming with Love. I asked her if she had been reading. She said, "Yes, mamma, I *had* to do something, and I read eighteen pages of 'Questions and Answers,' in my new book, and every bit of pain left me."

When the advertisement first appeared in the February *Journal*, she asked to take her two dollars she had been saving, and give in her order for it, so she could have one as soon as they came in, which we let her do, and so she received one of the first books, and now with the Pocket Edition of Science and Health (which she purchased with her earnings) and "Miscellaneous Writings," she is finding daily the "Pearl of great price."—*C. W. M., Boston, Mass.*

While walking in one of the crowded tenement-house districts of New York a few weeks ago, my sister who was with me exclaimed, "Oh, see! that poor child has hurt herself badly, she cannot move." I had not seen the accident, but my sister said the little girl had been running very fast, tripped, and fell, striking her head on the cobble-stones. I crossed at once, and as the child lay limp and unconscious,

stood by her side realizing the blessed Truth which Science and Health teaches us. In less time than it takes to write it, the child lifted her head, moaned feebly, "My head, my head," then fell again unconscious. We know the evidence of the senses is never to be believed, and Love destroys all semblance of error, so I continued to declare for ever-present Life and Love. Ere long she stood up, then pointing to one of the houses opposite, said she wanted to go home. When we reached the steps she turned, and with the brightest of smiles said, "I am all right now," and started to run up the first of the six flights of stairs leading to the room which was home for her. Scarcely five minutes passed while the demonstration was being made, but I know I realized, as never before, the priceless treasure we Scientists have in this, our faint understanding of Truth; and my heart sang a song of gratitude no words can express, to our Leader, whose life and words so bless mankind.—A. A. H., *East Orange, N. J.*

At the age of fourteen I was thrown from a wagon by a team running away. I was not thought seriously hurt at the time, but about two or three months afterwards I began doctoring. At first the doctor did not know what was the matter, but afterwards pronounced it inflammation of the spine, which developed into spinal curvature, and gradually grew worse. I was put in a plaster jacket; it supported me while on. I wore out two, but with no lasting benefit. I then doctored with a specialist, received some help, but later on, after having typhoid fever, I was left worse than ever, and despaired of ever getting better.

While in Toronto for the purpose of getting a new support made, I was told by a lady that the support might help me, but that Christian Science would cure me, and she asked me to go to an experience meeting. I went that evening and felt that perhaps there was hope for me. I received five weeks' treatment from Mr. W., a Christian Scientist in Hamilton, with the result that shortly after I hired to work in the woods, and worked there all winter and on the farm the following spring and summer at all kinds of heavy work.

I have now been healed for over a year, and only those who have suffered as I did for nine years, can form an idea of my gratitude for Christian Science.—J. K. G., *Christie P. O., Ont.*

So often we are told that if Christian Science does heal we go back again as bad as ever. I want to testify to being cured and remaining so for over twelve years. I had always believed in the Christ cure, and the day after I first heard of Christian Science I started to see the Scientist, firmly believing I would be healed just as they were in the time of Christ, and was healed, in two treatments, of hereditary consumption.

Let me say here, when I arrived at the Scientist's home I was so weak I had to lie down while she treated me. My first thought after being healed was to write our dear Leader, Mrs. Eddy, and acknowledge my cure. I closed the letter in this way: "Surely this is from God." Soon after my letter came out in the *Journal*, which has always been welcome ever since.

My husband was also very sickly from childhood, and although it took six months before he was entirely healed, he has remained so ever since, and neither of us has taken medicine since. Of course we made Christian Science a study, thereby knowing how to remain well.—*Lotte Eddy Post, Dubuque, Iowa.*

In 1889 I was first told of Christian Science, but I turned from it, thinking it to be hypnotism or spiritualism. Three years later, when tired of living, and yet dreading to die, I turned, as a last resort, to Christian Science.

My father had passed away with consumption; also my brother and sisters, and I seemed fast following them. I had attempted one day to lift a marble slab, and in so doing ruptured myself so badly that I had to wear a truss, which was a constant source of annoyance for eight years. I called upon a Scientist of Brooklyn, and put myself under her treatment. That night I put aside my truss, and have never worn it since, now nearly five years. I also recovered from all my other claims, gradually but steadily.

My healing was beautiful and seemed so wonderful that I afterwards studied the Science. Oh, how often my heart goes out in gratitude to the one who first told me of Christian Science! for I should still be plodding in the old darkness of despair and suffering, seeking relief in death.—*Jessie Wood, Brooklyn, N. Y.*

For years I was a hopeless sufferer from what the doctors called melancholia, and during that time I had constant medical attendance, besides undergoing four surgical operations. My home was broken up and my little children cared for by kind friends.

I had been urged many times to try Christian Science, and as a very last resort I consented, and after six weeks' treatment I was able to take charge of my family and do the most of my housework. But this was only the beginning of a mighty battle with error, and for months those spells of despondency would present themselves, but when unable to read I would hold Science and Health in my hands and try to realize the freedom of God's children, and with the understanding gained from this precious book I have been able to rise above this agony of mind, and am cheerful and happy. I praise God every day for having led me to accept this blessed Truth.—*J. W., Aurora, Ill.*

About two years ago, after receiving instruction in Christian Science from one of Mrs. Eddy's faithful students, to which I had been led by deepest suffering, I began my work for the Master in this little town, my home for some years, firmly believing that if I declared the Truth unflinchingly the prejudice and bitter opposition on all sides would go down. Now a few earnest seekers meet with me every week to study the Bible lesson with Science and Health, and while lately, from some quarters, the adverse current of feeling has run higher than ever, the very ferment foretells its speedy doom. Many open-minded persons are expressing sincere interest, and are most earnest in their questioning. I am distributing tracts and *Journals* where there seems a call for them, and believe that the field will soon be white to the harvest.

The glory of God has many times been made manifest in the cases I have had, though some demonstrations have been slow.—*E. E. C., Kenosha, Wis.*

As the demonstrations over accidents seem to be greatly in the minority, I will give this as a simple proof that God is a "present help." My little nephew, nearly five years of age, was left one day in my care, and while swinging in a hammock in the yard, he fell, striking his head near the

temple on a sharp corner of the stone walk. Hearing his wild screams I hurried to his aid, meeting him at the door. The flow of blood was so excessive that it ran the entire length of his clothing, saturating it through to the skin. I quickly allayed his fear by realizing the presence of that Love which knows no fear and is able to meet any emergency. The bleeding immediately stopped. As an added proof, I had not at that time fully demonstrated over my own physical infirmities,—inability to walk for a number of years—but could go around the house a little. In forgetting “self,” I became as nimble as an athlete.—*F. A. E., New York, N. Y.*

A little over a year ago I was presented with a copy of Science and Health by the friends who had at that time just organized a Scientist Sunday School, and after reading the book through carefully I was fully convinced of the truthfulness of Christian Science. I was healed of deafness of one ear of long standing, and otherwise benefited by reading and studying that precious little book.

Now we have a church organized and meet every Sabbath at 11 A. M. in Grace Chapel, a neat, cosy church, erected in 1889 by the Universalists of Frankfort and vicinity, but removals have depleted their numbers, so that they have suspended church work in this place entirely, and the Church of Christ, Scientist, have full control of said church.—*Joseph Wilson, Frankfort, Kan.*

I am being made free. After over twenty years of invalidism, seeking health at home and abroad, trying every known means, I at last, over six years ago, in Denver, found the Truth. I was treated and became a student of one of our Mother's loyal students, claims were met and destroyed, but some errors, as we all know, are slow to yield to Truth, and are only overcome and destroyed as we work out our own salvation.

This we have to learn from experience, but as our Mother says in Science and Health, page 408:—

“The more difficult seems the material condition to be overcome by spirit, the stronger should be our faith and the purer our love.”—*Esther Ridgway Neville, Los Angeles, Cal.*

Seven years ago I was saved from a sickness of eight years' standing. What I suffered, to mortal sense, no one can tell but myself. I tried doctor after doctor, and patent medicines, but got nothing but disappointment. I at last heard of Christian Science and turned to it as a last resort, not expecting any help; but, thank God, to-day I am a strong, healthy woman, doing my own work for my family of eleven. I never think of getting tired. I have Science and Health and have read it through twenty-four times; have read the Old Testament through three, and the New, thirteen times. I find all the teachings of Science and Health in accord with the Bible. My family all join with me. We think it is all in all.—*Mrs. M. D. Sparks, Jessup, Neb.*

The benefits received from Christian Science have been so great, I wish to give my experience for the benefit of others.

For eight years I was a victim of nervous exhaustion with all its attendant beliefs, of insomnia, nervous dyspepsia, morbidness, and finally partial loss of sight, which caused the most intense anxiety and fear. For four years I did not have the use of my eyes, though wearing glasses constantly, the lenses being the most powerful made, which were prescribed by the two most eminent oculists in this country.

After exhausting all material remedies, and travelling for months at a time, without receiving permanent benefit, I placed myself under the care of a physician whose methods were different from the regular practitioners. The name "Suggestive therapeutics," opened vast possibilities to my despairing sense, and with a change of belief came temporary relief. For three years I was in bondage. My will was subject to another's will, I was under the influence of a mesmerist, though scarcely realizing at the time to what extent.

The struggling desire for freedom at last asserted itself, and with the aid of Christian Science, the light dawned in my consciousness, and I was created anew, I was gradually, but wholly restored to health. My glasses were discarded, and it is my constant endeavor to have my physical become subservient to the spiritual, and to live as far as lieth in me, "The Life that is hid in Christ."—*H. W. H., Chicago, Ill.*

EDITOR'S TABLE.

IN our last issue we made a few suggestions relative to the stampede, of the past few years, away from the use of drugs as means of healing disease, citing some of the sayings of eminent members of the medical profession in support of our position. We made some suggestions of warning touching the refuge of those who are turning away from drugs, endeavoring briefly to point out the lurking dangers along the pathway of the stampede.

We did not, however, for want of space, make mention of an intermediary danger between drugs and the subtle mental methods to which we referred. This danger is surgery. In turning from drugs, the medical profession, in a conscientious desire for something better, sought refuge in the scalpel and other instruments and appliances as means of reaching and eradicating diseases as to which their drugs had proved powerless. As a result, the instruments and appliances have multiplied with such amazing rapidity that the surgeon who keeps up with the demands of the inventive genius, must not only make a specialty of surgery, but have a patronage affording him an income sufficiently large to warrant the outlay necessary to his keeping abreast of the times. This leads to the concentration of the practice of surgery in the hands of comparatively few who have acquired a reputation wide enough to give them a practical monopoly; and the average physician is left to grope along as best he may with his drugs and limited assortment of surgical appliances.

The effect is apparent without mention. Either the patient must seek refuge in the hospital, entrust himself to the practitioner of inadequate appliances, or be wealthy enough to pay the large fee of the eminent specialist. Thus, speaking from the ordinary standpoint, a hardship is worked upon a great majority of physicians as well as patients.

In what follows we have not the slightest wish to cast reflection upon the honorable members of the medical profession, for whose lives of self-sacrifice and devotion to suffering humanity we have the highest admiration. We address ourselves only to the system. Those who see the shortcomings of this most important profession in the world, and

know there is something better to offer as a substitute, would be unpardonably derelict in duty if they remained silent. Even if, in pointing out the defects of the system, we seem, to the sense of the members of the profession, to be assailing them, we may nevertheless not shrink from duty on that account. New and better conditions cannot in any department of life be established without in greater or less measure coming in conflict with existing ones. This is one of the apparent difficulties in introducing Christian Science. It comes in such seeming conflict with so much in both medicine and theology that, from the standpoint of these professions, it is a foe rather than a friend. Nevertheless he would be a craven who would stand aghast at this fact and refrain from asserting and proving the Truth.

We say, then, the failures of the profession are not for lack of honesty and devotion on the part of the members of the profession, but because of the inadequacy of the system itself. It is wrongly based, and, because of this, never can accomplish what it seeks and hopes to accomplish. It seeks the cause of disease in the physical,—in matter. If, as Christian Science has proved in thousands of cases and is daily proving, the origin of disease is mental, not physical, is it not absurd to claim that surgery can remove it? Can *thought* be excised by a surgical instrument? Can long ages of erroneous conceptions and living be corrected by the surgeon's hand, be it never so skilful?

We suppose all will admit that many surgical operations are intended to remedy physical conditions brought on by impurity,—sin of the grosser sort. Sin is the primary cause; the physical manifestation the secondary. Can the primary be removed by excising the secondary? To maintain that the removal of effect destroys cause is unscientific from any standpoint, and is a process of logic that never has been established as sound and never can be. The source must be reached before the resulting trouble can be cured. This is wherein both *materia medica* and surgery have failed and must always fail.

If surgery were confined to what in former times was considered its legitimate scope, that is, the setting of broken bones, the attending to injury by accident, etc., there would be little reason for calling attention to its shortcomings at this stage of progress in Metaphysical surgery; but it is becoming more and more the fact that surgery is made to take the place of drugs in a great variety of diseases. It is even

often resorted to as a means of diagnosing disease. If a disease is more than ordinarily obscure, the scalpel is brought into requisition with the hope of thereby uncovering its nature. As the profession tends away from drugs it more and more relies upon surgery, and we now hear of operations being advised and performed in hundreds of cases where formerly they would not have been thought of.

The failures of medicine and surgery are so often brought to the attention of Christian Scientists, privately, in their practice, through the testimonials given at the Friday evening meetings, and through the pages of this *Journal*, that they feel impelled to raise their voice in proclamation of that higher and better system which they are daily seeing demonstrated, or themselves are demonstrating. Hence we are forced to the conclusion that surgery affords no safe refuge from the dangers and failures of drugs.

As has been often suggested, the history of medicine is over four thousand years old, and if it be indeed a science, it should by this time have reached at least a state of reasonable certainty; but by the repeated admissions of its members as well as common experience, we are bound to conclude that it is as far from that point, relatively speaking, as it ever was.

From a report of a meeting of the Chicago Gynaecological Society recently held, and printed in the *American Gynaecological and Obstetrical Journal*, for the purpose of further showing the uncertainty of medical science and lack of confidence therein on the part of its members, we make the following quotation from the remarks of Dr. O. B. Hill:—

"I want to say that it seems to me the therapeutics of the profession, or practice of medicine in its therapeutic aspects, has never been in such a chaotic state as at present. Amid the thousand and one bacterial and other organic elements from the outside and inside, the extracts, the secretions, and their inter-relations . . . I am decidedly bewildered. . . . There seems yet little basis for accurate deduction. So it is with all innovations in medicine. It requires a great deal of investigation to get at anything of practical value."

Perhaps the following from the same gentleman's remarks is of yet more significance, as showing not only the *lack* in the profession of medicine and surgery, but the *supply* in Christian Science:—

"I recalled to my mind during the reading of the paper a case that occurred in my practice about four years ago, almost identical with that of the first case described by the author of the paper. A curettement was done twice, and I was unable to secure a satisfactory result. Subsequently I was informed that the patient had gone into the hands of a Christian Scientist, and has now been well for two years. I have come thus to be decidedly skeptical respecting conclusions that do not take into consideration mental impressions and influences, especially when they approach so nearly the borderland of the severely problematical."

This isolated case of healing where medicine and surgery have failed, has been so many times duplicated (in so many thousands of cases) that it is no longer a matter of speculation that Christian Science can and does heal where medicine and surgery are absolutely helpless. For many years this *Journal* has been reporting such cases; and only a small percentage of cures are, or can be, reported in this *Journal*. Thousands are reported privately, or in the Friday evening testimonial meetings, or go unreported and unknown save to the immediate actors; so that it is not strange our medical friends' minds are becoming somewhat confused, and their confidence in their system more and more shaken.

It is likely that neither Christian Scientists nor the medical profession fully appreciate the significance connected with the coming into our ranks of the members of that profession. To the educated physician it means much, very much, to take a step which he knows will bring upon him the anathemas and ridicule of his professional brethren, the scorn and contempt of many of his patients, and the probable loss of many of them.

We may be sure that only as the result of profound conviction of some sort, would he take such a step. Yet we point with satisfaction to the fact that we have within our ranks a relatively large number of these gentlemen. We have the pleasure of publishing occasional communications from some of them; and their honest confessions of the vastly better results obtained in the simple therapeutics of Christian Science, than any in their former experience, are among the most valuable testimonies we have to present.

We find, as a rule, that the physicians also reach out beyond the mere therapeutics of Science to the religious part of it with a zeal and comprehensiveness that is truly satisfactory and helpful to their fellow Scientists.

Let us then, with malice or ill-will toward none, but charity for all, press valiantly onward in our mighty warfare of Love, knowing that God, the Divine Principle of all Health and Wholeness, will sooner or later establish His Kingdom in accordance with the promises so repeatedly given throughout His Word. Let us realize more and more that He is indeed our only Physician and Surgeon.

The letter of Mr. Carlsen written to Mr. Johnson, clerk of the Mother Church, relating his experience in joining the Church, published in our last issue, page 55, furnishes much food for reflection. It shows the importance, in a most practical sense, of taking this step. It is more than mere form. Sooner or later it becomes a question of vital significance. Yet it is a matter of individual demonstration, and no one can dictate to another his duty in this respect.

Following membership in the Mother Church comes the awakening to the necessity of cheerful giving in her support. Mere membership is not a full discharge of the obligation incurred. If the Parent Vine does not flourish, the branches cannot. If there is a lack in the one, we may be sure there will be in the other.

Has any one who has ever given in the right spirit felt a loss? Has he not, without exception, realized a gain? Has not the seeming lack been more than supplied? Think over your past experience and see.

"Ceasing to give, we cease to have;
Such is the law of Love."

We trust the republication of our Leader's card as a paster, in the last *Journal*, with the added words, was carefully read, so that there will no longer be misapprehension of its meaning. Of course the card, in its original meaning, related to teaching, not to the sale of books.

THE
CHRISTIAN SCIENCE
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"For the weapons of our warfare are not carnal, but mighty, through God to the pulling down of strongholds."

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MIDNIGHT ADORATION.

W. S. H. ROBINSON.

THE heavens declare thy glory! Father, God,
With reverent heart I stand and look toward
The starry heights where Thou hast written wide
Thy name. And though conception faint, and fail
To grasp the boundless meaning of the view,
Mine ear, with earthly discords less assailed,
Catches the soft, still music, to whose rhythm
Those stars like myriad censers swing; from whose
Eternal fires ascends incense of praise.

And, as adoring, I look up to Thee,
This thought, exultant, all my being thrills,—
I am a part of this resplendent whole,
Which is by Thee, and evermore is Thine,
And I, too, hear, like him of old, thy call,
COME FORTH! And, at the sound, the tomb yields up
Its victim; falls the shroud of earthy thought
Away, and I stand forth before Thee, free.

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THE RELIGION OF THE BIBLE A RELIGION OF HEALING.

IRVING O. TOMLINSON.

AS a clergyman my eyes were blinded to certain patent facts. I did not so intend, but I now know that I read into the Bible what was not there, and read *out* of it what was there.

In those days to me the word "preach" seemed to occur very often and to look very large, the word "heal" to occur very seldom and to look very small. I should have said that this word "heal" might have been found four or five times, and the word preach four or five hundred times. "Whereas I was blind, now I see." Now I see that for each of the one hundred and fifty times that the word preach or preacher is employed, the word heal or healer is to be found. Now I see that, with Christ Jesus, preaching, teaching, and healing belong together. If he be taken for the model, wherever the Gospel is truly preached, the sick are healed and wherever disease is cast out, sin is destroyed. Now I see that that system, whatever it be and whatever name it bears, which professes to heal the sick one but does not heal his sin, has no Christ in it, but that system which both heals the sick one and his sin has Christ's sanction, and is the religion of the Bible.

The first Bible record to be found of healing is in Genesis 20 : 17. Abimelech had sinned, and disease came upon him. Then we are told that "Abraham prayed unto God: and God healed Abimelech and his wife." Abimelech was the king of the Philistines, who lived 1897 years before Christ. One naturally asks: "If God, through the prayer of the first church member, healed a pagan 1897 years *before* Christ, why may he not, through prayer, heal Christians 1897 years *after* Christ. Perhaps the first promise made by Almighty God to the church is to be met with in Exodus 23 : 25, where God declares to those that obey Him, "I will take sickness away from the midst of thee." If God would promise to take away sickness from the faithful of the ancient church, is there any reason why he will not keep that promise with the faithful

of the modern church? According to the Bible that promise was kept. In the Wilderness, through mind, Moses healed the Children of Israel. Elisha restored the widow's son to life. Isaiah, by prayer, restored King Hezekiah to health.

The writers of the Old Testament were full of this thought. In the Psalms, speaks David of God as one "Who healeth all thy diseases," Psalm 103 : 3; and again, "He sent his word, and healed them," Psalm 107 : 20. Declares Isaiah, "He shall be intreated of them, and shall heal them," Isaiah 19 : 22. And through Jeremiah God proclaims: "I will restore health unto thee, and I will heal thee of thy wounds." Jeremiah 30 : 17.

The last promise in the last chapter of the last book of the Old Testament is this: "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." Malachi 4 : 2.

We know what healing this "sun of righteousness" did bring unto those that feared his name. There are witnessed in the Gospels more than thirty separate instances in which the rays from this "sun" healed from one to a multitude. When Christ Jesus sent his disciples upon their missionary tours, he charged them "to preach" and "to heal." See Luke 9 : 2 and Luke 10 : 9.

Why is not one commandment exactly as binding as the other? and how can one claim the whole religion of Jesus who obeys but one-half of his commands? When these early "circuit riders" returned, what account did they give of their doings? Did they tell of eloquent sermons preached in proclaiming the Principle? No; but they did tell of the application which they had made of that Principle. To Christ Jesus healing was as much a part of religion, as was preaching. If, then, the founder of the Christian Church made healing a part of its religion, who has the right to divorce the church from healing? If one-half the life of the early church was given to the healing of the sick, who shall justly call Christian Science heretical when it follows that illustrious example?

Jesus himself said (Mark 16 : 17 and 18), "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." The sign of a believer, then, according to Jesus, is, that he can heal; likewise an unbeliever is one who cannot demonstrate his Principle.

This understanding of discipleship abode with the apostles.

Their shadow was sufficient to heal. Acts 5 : 15. When Peter would describe his Leader, he said, not that he was an eloquent sermonizer, a deep thinker, or a profound scholar. He simply spoke of him as one "Who went about doing good, and healing all." Acts 10 : 38. If to do good and to heal was the standard of the first Leader in the church, why should it not be the standard of the present leaders of the church? In very truth, Peter's description perfectly fits the Leader of Christian Science. If her standard be Christ's, why may she not be justly termed Christ-like? and if Christ-like, why not worthy of every Christian's regard?

So charged was Paul with the healing power of Truth, that when the viper "fastened on his hand," he "shook off the beast and felt no harm." Acts 28 : 3-6. Plainly speaks James: "Is any sick among you? let him call for the elders of the church: and let them pray over him . . . And the prayer of faith shall save the sick." James 5 : 14 and 15.

Here is a clear and specific injunction from the brother of Jesus, giving the sick over to the care of the church. Is the church faithful in its neglect of that duty? In the perfect fulfilment of that duty why may not Christian Science be the church to which James spoke?

And what is the climax of John's glorious vision? The solemn and inspired words with which God closes his message to man are these:—

"The leaves of the tree were for the healing of the nations." Revelation 22 : 2. That prophecy has found fulfilment in "Science and Health with Key to the Scriptures," by the Rev. Mary Baker G. Eddy. Every leaf of which "little book" has in it "the healing of the nations." It is from the study of this book that I now clearly see the Bible manifests the Divine Principle, whose name is Love, and the sign of whose presence in man is, that through him it heals the sick and the sinful. This fact it has been my privilege already to demonstrate in part, and so self-evident is it to me that Christian Science is the Christ way of helping humanity to be perfect, even as their Heavenly Father is perfect, that my life is to be dedicated to its cause.

If held to the light, our old bank bills disclosed a red and blue thread running through them. The red and blue threads running through the Bible are the healing of the sick, and the healing of the sinful. A banknote without those two threads was a counterfeit, and whoever holds up

a Bible and does not see, running through it, those two threads of healing, has a counterfeit Bible, or rather he has a counterfeit sense of the Bible.

Through the reading of *Science and Health* my sense of the Bible makes it no longer a counterfeit, devoid of potency, but a book so real and genuine, and so bearing the stamp of the royal mint, that it pays every human debt of sin and discharges every spurious claim of sickness. Where once the Bible served only as a fortification to attack and to defend man-made creeds, or as a catalogue of texts and pretexts for sermonizing, it is now a fountain of Divine Love, whose living waters have healing power. So to all, if rightly read, will *Science and Health* make the Bible that which God intended and ordained, the text-book of health and holiness.

The puzzle of the future will be to explain how a church professing obedience to the Bible and discipleship to Christ, should wholly lack the signs of healing. Than which there will be but one question more puzzling: How could a church professing for its Sacred Scriptures a text-book on healing, and for its Founder the great Physician, bitterly oppose the advent of a healing religion based on its Sacred Scriptures, and absolutely obedient to its founder?

NOTICE.

All per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass, should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

NOTICE.

Orders for One Dozen copies of "*Science and Health with Key to the Scriptures*," may include any of the bindings, at the same rate of discount.

The same rule will apply to orders for "*Miscellaneous Writings*." See Publisher's Department.

The Church Manual with latest revisions and additions of rules and By-Laws, also a full list of members received to date, is now ready for distribution. For price see Publisher's Department.

FROM PORTLAND, OREGON.

Dear Journal:—A recent visit from an earnest Scientist from "abroad," who inquired in detail as to our method of work, together with many interesting and helpful reports from other branch churches, published in the *Journal*, has induced our Board to instruct the following, taken from our last quarterly report, to be sent you, with the thought that possibly others might get another helpful hint.

This Church was incorporated January 13, 1893. Meetings had been held for nearly two years in private residences, and these were continued until the autumn of 1893, when the growing attendance necessitated securing more suitable rooms in one of the principal blocks, in the central portion of the city, which have since been enlarged to meet our increasing needs.

These rooms have been kept open as reading-rooms every afternoon from one to four o'clock, and there has been a steady increase in growth.

The general interest and desire to investigate the subject of Christian Science has been particularly noticeable within the past few months.

This seems to be especially marked in the large attendance and special interest in our Friday evening experience, or testimonial, meetings.

Missionary work, or the distribution of Christian Science literature, was begun by a loyal worker in 1891, by placing "Science and Health with Key to the Scriptures" in one of our public libraries; and this was supplemented by a later edition in 1895. This library has also been furnished with the *Journal* for nearly three years.

In 1892, two faithful workers obtained permission to place in the waiting-room of the Union Depot a box, containing Christian Science literature; and some four hundred tracts, *Journals*, etc., thus found their way into the hands of the public every month; and a copy of Science and Health marked, "Please read and return," was also placed in this box. Some time ago, two *Journals* were returned us from Italy. These had at some time been taken from this box.

One of our regular attendants, not long ago, placed Science

and Health, in the Sunday School library of one of our Methodist churches.

In another reading-room has also been placed Science and Health, with each of the Mother's other books, and the *Journal* regularly each month.

A copy of the thirty-third edition of Science and Health has just been found in this reading-room, with the following written on the fly leaf: "How is it that more people don't read this book? If you knew all we know, there would not be books enough to furnish all with that wanted to study and marvel. By a Christian Science man."

In a reading-room and resort "for men only," and where it was not intended that any "theological works" should be placed, Science and Health was received with a very courteous letter of thanks.

The children of the Sunday School have also saved their pennies and bought Science and Health for an "old people's home."

Feeling that this work should be more systematically carried on, our Church appointed a "Missionary Committee," who visit the city and county jails, and other "reformatory institutions," regularly each week, or oftener, as circumstances may dictate. Here they have placed several copies of Science and Health, and a large number of *Journals* and tracts.

Indifference was at first met with, but so changed has become the thought, that our committee are now welcomed, and not infrequently admitted to the cells, and the doors allowed to remain unlocked; and recently when the jailer was asked why this was allowed, he replied that the visitors were Christian Scientists. Our committee read Science and Health to the prisoners, and talk with them, and in several instances the Scientific Statement of Being, and the Lord's Prayer with Spiritual interpretation, has been memorized.

Occasionally they find cases where material aid is thought advisable, especially clothing, and to fill this, we keep, in our reading-room, a box where any one may place, not only Christian Science literature, but material articles for the use of the committee, who feel that these people should be fed not alone with the Bread of Life, but, at times, with the material loaves and fishes.

In several instances physical ills have been overcome by audible or silent treatment, an earnest desire having first been manifested.

It may be added that we intend placing "Miscellaneous Writings" in these and other public places as rapidly as circumstances will permit.

Very earnestly yours,

D. H. Cheney,

Clerk of First Church of Christ, Scientist, of Portland, Ore.

FROM EUROPE.

M. B. L.

ALL true Christian Scientists know of the reluctance one feels in speaking of self in connection with God's work; but, as His humble child, I have been allowed to sow the seed in Paris, Dresden, and Rome. Fifty copies of Science and Health have been sold and distributed since last spring in Paris. The good work progresses, and I hope soon the Lord will provide a fold there.

In Dresden, there has been a wonderful awakening. I spent the last winter there with my family of children. Another true Scientist came, as by the law of spiritual attraction, to call upon me.

A claim of mumps in one of my children disappearing, without the others coming down, made a deep impression on some in our pension. The manifestation of God's power in destroying a claim of fever, in a hospital under a German doctor's eye, led him to say, as he walked off with Science and Health under his arm, "I will learn this thing." A dear German fraulein was sent to me for treatment for a claim of Bright's disease. The proof of the truth of Christian Science, brought all the pension in her charge to thinking about it; finally so many said: "When can we see you to talk over this wonderful Truth?" that I was led to set a day for conversation on the subject. My friend and myself were neither of us practising Scientists in the accepted sense of the word, she being a music student, and I having the loving care of six children; and I must confess, the thought of the responsibility of speaking the Truth to the so-called mortal thought in a strange country was rather an appalling one. The suggestion came: "Now prepare your notes, make a plan," but Love said: "Open thy mouth and I will fill it."

We gave three such informal talks. To our surprise, over

twenty-five different people came, Germans, Americans, and English. We spoke for two hours the last afternoon, as simply as a child would speak. One lady said: "I came here loaded with questions, and every one has been answered by you to-day without a question."

There are so many Americans abroad that have heard of Christian Science, and want to understand it, that I am sure now the way is being opened for workers in all the principal centres of learning.

My husband, myself, and the two oldest children have been on a trip through Greece and Italy for two months. The most important item in our luggage has been *four golden keys*. We have read our universal service in Venice, in Athens, in Naples, in Rome, and in Florence. The Sunday we spent in Athens, we read Paul's sermon to the Athenians on Mar's Hill, and added our beloved Mother's nineteenth-century rendering of it in the Science of Being.

On the pediment of the Parthenon only two crumbling fragments of figures remain, those of Æsculapius and Hygiea,—“The only two heathen gods left that the world worships to-day,” remarked my daughter.

We were much interested in studying about the early Christians while at Rome. The frescos in the catacombs show the attitude of prayer—the outstretched arms—they assumed. The fact that they never used the symbol of the bare cross, until after the seventh—some say eighth—century, was an interesting one to me. The fact that they worshipped a risen Lord is evident from all the wall mosaics of the old basilicas. In the old church of Saint Clement we saw the reading desks as they were used when the Scriptures were expounded to the congregation many centuries ago.

One of the leading Italian physicians in Rome became interested enough in Christian Science to desire a copy of Science and Health to read. Another will be presented to the reading-room in Pension Chapman, and another to an English authoress whose thought is becoming awakened. All glory to God, and all praise to His glorious name. “His knowledge will surely cover the earth.” The desire to let our loved Mother know that one of her earnest followers is trying to follow her instruction, and that God has blessed her efforts, has led me to write this letter.

SEEKING AND FINDING.

E. G.

Dear Journal:—When I was about sixteen years old I began to seek after what the church calls religion. I became very anxious to get what so many church members claimed to have, and I sought long and earnestly for it. Night and day was spent in prayers and tears, but all in vain. The good pastor told me he was sure I had already obtained the prize, and insisted that I should proclaim it aloud; but I told him I would not do that, for I knew I had nothing more than when I began to seek, and I could not be dishonest.

Two years later I united with the M. E. Church and tried to live up to its rules, but that did not satisfy me. Then the thought came that perhaps in my mother's church I would find peace, so I took my letter and put it in the Christian Church. I was surprised to find myself no better off than before.

Years passed, bringing sore affliction upon us as a family. My pastor consoled me as best he could, saying it was a proof of God's love.

Our family physician of years' standing ordered change of climate. A great sacrifice was necessary to obey this order; but with my three small children, one an invalid from birth, and myself a mere skeleton, we started west in search of health. Arriving at our destination the first thing was to consult a physician, and to my consternation he said, "You cannot live here, the altitude is too great for you, but it is just the place for your little daughter; you should go to California."

So arrangements were begun for my continued journey. I was traveling on a pass, my husband having been a railroad engineer. The Brotherhood man who called to examine my pass asked if I knew of Christian Science. I replied that I did not, but would be glad to learn about it. He brought me some tracts to read. I sent for my pastor and told him I would like to try Christian Science healing. He told me it was all "bosh," and gave me a good going over for allowing those people to call on me, and my church sisters packed me up in short order, and I was started in less

than two days for San Diego, leaving my little daughter behind. I arrived there almost broken-hearted, discouraged, without money and without friends. Again a physician was called. He said I could not get well; that he could do nothing for me. He told my landlady it was only a matter of a few days at most, that I must die. A neighbor woman hearing of me, called; she asked if I would like to try Christian Science; I said I would be glad to. She went right away and brought me a healer. When he came he told me he was pastor of the Christian Science church in this city. I had never met one whose Christian conversation seemed to me so beautiful. Every word that fell from his lips was as raindrops on a wilted flower, and I began at once to recover. In three weeks I was able to go to work; and that is now about three years ago. Thanks be to God, through this name, Christian Science, I am well to-day; and I have my little daughter with me, and she is also in perfect health.

HEALTH FOUND AT LAST.

J. P.

FOR seventeen years I sought for health and happiness through *materia medica* and the teachings of Christianity as it is preached from the pulpit, with the result that I found both getting farther and farther from my reach. When I had about come to the conclusion there was nothing left for me but to die, Christian Science was brought to my notice. Upon calling to see a friend I met a Christian Scientist to whom I related my weakened condition, adding, that I knew I had but a short time to live. She smiled and said she thought the same at one time, but she was healed through Christian Science. I asked what that was, as I had never heard of it. She talked with me for a while, and when I took my leave of her I felt that she was in possession of something that I knew nothing about. I asked her if I sent for her at any time if she would come to me. She said she would, gladly.

Two days after that I was again confined to my bed, and I sent for her. I had her treat me for a week. I felt I was healed, but I knew not what had healed me. The Scientist told me there would be a teacher in the city where I lived in a short time, and if I cared to study I could have

a chance to go through a class with her. How anxiously I longed to know what had brought the change in my life. From seeking and longing for death I had suddenly begun to want to live.

Before treatment I would lie awake night after night and watch for the dawn, without having any sleep; after I had been treated I slept all night, waking up refreshed, with the dawn of a new life in my consciousness.

In a short time I had the privilege of going through a class, and I then learned the bondage I had been in all those years, and I began to seek the freedom of my God-given inheritance. I learned that God made man free, to have dominion, not subject to the bondage of mortal sense.

While studying, my son was brought home from sea, having had his spine severely injured; he could not stand erect, and altogether was in a very critical condition. A physician was called in, as my husband did not believe in Christian Science. He said his spine was badly injured, and it was doubtful if he would ever be well and strong again. He left medicine for him, but I trusted to Truth to deliver him, and he would not take what the doctor left. Suffice it to say, in less than two weeks he was as well and strong as ever, without one particle of material aid.

Since then God has been the Principle in my life. I have looked to no other source for help in time of need. The Bible and Science and Health, and Mrs. Eddy's other works, are my daily study, and with their aid I am enabled to pierce the inky darkness of mortal sense to a partial realization of Life, which is the same yesterday, to-day, and forever; and as I realize the peace and harmony that none but those who have demonstrated God's healing power of Love can feel, I know that Christian Science is Immanuel, or "God with us."

May I reach
That purest heaven—be to other souls
The cup of strength in some great agony.
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever move intense!
So shall I join the choir invisible,
Whose music is the gladness of the world.

—George Eliot.

CHURCHES DEDICATED.

ON April 4, 1897, the new church edifice at Grand Junction, Colorado, was dedicated, the church on the occasion being filled to overflowing, and many obliged to go away for want of room. Our report says:—

"The services were impressive, and deep interest prevailed throughout the entire service. It seemed as if the house were filled with Light and Love. We had received word in the morning that our Mother in Israel's benediction would be with us, and indeed it was felt and realized. The decorations were beautiful, there being a fine display of potted plants; also palms and a large horseshoe of pink carnations and yellow roses, with the word 'Truth' wrought in the centre; this was placed between the two reading-desks. It was a remembrance from students in Denver, who had been healed and raised from false teaching.

"The Lesson sermon was 'A House of Prayer,' the readers being Mr. Lewis B. Coates of Salt Lake City, and Mrs. White of Grand Junction. In outside appearance the church is plain but substantial; interiorly it is neat and in good taste, the paper being green, silver, and gold, the wood work of cherry. The reading-desks are of cherry and beautiful in design,—a gift from the Second Reader. It was seven months from the time it was decided to build the church until it was dedicated, entirely free from debt."

The report concludes thus:—

"We have never solicited or received one cent for this church building nor for the cause of Christian Science in this locality except as before stated. It has a history that will live when its walls have crumbled away, and the Christ-power that did the healing will live on through all eternity. It would fill a book to tell of the unfolding and beauty of Christian Science through this manifestation of Good, Principle, as revealed through Mary Baker Eddy."

THE church building of First Church of Christ, Scientist, in Marshall, Texas, was dedicated on January 31, 1897. Our First Reader, James F. Starr, gave kind words of welcome to all visitors; also brief and appropriate remarks on

Christian Science. A short history of the growth and progress of Christian Science was read by Mrs. Addie Alford.

We make a brief extract therefrom.

"It is now generally known in Marshall that the Christian Scientists of Marshall have organized a church. It is the outgrowth of only a few faithful ones in searching for something that could be demonstrated. About eight years ago, there were four faithful women who met twice a week, reading and studying the Bible and 'Science and Health with Key to the Scriptures.' These four women had been raised from the very depths of material claims. Not only were they healed of physical beliefs, but they were lifted up far above anything they had ever known before. Indeed, it was like being 'born again.' Since then they have steadily gone on, studying and searching for more of this glorious light. As the years have advanced, more and more have been added to the number earnestly seeking to come into an understanding of this beautiful *Truth* that leads to Heaven, Harmony. For a few years our meetings were held at the Capitol Hotel. Since the burning of the hotel, we have occupied rooms over the Marshall National Bank.

"In the spring of 1895 a class of eighteen was taught by George B. Wickersham, C. S. D. After which the Church was organized, and we now have a membership of twenty-nine faithful, earnest workers.

"At the close of the year 1896, our beloved brother and sister, James F. Starr and his wife Clara C. Starr, donated this building to the Church, for Church service, which to-day we dedicate."

A CHRISTIAN SCIENCE church has recently been organized at Janesville, Wisconsin. We extract the following interesting history of it:—

"Janesville, April 28.

"Christian Science in Janesville began years ago, through a visit from Dr. S. J. Sawyer and wife. They healed several, and spoke Truth to a little band gathered to 'hear what this new doctrine was.' Later, they sent me,—one who had been healed and taught in the Wisconsin Metaphysical Institute,—to work in the vineyard. I arrived in 1890, without patients, money, or any other call than the desire to proclaim Truth to these people by works of healing. The struggles, loneliness, privations, disappointments, joys, and

victories of the two years following, were of priceless value to me, and resulted in awakening a few to the understanding of Truth. Then duty seemed to call me away for about a year, and the 'two or three' faithful ones continued to gather together in Truth's name, and though but *one* went at the appointed time to the place of meeting for the study of the Bible, and Science and Health, they never failed of the spiritual help and guidance which they sought. About a year after, going back for a visit, I found patients waiting for the healing, and seekers ready for the meetings, awaiting my arrival, and, though the field still seemed to require long patience, till it should receive 'the early and the latter rain,' it has never been left, as Truth seemed to give me this portion of the vineyard in which to work. Mrs. Sawyer has taught students for us from time to time, several of whom removed to other places, where they are faithfully proclaiming the Truth; so though we are yet but few in numbers, the good work goes on, and no one can measure it. Our meetings have always followed the order prescribed by Mrs. Eddy, and we were among the first to adopt the directions given in the April, 1895, *Journal*. Soon as it was received we began with great thankfulness in this new and better way.

"Last November we were moved to organize as a Society, so making visible the unity which already existed among us, and, as this proved a means of growth, we were encouraged toward the Church thought, and on the first Sunday in April, held our first meeting as 'First Church of Christ, Scientist,' with twenty-two members. A great change has been made in the public sentiment here regarding the Science, during these years of patient labor, for while many of the ministers of the churches preached against Christian Science and openly opposed it during the first years of its planting, it is now spoken of with respect, and two of the prominent clergymen have wished us every success, and the whole community seems to have changed in its attitude toward it, and we know that 'the little leaven is leavening the whole mass.' Yet we do not forget that now is the time when we need our armor on and our light burning, as the favor of the world, even the little we have received, is more dangerous to the unwary than its opposition can be."

At Howard, Kansas, was organized on December 6, 1896, First Church of Christ, Scientist. We give the following interesting account of its history:—

"Some five years ago, Mrs. O——, a lady of this place, was near what material sense says is death; but friends told her of the Christ cure. She tried it, and was wonderfully healed, and with the healing came the spiritual awakening. But she was all alone, studying Science and Health, and going over her Sunday School lesson with only her little boy to help. In the fall of 1895, she went to Kansas City and went through a class. Two years ago last fall we moved to this place, and immediately joined her in her Sunday School work. By this time others had been healed, and become interested in the work, and our band increased to nearly a dozen earnest seekers for Truth. We have held our meetings at our homes. Last fall we began to think of a church organization. On investigation we found four were ready. On the afternoon of December 6, 1896, we organized our little band into the First Church of Christ, Scientist, Howard, Kansas. Only those who have known the joy, as well as the responsibility, of this step, can understand our situation. January 7th we held our first communion, it was indeed a spiritual uplifting. To myself, after having spent forty years in the Orthodox belief, and having eaten the material bread and drank the material wine, in commemoration of the Lord's *death*, it was certainly a great privilege to, at last, be able to approach that sacred communion to celebrate His *resurrection*. More will be added to our number on next communion day. We have had many good demonstrations, and expect to have a more convenient place in which to worship in a short time."

IN THE PUBLIC LIBRARIES, ETC.

"SCIENCE and Health with Key to the Scriptures" has recently been placed in the libraries of the State Penitentiary and Jail at Baltimore, Md.; also the *Journal*. In the Public Libraries of Ontario, California; Lawrence, Kansas; Oil City, Pa.; and the county jails at San Bernardino, California; and Flandrau, South Dakota, the text-book and *Journal* have been placed. In East Orange, N. J., "Miscellaneous Writings" has been placed in the Orange Free Library. At Austin, Illinois, the text-book and "Pulpit and Press," have been placed in the Public Library. At Belleville, Illinois, the Sunday School children have placed the

Journal in the Mechanic's Institute and the Grand Trunk Railway Library. It is reported that it is being read and appreciated by a great number. The text-book has also been placed in the Library of the State Normal School at Clarion, Pa.

Dear Journal:—It has occurred to me, that it may be of interest to your readers to know that another library possesses a copy of Mother's chief work, *Science and Health*. On 19th December last I sent a copy of *Science and Health*, and one of "*Retrospection and Introspection*," to the Carnegie Public Library, Ayr, Scotland, along with a letter of explanation to the secretary, and received the following acknowledgment:—

Ayr, January 26, 1897.

Dear Sir:—I must apologize for not earlier acknowledging receipt of your kind letter of 19th ult., with the accompanying two volumes, entitled *Science and Health*, and "*Retrospection and Introspection*," as a gift from you to the Public Library here.

It is very good of you to remember your old place of sojourn in this way, and on behalf of the committee I beg to thank you very heartily for your gift. I have no doubt the books you have sent will be of interest to many. . . .

Yours faithfully,

QUINT: BLANE, Clerk.

I sent "*Retrospection and Introspection*" with the thought that some might read it who might not otherwise know of *Science and Health*, and be thereby led to procure and read the larger work.

Yours in Truth,

J. W. Walker.

Berlin, Ontario, April 11, 1897.

Dear Journal:—The following letter was received by First Church of Christ, Scientist, Berlin, in acknowledgment of their expression of gratitude for the free use of the County Judge's Chambers for holding public services during a number of months in the past year.

Berlin, Ontario, March 5, 1897.

MRS. S. M. WILLIAMS, Clerk Church Board.

Madam:—I beg to acknowledge receipt of book-case, Bible, copy of "*Science and Health with Key to the Scriptures*," and ten dollars (\$10.00), and return many thanks for same. A most praiseworthy gift, and one which I am

sure will be highly appreciated by many of the poor unfortunates who may have to linger within the walls of the county gaol. I shall endeavor to turn it to proper account by giving the prisoners the full benefit of the library, using such caution as will best preserve its use. A magnificent start to what I trust may become a more than ordinary library. Will be pleased to receive at any time copies of Christian Science literature. Thanking your Board for their generous remembrance of the gaol and its inmates, and may God's blessings be with you,

I am yours sincerely,

J. Cook, *Gaoler.*

In the beginning of our work in Berlin, a copy of "Science and Health with Key to the Scriptures," and the *Journal* was placed in the Public Library. Below is a copy of the letter of acceptance received.

Free Library, Berlin, January 18, 1894.

Dear Madam:—I am instructed by the Chairman of the Free Library Board to thank you for the book, Science and Health, and also to say that we shall give the Christian Science *Journal* a place on our tables if you wish to supply us with it.

Very sincerely yours,

J. E. McMAHAN, *Sec'y.*

The Sunday School children have recently added to the Gaol Library a bound volume of the Christian Science *Journal* for 1896-7.

Yours sincerely,

(Mrs.) S. M. Williams.

THE students and friends of Christian Science in Columbus have donated copies of their three-dollar text-book, "Science and Health with Key to the Scriptures," to the city library, public school library, university library, and State library; also the Christian Science *Journal* to the following institutions: Ohio penitentiary library, Y. M. C. A. and Railway Y. M. C. A., and Home for the Aged.—*Columbus Dispatch.*

A more glorious victory cannot be gained over another than this, that when the injury began on his part, the kindness should begin on ours.—*Tillotson.*

FROM CRIPPLE CREEK.

Dear Journal:—We have been much more backward than we should have been, in sending a word of thankfulness, and, we trust, also of encouragement, in slight return for the help you bring us so constantly; for we are all members of the one family, and “none of us liveth to himself,” all striving to reflect the One Mind, One Life, Truth, and Love.

We came to Cripple Creek to live in February, 1896, leaving a dear little band of Scientists in Leadville, Colorado, and hoping to find one here; but after seeing this and that one who were spoken of as Scientists, I found them without our text-book, *Science and Health* (which no true Scientist is ever long without), or if they did own one it was not to use.

I was made happy the second week in July, by having two Scientists from Denver, who had come here to live, call, announcing themselves as such, and we determined at once to put a notice in the paper asking students of the Bible, and *Science and Health*, to meet at one of our rooms the next Sunday. One of the ladies was to be away, but it left two of us to read the lesson, which we decided to do, thus taking our stand at once. Eight came beside the readers; but only one came again, and she brought a copy of *Science and Health* with her.

From that little beginning, July 12, 1896, in one of our own rooms, we are now in the Masonic Banquet Hall, one of the most pleasant lodge rooms in the city, an organized society of twenty members, trying to demonstrate the way to a church and reading-room of our own; holding services every Sunday morning and Friday evening. The congregation is growing constantly, numbering from twenty-five to forty-five; a Sunday School from ten to twenty, and many earnest workers ready to testify to the triumphs of Truth at our experience meetings.

We have Christian Science literature in the jail, one depot, and one reading-room, and dispose of about twenty-three *Journals* each month. We have sold sixteen copies of “Miscellaneous Writings,” and are more thankful than we can express to our dear Leader for this last proof of her un-

tiring effort to lead us in this heavenly way; and with all these wonderful helps, how we should grow in the understanding of Truth, and in the reflection of Good.—*J. T. Moore.*

LAST Sunday a Sunday School was organized at the Christian Science Church, corner of H and Eleventh Streets, with thirty-six children enrolled for the first meeting. The directors of the church had arranged for the organization of the Sunday School by the appointment of Mrs. W. N. Speegle as superintendent, and Mesdames McArthur, Jamison, and Connick as teachers, and Miss Josie McArthur, organist, Charles Drake, secretary. Nothing further was done than to enroll names and classify the children. Tomorrow will commence the regular instructions, and Sunday School exercises, and for this purpose the children are requested to be at the church quarter before ten o'clock.

Last Sunday was also the first meeting under the changed time of service, from two o'clock in the afternoon to 10.30 in the morning. A very full congregation was in attendance.—*Western Watchman.*

HE WHOSE RIGHT IT IS SHALL REIGN.

THE signal for retreat has come at last,
The flight of night begins,
The raging Tempest hurries every cloud
To mass itself before the rays of light
To stay the coming day.

The Sun, unconscious of the Darkness
And its struggle for supremacy,
Appears, and by His presence rules.—*W.*

WILL the contributor to the "Notes from the Field," in the May *Journal*, whose initials "H. W. H., Chicago, Ill.," only appear, please send us the full name and address. The manuscript has been mislaid, and with it the name. We wish it to place on our books, so if called for, we can send it.

LETTERS TO MRS. EDDY.

1968 Second St., San Diego, Cal., April 26, 1897.

Beloved Mother, Leader, Teacher:—To remain longer silent would indeed seem ungrateful when I realize, even in a small measure, the magnitude of the blessing which your precious New Book has brought to me.

Truly indeed, "Miscellaneous Writings" comes alike to the Christian Science practitioner and the seeker for the Christ-healing with that loving admonition, that gentle but firm rebuke for past failures and poorly wrought work, and that earnest pleading for a purer Christianity which alone can bring to suffering humanity the full salvation which fits for heaven, the clear elucidation of the multitude of questions confronting the seeker, and calling for wisdom and discretion to judiciously meet. How fully the great need of the present hour is met in this your divinely directed gift to the world, and especially to us who have already felt the spiritual touch, and healing, cleansing power of the Truth you have so bravely dared to speak, teach, and demonstrate,—the precious fruits of the harvest of future months and years alone can answer. I apprehend it is only in the unfolding of that which the present sense of need does not yet embrace that we shall see clearly what our need was, and how truly has been fulfilled the words of the Master: "For your Father knoweth what things ye have need of, before ye ask him" (Matt. 6 : 8); and also the words of Paul, Rom. 8 : 26: "For we know not what we should pray for as we ought." How faintly have we apprehended the mighty import of the words of our daily prayer: "May Thy Kingdom come, Thy will be done," and failed to discern its fulfillment when it came! Truly "God's ways are not our ways," and how prone we are to look for the answer to our prayer in some blessing we are not yet fitted to receive. Yes, dear Mother, the hope of years of patient waiting, to sit at your feet and hear from your own lips the inspired words of Truth, seems in a great degree to have been fulfilled in this, your message of love. Never before have I felt such a sense of nearness, and of having had personal audience with you, as in the study of some of the topics you have so fully made plain, in words so fittingly chosen to meet my

individual need. More and more clearly I can see how your books and the Bible are the impersonal Teacher of the present hour, and the year of *silent* preparation, contemplation, and demonstration of our mission as Christian Scientists which you have admonished us to observe, I can but feel, is indeed a season of golden opportunity wherein greater lessons than we have yet learned are to be gleaned from the sacred pages of these books.

May true *humility* and faithful *obedience* attest our sincerity, and furnish proof of the love we profess—"If ye love me, keep my commandments"—the test of discipleship.

Yours gratefully and lovingly,

C. Henry Clark.

816 Hough Ave., Cleveland, O., April 12, 1897.

Dear Mother in Truth:—With a sense of gratitude for what I have already learned as a student, and demonstrated, in Christian or Divine Science, as taught by your inspired work, Science and Health, I send you, in this mail, a copy of my first published work in book form, realizing, however, that there are some, if not many, stanzas in it which I would like to change as my thought becomes more clear.

Your "Miscellaneous Writings" is such an additional prize that I cannot forbear to speak of it also as being a grand medium of imparting the Truth to the new beginner, as I find by my few readings from a borrowed copy, the supply not meeting the demand.

Yours in Truth,

Samuel T. Shaw.

Detroit, Mich., April 19, 1897.

Beloved Mother:—The weeks have been so full of duties since your last most precious gift, "Miscellaneous Writings," reached us, that I could not find a moment in which to express my deep sense of obligation for what it is bringing to us all.

Its advent recalls words spoken by you some years ago, of a "new chord that had just been struck,—a tone never before heard in this world." Surely no book has ever had such a welcome from loving hearts.

I am not yet in permanent possession of a copy, for one after another has been coaxed away by eager seekers after the message of Truth, who cannot wait for the next order to come from Boston. But I take up my daughter's copy,

and read the older and the new articles, and cannot tell which I prize most highly. In reading the preface a picture rises before me of the interior of St. Paul's Cathedral, where old and blood-stained flags are draped around the walls, amidst the statues of England's great heroes. They tell of many a hard-won victory, and these older articles have as banners gone before us, and led us on into the battle, and through it to the peace promised in the wonderful preface.

And for the newer articles, it is impossible for us yet to appreciate them adequately, but I remember thinking once that I would give all I possessed could my students but read the address to the alumni of our college in 1895. And how great is our joy now that it is a monitor in each student's household.

I fear I am trespassing on your time already, but cannot close without a word about the hymns. I wish you could look over the faces of the people as I do, while one of them is being sung in our church. How they light up,—even the little children, at times rather careless,—all joining in, and singing with such earnestness and pleasure. My own favorite is, "Shepherd, show me how to go;" and the time cannot be far distant, I am sure, when it will be sung in every Christian church in the world.

I have always been a careful student of poetry, and see in this the purest lyric, reminding one ever of the incomparable Twenty-third Psalm, yet possessing a strongly marked individuality of its own. It will have the place at this time which was given at the Reformation period to Luther's great hymn, "A mighty fortress is our God."

Our simple, solemn, and majestic service owes much to your hymns, for the healing thought and power go forth with them.

Now, dear Mother, take the thanks of your student for the treasure, long hoped for, the "Miscellaneous Writings," and the multiplied thanks of my students who may not individually express their gratitude, and believe me, with deepest devotion, yours,

Annie M. Knott.

1423 Hinman Avenue, Evanston, Ill., April 1, 1897.

Loving Mother:—Among the hundreds and thousands of messages of gratitude and thanks which you will receive from those who are being blessed by your new book, "Mis-

cellaneous Writings," I send my word of gratitude, knowing that every thought of thankfulness struggling to express itself to our Heavenly Father-Mother, God, finds its place in the Great Heart of Love.

I want to tell you that every page of the new book is teaching me the true meaning of the *Atonement*; of the coincidence of the divine and the human. That at-one-ment with God is won through atonement for sin, and atonement for sin through the at-one-ment of God and man. It teaches me that all past mistakes and failures and present sins can be atoned for by holding fast to the inseparableness of God and man.

Surely this book is Divine Theology, proving to us how rich our Heavenly Father is toward us, and the untiring devotion to His Cause of the one whom He has chosen to lead His children to understand the efficacy of the blood of Christ.

Jesus said, "He that doeth the will of my Father, the same is my mother."

Your life and example are a living inspiration to your children who are trying to follow in your footsteps, and when we would become weary, we turn to your untiring devotion to the cause of Christ, and take fresh courage. And oh, what a rebuke you are to us too!

Reverently and lovingly,

M. I. Wiggin.

1772 Logan Avenue, Denver, Col., April 15, 1897.

Beloved Mother:—Please accept my thanks for the new book "Miscellaneous Writings." Science and Health is our "Declaration of Independence," and this is our "Emancipation Proclamation." Already more love is expressed among the brethren, and what you have "longed and lived to see demonstrated," God, in His infinite wisdom, has shown you the way to accomplish.

Yours in Love and Truth,

Mary D. Rice.

Peoria, March 3, 1897.

Beloved Mother:—What a priceless treasure you have given us in "Miscellaneous Writings"! I long for words to express some measure of my appreciation of this wonderful gift, this fresh token of your great love for us, your children. It has brought out such sweet expressions of love and

gratitude from the students here. Some of them just take in this glorious Truth. How much you have given us to make the way plain to us, dear Mother, to lighten our path! How wonderfully you have met every need! May we express our love and gratitude by walking steadfastly in this way that you have made so plain to us, by daily overcoming evil in ourselves, and bringing forth the "fruits of the Spirit," by letting our "light so shine before men, that they may see [our] good works and glorify [our] Father which is in Heaven"! Your loving student,

Jennie L. Bryan.

Boston, March 5, 1897.

Beloved Mother:—Just a word to let you know I am here, and if I can serve you in any way, I shall be *so happy* to do so.

In response to appointment received from chairman of Publishing Committee, I arrived in the city yesterday, March 4th, and had the precious privilege of meeting with the Bible Lesson Committee. Oh, how I thank you for this golden opportunity. I shall do my best to render acceptable service. The appointment clothes me with humility, and I feel that I am "but a little child." But we are assured the Father has the hand, and will lead aright His child.

My present address will be 107 Falmouth Street.

Dearest Mother, may my *work prove* my sincere *gratitude* to you for this call, and for your sweet remembrances. The members of the Committee gave me such a cordial welcome.

Truly I am the least, and I shall be glad to be the servant to all.

Your loving child,

Maurine R. Campbell.

4 Batavia Street, Boston, February 25, 1897.

My Beloved Teacher:—I feel impelled to turn to you with a few words in grateful acknowledgment of your new book, "Miscellaneous Writings." This labor of love from you in bringing together so many pearls of priceless value to students of Christian Science, makes a volume of light shining in the dark regions of earthly mysticism. It must therefore be a close companion of Science and Health. Though most of the articles are not new, yet their new associations in this book give them a freshness and brightness as belonging to the living wholeness of Truth and Love. The words of Truth and Love in Christian Science are but parts of the

living whole that cannot pass away; but they do expose and silence forever the false claim of heaven and earth, as seen in materialistic doctrines of good and evil. Exposed by the great light of Revelation in Christian Science, the beast of materialism, and the false prophet, can neither hide his assumed name nor his number in the falling stars of lurid mysticism; for Wisdom and understanding are the light of Life.

Lovingly your student,

Ira O. Knapp.

Oconto, Wisconsin, March 6, 1897.

Beloved Mother:—I have felt for some time that I must write a few lines to you, and express my heartfelt love and gratitude for *all* you have done for me.

It is now one year and a half since I talked with you. I cannot begin to tell you what a blessing that visit was to me.

What should I have done all these months without your loving counsel? In the seeming dark hours, there would come those precious words you quoted to me, "As thy day, so shall thy strength be," and "He will not suffer you to be tempted above that ye are able," etc., and the cloud would lift. And now comes the "New Book," the Pearl of great price. What a treasure we have in this wonderful book! We do thank you, dear one, many times for giving this to us. What should we do without our Mother. We hear from dear Laura about every week. How thankful I am to you that she is there working for God, Good. As I read this precious New Book, I can see that these words of Science and Health are verified. S.&H. page 490, line 11.

Thanking you again for your patient and loving care, and with much love for your dear self, I am,

Your grateful and loving student,

V. H. Sargent.

723 Grand Ave., Milwaukee, Wis., April 3, 1897.

Beloved Teacher and Mother:—Feeling that you are rejoiced in the overcoming of any form of error by myself, I thought it good to write you as to the manner of finishing the class I had begun previous to receiving the injunction, through the *Journal*, to teach no students for one year from March 14th. To avoid even the appearance of disobeying the injunction, I called the class together on Tuesday, March

16th, and proposed the plan of presenting to each a copy of "Miscellaneous Writings," in the place of any further lessons from myself. Without exception, the ten students, joyfully accepted. For two days thereafter we met together, and conversed about the method of handling evil, —impersonally, or disconnected from the sense of personality. One member of the class, a lady eighty-two years of age, when she first came, had to be almost lifted bodily by her two sons into the room; and when the class closed, was able to walk almost unaided down the stairs; she, herself, claimed that she needed no help. Mrs. Sawyer joins with myself in thanking you for "Miscellaneous Writings," and congratulating you on the success it has already achieved for the cause of Christian Science. Before the close of this month we shall have placed four dozen copies in the hands of different individuals. We also have every evidence to believe that since the coming of "Miscellaneous Writings," our sales of Science and Health have increased. From February 18th to date we have sent Brother Armstrong over \$200 for Science and Health, and "Miscellaneous Writings" alone. Many of these have been put into the hands of patients, who are reading, and being healed by reading. I pray it may be the dawning of another "Pentecostal Day" in Christian Science. With loving regards, we remain your affectionate students,

S. J. Sawyer and Jennie E. Sawyer.

Portland, Ore., Sunday Morning, April 4, 1897.

My dearly beloved Mrs. Eddy:—With a heart full of love and gratitude, I wish to thank you for the impersonal teacher. This is a great and glorious advance, and the next great step will be taken as a natural sequence, that of impersonal healing. Indeed it is already taken by many, as they catch a glimpse of the sun-crowned heights to which they are being led. For seven years I have studied and tried to live the Truth revealed to our consciousness in "Science and Health with Key to the Scriptures." From the first I caught the thought of impersonality. I sought no teacher, was kept from it by the strong thought of the omnipresence of Truth; I have never sought a personal healer, kept from it by the strong thought of the omnipotence of Truth, so I am prepared for the command to advance which you have given us. This personal reference you will understand, for I am not alone, but a new repre-

sentation of a large class of silent Scientists, who speak no word but love, trust, and wait. We place our hands in yours with firmer confidence and tenderer love than ever before, and our faces turned toward the New Jerusalem catch the glorious Light of the fast-coming Day.

With love and reverence,

Julia B. Metcalf.

416 Marlborough St., Boston, Mass.

My beloved Teacher:—Ever since the wonderful new book came, I have wanted to tell you of the joy and uplifting it has brought to us. I have learned to appreciate more fully your great work, your courage, your loving, never-failing patience in leading humanity out of these false conditions of sin and sickness; and I have prayed earnestly that I might be worthy to help in this grandest and noblest of all work which God has entrusted to you, His anointed one.

It is with quick joy that one obeys every command of divine Wisdom, and so about the teaching. While my heart is full of gratitude for the great privilege of teaching, which you, in your universal love, gave to me, I laid down the honor with gladness; and since then, there has been so much healing to be done, and God has blessed it so abundantly, that the uplifting to myself, as well as to others, has been great; and I know that I owe it all to obeying your voice—the voice that gives God's commands to us. Whenever I try to thank you for all you have done for me and for us, I realize how impossible it will ever be to repay you. I can only bow my head in awe before such love, and humbly try to follow in your footsteps, thankful that I have been able to come near enough to see and appreciate, if even from afar, such love as this. Forgive me for intruding on your valuable time.

With loving, sincere gratitude from both Mr. Robertson and myself,

Your loving student,

Annie Louise Robertson.

17 Custom House St., Providence, R. I.

Dear Mrs. Eddy:—With this, I am sending you a copy of a portion of my second annual report as clerk of First Church of Christ, Scientist, of Providence, with the hope that you may find something therein to cause your Mother-heart to rejoice. Confident of your affection, interest, and sympathy, as loyal students of Truth, we feel that you

are with us, and it hardly seems necessary to send a message to you personally, when realizing the impersonality of Love.

Truly and lovingly yours,

Nelly A. Barnes.

Clerk of First Church of Christ, Scientist, Providence.

COPY OF REPORT OF CLERK OF FIRST CHURCH OF
CHRIST, SCIENTIST, OF PROVIDENCE, R. I.

ONE of the first steps to be taken was to provide funds to meet the running expenses. The opportunity was given and gratefully accepted by all to make a thank-offering for the great benefits derived from Christian Science. Many who in the old thought felt a sense of lack were enabled to share in this giving through the realization of Mind as the One and Only Source of Supply.

For several years the time of our Readers, Mr. and Mrs. Eugene H. Greene, had been given for the cause of Truth and now we were more than glad to show our gratitude and appreciation in a slight degree, by setting apart for them one thousand dollars for this year.

Early in the year our Church building was paid for, but this was accomplished through the excessive generosity of one person, and it seemed wise not to accept so much from one, but to let many share in the demonstration, and by Christmas-time we were again free and enabled to "sit under our own vine and fig-tree," which typifies spiritual understanding.

When the time arrived for decorating the walls of the Church the means were close at hand, proving once again that Divine Love meets all our need.

In November a small room down stairs was furnished for the Infant Class, which completed the arrangements for all our Church work.

The children of the Sunday School, under the helpful instruction of their teachers, Mrs. Greene and Mrs. Walsh, are gaining in understanding, as proven by their little demonstrations. They also are distributing the Christian Science literature, and the following is the list of what they have accomplished in this direction:—

Bethany Home—*Journal*.

Fire Station No. 7—*Journal*.

Young Woman's Christian Association Home—Science and Health and *Journal*.

Public Library—Science and Health, *Journal*, and "Miscellaneous Writings."

Young Woman's Tea Room—Science and Health, *Journal*, and "Miscellaneous Writings."

Providence Athenæum—Science and Health.

Rhode Island State Prison—Science and Health, *Journal*, and "Miscellaneous Writings."

We are glad of this opportunity to again express to the choir our high appreciation of their loving service and their beautiful and harmonious rendering of the music that helps to lift our thought out of the mortal sense of discord.

We may feel encouraged by our growth in numbers when we remember that we were assured that the people would come when we were able to feed them. We may rejoice the more, not that "the devils [pride, prejudice, and superstition] are subject unto us," but that our "names are written in Heaven," that we have come to the understanding that it is more blessed to give than to receive,—and it proves that we love more unselfishly than we did a year ago.

During the past year, two of our older sisters have passed away from our ranks, and while we know, as our Mother, Rev. Mary Baker Eddy, says "They are better off," and the dear ones whom they have left behind *should* be comforted with that thought, we feel that we must express our human sense of love and sympathy for the families. May this serve to bind us more closely together in Love, and the understanding that *there is no death, that Life is eternal.*

Much of the error that would hold us and keep us from expressing the Love that is Life has been uncovered, and it has been met with the understanding that it cannot hold us or deceive us into believing a lie concerning ourselves or others, for the perfect child of God can hate no man. Many of us have passed through the waters—the error in solution—of mortal belief; but they did not overflow us, and some have walked through the fire,—the "purification of sense and self,"—but it hath not burned us, neither hath the flame kindled upon us, for our God, the Life and Love of the Universe, hath been with us, and only the dross has been consumed.

The order for Friday evening and Sunday service was given us this year by our Leader and Guide, Rev. Mary Baker Eddy, and its following has borne much fruit. Not for ourselves, who have already seen a little of the Light of Truth, but for those that sit in darkness and know not the Light, is this service designed, and may we so live the Truth

that we may always have some word to give to the hungry who come to our table.

During this year our dear "Mother in Israel" has prepared for her household far beyond their hope or expectation. In this new book, her new-old writings, our questions are answered, our strife is stilled, our hope is encouraged, our errors uncovered, and our hearts laid bare,—with Love triumphant over all.

Is it not our work for the coming year to so prepare our thought that we may be able to hear whatever she may have to say to us? That we may catch the thought before she expresses it in words, as we have sometimes done? So shall we be found watching and waiting for the "True idea of divinity flowing into humanity," and it shall appear unto us, calling ever, "Come up higher."

Lovingly submitted,

(Signed) *Nelly A. Barnes, Clerk.*

5020 Woodlawn Ave., Chicago, Ill.

Dearly Beloved Mother:—We are having a sweet rejoicing over the dear book, which has come to us direct from your hand and from the patient, overbrooding love which ever extends its sheltering wing to warm and comfort the struggling hearts of your students and of all mankind.

Having been one of those who urged upon you the publication of "Miscellaneous Writings," I may say that I appreciated it somewhat long before it was published; but now that hope has become fruition, and this volume, and its priceless utterances, is before us, with its wise precepts, its tender admonitions and loving warnings and entreaties, with its rules for solving hard problems and dissolving hard hearts, I see that my imagination never touched a full appreciation of this manual of right living, and I learn that, concerning the things of God, realization is far more satisfying than anticipation.

To me these articles seem to be as milestones marking the progress over the rugged pathway of an experience that has included all of the stings, persecutions, and dire oppression of a most "outrageous fortune." A pathway often bedewed with tears or flooded by the torrents of unspeakable evil that have poured themselves out upon your devoted head.

But they also assure us that the progress was made, and that in the midst of all these years, when evil has seemed real

and trials so hard to bear, God's grace has been sufficient for thee.

Viewing, from afar off, such a holy ministry as yours has been, with its countless achievements, and having gained but a small sense of the sustaining power of the Divine Presence, it is no wonder that it appears to me as the miracle of centuries that you should have continued faithful when beset by such appalling odds.

This book contains the flower and fruitage of a consecrated and sanctified husbandry, and its aroma, rising heavenward, will perfume the ascending journey of the race, until all shall awake in His likeness, and be satisfied.

To say that I thank you would be very tame and inadequate, in view of the fact that I should not to-day be manifesting a sense of life on earth if it had not been for the demonstration of Christian Science by you, and the teaching which was pursued at the cost of such interminable sacrifices.

Hoping that I may become more worthy of a place in the kinship of those who are watching with you in this hour, I sign myself, with loving gratitude,

Your affectionate student,

Edward A. Kimball.

A STUDY FROM NATURE.

JANET T. COLEMAN.

DAY by day, if we are watchful, we can learn large lessons by looking into Nature and her ways. Jesus gave a severe rebuke to those who were over-anxious, by showing them that God would clothe them, even as the lilies of the field, if they only had faith. Have any of you ever seen the care that is taken of a grape-vine? Before the warm spring-time comes, the pruning-hook is used, all the dead wood cut out, and that which cannot be tied to its support is cut off also. After the leaves, the runners keep shooting out, and are nipped back, so that the vine shall not run to wood, and thus prevent the fruit from being large and in beautiful bunches. The more carefully the runners, and all that do not have fruit on them, are cut off, the more abundant the crop of grapes. The root of the vine is dug about, and care taken not to have too much near it, to take away its nourishment.

Since our blessed Mother Church has been completed, our "Monument of Love" to the world, this lesson of the grape-vine comes clearer to me. The Mother Church, the Vine that all the branch Christian Science churches draw their strength from, must be watered, and we must dig down in our thoughts and see if we have the hardened thought of indifference towards it, for this needs to be broken up. If we allow such thoughts we shall have no fruit from our branch. Even in the winter, the seeming doubts and fears before the warm spring-time of Love is realized by us, we must examine our thought, and cut out the dead wood of materiality, and the belief of Life, Substance, and Intelligence in matter, for they are not in accord with Christian Science. The support that God has given unto us is the Bible, "Science and Health with Key to the Scriptures," and all of Mother's other writings. Only the thoughts that will spring forth and bear rich fruit can be tied to this support. If we try to tie worldly thoughts, selfish ends, or ambition to this support, and expect it to grow, we shall find it cut off and thrown down as useless, for the vine will not nourish such things. We learn this through hard experiences sometimes. Without water or moisture the vine does not send forth its leaves and shoots, then we have no blossoms and no fruit. All who have studied Christian Science find that in proportion as we acknowledge the Principle of Christian Science to be Love, and allow ourselves to be governed thereby, we cling to all of the Mother's writings, and thank God when the dead wood is cut out, and the thoughts that run out and bear no fruit are nipped back, and we then can see that they cannot derive their sustenance from the Vine, for they are unlike the Vine. Do we wish to grow? Do we wish branch churches to spring up and flourish? Then let every member of our Mother Church see to it that *we*, each and every one, do all that we can to water the Vine.

Have we done all that we could do in this direction? Or have we thought that the Vine was so rich that we have failed to do our part in watering it, thinking if we watered well our own little branch that the Vine was all right? Have we done all we could to preserve this "Prayer in Stone," as Mother has called it? Have we given of our increase as God has blessed us? Selfishness is dead wood that can never live or be a branch of the parent Vine that shadows forth universal Love to all mankind, and knows only One Father and Mother. Do we know what it means to our

branch that we love and support so well, if we leave the root unwatered? Who is the loser? The Vine, or us? For the demand is that *we shall* work out our own salvation. Can we afford to wither and bear no fruit? Giving will not impoverish but enrich us. Are we giving unto the Mother Church as God has given us?

I once read a little anecdote of two men meeting each other, and one said, "Mr. — has been converted." The other replied, "Has his pocket-book been converted? if it has, I will believe in it."

SIGNALLING FROM MARS.

ANY citizen who is tired of mundane concerns and wants to fix his mind on something higher is invited to consider the allegation of Sir Francis Galton, made in the London *Fortnightly Review*, that some one on Mars is signalling to earth. The information seems not as yet to be very generally confirmed by astronomical observers, but Sir Francis is quoted as authority for the report that in one of the European observatories an apparatus has been devised for recording the Martian flashes, and that the record shows that three signals and no more are made, and that they differ, as all flash-light signals do, in the length of the flashes and of the intervals between, so that if we had the key they might be read like telegraphic messages.

Of course this is not a yarn to be swallowed whole, but the association of the name of Sir Francis Galton with it is enough to entitle it to consideration. There seems to be no intrinsic impossibility of our having relations with Mars. It sounds preposterous, of course; but, like other marvels, it seems preposterous chiefly because it is unusual. We have to nudge ourselves from time to time in this age of swift surprises, and remind ourselves that nothing that is new to us can possibly be more marvellous than many things that have grown familiar.—*Harper's Weekly*.

A CORRECTION.

ON page 79 of the last May *Journal*, we entitled the article relating to the work in New Bedford, Mass., "From Fairhaven, Mass." It should have read "New Bedford."

SPOILED LIVES.

GEORGE H. HEPWORTH.

That they may be ashamed of their iniquities.—Ezekiel xliii. 10.

EVERY thoughtful soul is troubled by the spoiled lives which constantly come under its observation.

A spoiled life is a very serious thing, whether you regard its present or think of its future.

To live the allotted time, surrounded by privileges and opportunities, and to have nothing at the end except a character twisted out of its normal shape, is to present a spectacle at which the very angels must needs weep.

Not because God will arbitrarily punish such a man, as a judge passes sentence on a criminal, but because the man has created his own punishment day by day, and day by day inflicted it upon himself.

I never think of God as my wrathful judge, because my heart is so full of His fatherly kindness, and His pity for the erring that there is no room for such a thought.

I prefer to regard man as his own judge and his own executioner. The laws which He has made are all beneficent and helpful and encouraging. Keep in a line with them, and you will develop as the flower grows in the sunshine and shower. Defy them and you bring certain consequences on yourself. You bring them on yourself, God does not hurl them upon you.

God has put a dam in the river, for example, and told you not to interfere with it. Respect the dam, and you can safely build your house in the plain, and your cultivated fields will bear a full crop of grain. Destroy the dam, under the impression that you are quite able to take care of yourself, or that no one has a right to restrict your action, and you must hold yourself, not God, responsible for the consequences which follow. You know perfectly well that the dam is to be kept intact, and that there is a good reason for the command not to touch it. You are not ignorant of the fact that by destroying the dam you will endanger your own safety, and bring disaster to all your crops and your hopes. Is it God who punishes you? On the contrary, you have tried to run the universe in your own way and have failed.

A spoiled life! Grand powers, not simply unused, but misused. A sculptor, not fashioning the clay into a thing of beauty, but into something disgusting to look at, something which demoralizes the sculptor's own nature while he is engaged in making it.

Suppose a man to inherit a workshop full of the most delicate machinery. He is commanded to set that machinery in motion, and by means of it to produce a fabric which all must needs admire for its texture and its quality. The raw material is at hand in plenty, and all that is required is that he shall be a skilled workman, and feed the looms with care. But he chooses to pursue a different course, and the result is that the machinery is so injured that when the day closes he has nothing to show except a mere hotch potch of no value to any one.

Whose fault is it? Can that man reasonably complain of Providence? He is his own enemy. Heaven will not take vengeance on him, but will be infinitely sorry for him. He has broken his own machinery, has destroyed his own property, can blame no one except himself, and the sooner he begins to do that the better it will be. Self-blame means repentance, and repentance means an attempt to repair the injury—a long and difficult task.

Now the soul has a workshop filled with machinery, but the workshop is within itself—imagination, will, reason, love, aspiration. This workshop is immortal, and it ought therefore to be kept in good order. When a man dies he carries all these tools into the other world with him.

What would you say of a man who should go through this workshop and deliberately destroy or disable the machinery which is his only means of making a character for himself? There are men all about us who are engaged in that suicidal work. They root up every noble aspiration, smother every lofty ambition, and are like one who saws asunder the spokes of the wagon which carries him along the highway.

There is only one remedy that I know of, and that is furnished by religion. What those men lack is a proper appreciation of themselves and of the dignity and grandeur of their destiny. They do not see that they are maiming themselves, that they are their own worst enemies, and until they do, reform is impossible.

Religion makes a man feel too large to do a small thing. It forces him to respect himself so much that a mean action becomes distasteful. It sings such music that vulgar airs

give no pleasure. It kindles the noblest part of his nature into a flame that burns every ignoble thought to ashes. It puts gold within his reach, and he is no longer satisfied with copper.

When a man is going wrong nothing will save him except the spirit of the Christ who made the blind to see, and brought even the dead back to life.—*New York Herald*.

THE MAN AND THE MALARIA GERM.

TOM MASSON.

UPON one occasion it happened that a malaria germ was transported from his native heath to the system of a man.

And the man, being convinced that he had an unwelcome guest within, sent for a doctor. And the doctor prescribed a tonic.

When the tonic entered, the malaria germ walked up, introduced himself, and remarking that he knew they would be the best of friends, soon had the tonic under his influence.

Then the man sent for another doctor. And this one prescribed quinine.

And when the quinine entered, the malaria germ shook hands, remarked that he was glad to see him, gave him a hearty welcome, and won him over without half trying.

Then the man sent for six other doctors in quick succession. And each doctor prescribed something different.

And as each remedy entered, the malaria germ took him aside, slapped him on the back, and made him feel thoroughly at home.

So jovial did they become, that a club was formed of all the members present. And the malaria germ was unanimously elected president.

The object of the club was mutual enjoyment, without regard for the premises.

And they had a high old time.

It was then that the man grew suspicious, and he made a vow. He vowed that from that time on he would never have another doctor.

Of course, after this happened, the club gradually broke up, and the malaria germ, perceiving that he was left alone, went away of his own accord.—*Life*.

NEWTON ON CHRISTIAN SCIENCE.

AS a sequel to his sermon on "The Truths of Spiritualism," the Rev. R. Heber Newton, D. D., delivered a sermon in All Souls' Church on "The Truths of Christian Science." Dr. Newton surprised many of his hearers who had hitherto supposed that a belief in Christian Science was in direct conflict with the views of the church. He took pains to show that the two in no way conflicted. In the course of his remarks he said:—

"Christian Science has come to be the recognition of what Jesus Christ thought and did. What the limits of this potency in healing are it is not for me to say, but I believe that as the centuries roll on there will be miracles such as we have never seen.

"Christ saw that sickness was a consequence of sin, and the best way to cure it was to cure the sin. Thus we see that the healing of the body and the soul are not two things, but one. I cannot see but that the failures of medical science and the church are due to their failure to recognize this. From the philosophy suggested in the story of Christ the philosophy of our friends develops that philosophy is not material, but mental."—*N. Y. Sun*.

ELIXIR OF LIFE.

THE true elixir will consist of a ruling consciousness of man's spiritual heritage of wholeness, and the recognition of the fact that disease, pain, and inharmony are abnormal, and that their existence is due to a network of sensuous beliefs in which man's animalism and materiality have bound him, and which have inverted his nature. An important element in the elixir will be the mental absorption of the fact that "God is love," and that "in Him we live and move and have our being." Man's spiritual nature, which is his centre—responds when God is delineated to him as the all-pervading immanent life. When the spiritual centre is moved, the physical circumference moves also.

The holy spirit has been represented as a very sacred in-

fluence, present only on rare and special occasions, instead of an ever-present spirit of wholeness, only waiting for our recognition. Man has not recognized it as a practical, everyday force and tonic, from a wrong conception that it was impracticable and intangible.

When man practically realizes that his body is an external manifestation, and not himself; that he can, to a great degree, free himself from its bondage; that he can live in high and harmonious thought, rather than in sensation, he will find the true elixir at his command.

A persistent mental affirmation of wholeness, with a constant reliance upon the source of all Life, gives a man a wonderful dominion over his own body, and everything below him.—*Boston Traveller*.

A MOSGROVE DECISION.

AKRON, O., March 27.—Judge J. A. Kohler rendered an important decision to-day bearing on the Mosgrove law. The decision was on an appeal from the Mayor's court, wherein Mayor Harper fined "Doctor" Eugene Eastman, who practised osteopathy here for some months past, \$25 and costs for not having complied with the provisions of the above law. Judge Kohler reversed the decision of the Mayor, and decided that Eastman had a right to practice osteopathy. The Celsus Club, an organization composed of young physicians, which has had Eastman arrested several times on the same charge, will see that the case is appealed to the Circuit Court, and, if Judge Kohler's decision is sustained will carry it to the Supreme Court.

Judge Kohler holds that the law cannot be construed so broadly as to cover massage treatment, faith cure, Christian Science, or many other forms of treatment in which medicine is not used; and this clearly leaves the science of osteopathy out of the province of the Mosgrove bill.—*The Cleveland Leader*.

THE supreme court of Wisconsin has decided that the State Board of Health has no right to vaccinate against his or her will any person who claims exemption on the ground that he or she regards the operation as "morally wrong and in violation of the laws of God."—*Seneca Falls Reville*.

NO AGE.

KATHLEEN.

Galatians iv. 9, 10.

No age, my sister. See! the "age-abiding,"
The steadfast, the unerring, the I Am,
If led by Him, our feet can know no sliding,
Our days be always blessed days of calm.

There is no time to limit with its passing,
To fret us as we vainly grasp its hours,—
Its days and months relentlessly swift massing,
Brushing the glittering dew-drops from Life's flowers.

Th' eternal cycles of Love's years we're living;
Our birth-right in His Kingdom we have found.
We're lifted, through the largess of His giving,
To the heights where He dwelleth, glory-crowned.

There, at rest from the fearing, and the seeming,
'Neath the "shadow of the Rock" we bide,—
The day-star of His morning brightly gleaming,
The "Angel of His Presence" close beside.

In the course of his sermon in the Church of the Divine Paternity, on "The Sermon on the Mount, and the Idea of Heaven," Rev. Dr. Charles H. Eaton took exception to some printed reports of his sermon on "Hell," in which he was reported as having said that hell existed only in this world and this life.

"No man can say," said Dr. Eaton, "that hell is confined to this world. It might as well be said that God is confined to this world. Heaven and hell are in the soul of man, and wherever he lives in accordance with the law of God, he will find heaven, and wherever he disobeys that law, he will find hell.

"In the spiritual view, death is of no consequence. It has no reality. God is the God of the living, and not of the dead, for no man can die.—*N. Y. Journal*.

NOTES FROM THE FIELD.

IT is some time since a report has been sent in from First Church of Christ, Scientist, of Madison, Wis.

This church, although owning no church edifice, has for the past three years occupied the Jewish Synagogue, a commodious building erected many years since, and for a time worshipped in by the resident Jews. May there not be a significance in the fact that the Christ-Truth is being preached from its pulpit? Our teacher—a student of the Mother—watches faithfully over the little flock, coming frequently with words of comfort and wisdom from the Mother.

The attitude of those outside toward Christian Scientists, as in other cities, has undergone a radical change during the past few years. Many are seeking the benefit derived from physical healing, and are also attending the services.

The children's class, although small in number, is nevertheless one of interest. A twelve-year old boy is demonstrating several "third set" teeth; his younger brother, while suffering from a severe claim of burnt finger, implored mamma to "treat real fast," and was soon in a gentle slumber.

Another member of this class sees the nothingness of claims for his mamma, possibly more readily than for himself, although even seeming discord for himself is followed by harmony in many instances. Others demonstrate daily over cuts, bruises, etc. Their first thought under mortal mind difficulties is to repeat the Scientific Statement of Being.

I would like to add briefly a few words about my own conversion to Christian Science. In the autumn of 1886, invalidism of many years' standing was summed up as follows by attending M. D.'s. "In all probability you will never again leave this room." Several weeks after this kindly (?) information, a lady friend from a distant city called. She mentioned the words Christian Science, but could give almost no information on the subject, except that it "was something that cured people," and added that a dispensary for cures was located in Milwaukee, and she was then on her way to try the cure.

Suffice it to say that after many delays and disappoint-

ments, my case was placed under the care of a Christian Scientist in Chicago. In two months' time I was greeting old friends on the street, among whom was the M. D. who had given me up to die. My case being the introduction of Christian Science Mind-healing in Madison, it was watched with curiosity, to say the least. Many seeming ills of long standing have yielded to the medicine of Divine Mind, which has been my only medicine for nearly eleven years, during which time its efficacy has been fully and fairly tested in healing the ills of mortal mind and body, and thus forwarding the spread of the blessed gospel that not only saves from sin, but from sickness as well.

All praise and honor to our dear Mother for the "little book," a veritable "Key to the Scriptures;" "Key" because it unlocks their mysteries and unfolds their spiritual significance to the apprehension of mortals. S.&H. 63—23.—*L. P. G., Madison, Wis.*

It is with the greatest pleasure I write my experience in Christian Science, as it is through its means I am enabled to use my pen. My claim was nervous prostration in a dreadful form, so that the most simple exertion at times would cause inward convulsions, lasting for hours. I was in this condition fully eight years, during which time a claim of partial paralysis made its appearance in the right side, more particularly the right arm, and while I used it quite well, certain movements gave me those convulsions—writing and sewing being my worst enemies. I could not sign my name, neither did I attempt to sew on a button, for years. All this time I was trying to find a remedy, and on looking back, find I consulted sixteen doctors, and was treated by most of them without any benefit. Then invariably I would return to cod-liver oil. I had about given up the struggle when, by the merest chance (so it seemed), I found Christian Science.

I was sent after a physician for a sick relative, but he being out, I became impatient, and roamed around the halls. I noticed one room which looked like a reading-room, and as there was a lady reading there I asked if it would be intruding for me to enter, remarking that I was waiting for the physician to return. She said she had once done the same, but since coming into Christian Science had no use for doctors.

On looking around I found I was in a Christian Science dispensary, and said, "I guess there is no help for me," as it was an hereditary claim. Her reply was very encouraging, and on returning home I mentioned it to my husband; his answer settled the question for a while. But when another bad spell came the thought of Christian Science came with it, and I dragged myself out of the bed and went down to the dispensary again to read the books, where the gentleman in charge kindly explained what I desired to know. The result was I went home (up hill too) almost bounding. But as I felt pretty well again, Christian Science went out of my mind, until another bad spell brought it back.

I had my first treatment August 1, 1896, and on dismissing me the Scientist remarked, "Now write or sew as much as you wish." I thought she could not understand my case to give such advice to me, but something impelled me to try, and I received the grandest surprise of my life, for I wrote two letters that day without feeling it. I was almost afraid to stop, fearing in my great joy it was too good to last, but ever since that time I write whenever I wish, and when I look back and think how I had to dictate my letters to a child eight years old, who could hardly write, certainly not spell, how can I be thankful enough that I have found this blessed Truth, and am no more in bondage to the deceitful senses.

Although I have a few more claims to conquer, I know I am on the right road, and sincerely thank God and Christian Science for the blessings of this hour.—*Mrs. L. La-Ferta, Tacoma, Wash.*

I HAVE been troubled with what the doctors called rheumatic complaints for more than forty years, at times quite severely. Nearly two years ago I had an attack that was so severe that for several weeks I could not turn myself in bed. As usual I was attended by a doctor, and apparently was better, so that I wanted to go out to attend to my work. The doctor said I might go, but must be very careful and not take cold. Well, I did go out and was careful, and got cold the first time out, and was worse than ever before, the pains extending down into my limbs, and my legs were full of cramps, the calf of leg was full of hard knots and bunches, and very painful. When the cramps took hold I would have to lie down, or hold on to something to keep from falling; one leg got so bad that it burst open and formed

quite a large sore, four inches across. A friend who had been healed by a Scientist called to see me and brought some *Journals* and other reading, and asked me to read, and then try that mode of healing, which I finally concluded to do, and have had abundant reason to thank God our Father for what has been done for me through the healing and teaching of Christian Science.

I had to have absent treatment, as I could not go to the one that treated me. I had been warned so much against taking cold that I feared to go to the door. The Scientist wrote me to go out, and attend to my work as soon as I could do so, and not to fear a cold. I commenced at once to go each day, and for two weeks I had to be carried to and from the works. At first I would stop for one or two hours, at the end of two weeks I could stay all day, and could then walk down and back.

I did not have a cold all the winter after commencing to be treated, which was the 15th of January, and after the 19th I went out every day, Sunday excepted, and gained every week until entirely well, and have not had anything like a rheumatic pain for eighteen months past. This is only one of the many complaints of which I have been healed. Catarrh in its worst form has entirely disappeared. The sense of smell, which for nine years had been lost, has now returned, a bad cough which gave me much trouble for a number of winters has left me, and the soreness entirely gone.

I have gained in my general health all the time from the first treatment; and yet that is not all, for I have found something that is above price in the "little book" called "Science and Health with Key to the Scriptures." I have found the Truth and the Life. That book has taught me how to read and understand the Scriptures, and taught me something of the true brotherhood of man. Old things are passing away, new things are coming to me day by day.—*E. Gould, 52 Wenham St., Forest Hills, Mass.*

Dear Journal:—About three weeks ago I received a telegram from a lady asking me to treat her husband immediately, to let nothing prevent me from doing so. I took up work at once, and about two hours later the lady drove in ten miles to take me back with her. I told her that I could do better work here, and for her to go home again, and if necessary I would go out later. I did not deem it wise

to lose so much time just then, in driving out there. (The roads were very bad, and it took fully two hours to drive the ten miles.)

Previous to this, the lady had been in the city attending her little daughter, who had been very ill, but was recovering nicely under Christian Science treatment, when she received word to return home at once, as her husband was also very ill. She took the first train home, and was met at the depot by her father-in-law, who informed her that her husband would not live until morning, and that the people were all up in arms against Christian Science, because he would not take medicine. The gentleman, although not a Christian Scientist, would have nothing but Christian Science treatment. His father and brother insisted upon a doctor being called. The doctor was summoned, and pronounced it a very severe case of pneumonia and pleurisy, declaring the left lung completely filled, and the right one affected. There was no breathing space whatever through the left lung, which necessitated his lying on his back, being unable to turn either on his right side or left, and the doctor also claimed, that when the pain ceased he would be no more.

I treated him that night until twelve o'clock, and took him up in the morning again, remaining with him in silent thought until noon; went out on the two o'clock train, and left him that night resting in harmony, being able to lie on his side, and to eat a good meal. In a few days he was around as usual.

The Home Circle Insurance Co., in which this gentleman was insured, held a meeting the night I started to treat him, and as they believed there was no hope of his recovery, declared that no insurance money should be paid to his wife, who to their sense was guilty of preventing him from taking medicine. The doctor being a member of this society, declared he would not give a certificate. But, all praise to God, peace has been brought to this home, a dying husband has been restored to a loving wife, the little daughter has been healed, and harmony prevails; proving that God will save and protect those who put their trust in him, for, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34 : 7.—D. S. Robb, London, Can.

WE first heard of Christian Science through the healing of my wife's sister, some five years ago.

After seeing her healed, my wife desired to have that book, "Science and Health with Key to Scriptures," to which I consented, but thought it money thrown away. She read the book, and helped herself and me also in little ailments, but I was very indifferent. Two years ago our little boy had croup very badly; we were frightened, and knew no Scientist only as we saw their cards in the *Journal*; so we used electric oil, greased his chest with lard, kept it covered with flannel, tied salt pork around his neck, and had plenty of steam in the room.

Poor boy, we thought we had done well to get him through the night, but he grew worse the next day, and we dared not go into the night without help. My wife begged of me to telegraph to a Scientist, and finally I yielded and sent a message to a Scientist in Jamestown, N. Y. In two hours we received an answer saying she would treat our baby,

My wife at once washed off the grease, took off the flannels except a cloth around his neck, and asked me if she had better leave that on. I replied that if God could heal him with it on he could with it off, and so off it came. She let him get down, and he went around in the house where he pleased; it was then my blind eyes were opened.

One year ago I had a belief which gave me intense pain; it would take me out of bed at night, and cause me to walk the house for hours. Mr. R. S. being at my house, I asked him to treat me. He did so, and I have never felt a return of that disease. I know this dear brother has power with God to heal, or he could not produce such lasting effects.

Again, about six months ago our same little boy was stricken down with the most serious belief that we had ever experienced; about midnight we thought he was dying. I drove four miles to Bradford and got a Scientist, and told her we feared our boy was dying; she calmed the fear, and said to me as we drove along, "I would not drive so fast, the child is better;" to be sure we did find him better, and he gradually improved until he was well.—*Philip Mosher, Derrick City, Pa.*

THE church here has placed Science and Health, in the jail; also donated a year's subscription for the *Journal* to a wall pocket in the Santa Fé passenger depot at this place. The children's class has also put the *Journal* in the jail. Following is an exact copy of a letter written to the mem-

bers of the church by one of the inmates of the jail, showing their appreciation of our text-book.

Ardmore, Jail, January 18, 1897.

To the Members of the Christian Science Church,—

I am this day authorized to tender to you the heartfelt thanks of the inmates of Ardmore Jail, for your valuable token of kindness bestowed on them, entitled *Science and Health*, which is highly esteemed, regretting we have not a more commodious apartment to care for such. If any of the good people of Ardmore have an old book-desk that would protect such gifts from dust and rain the same would be thankfully received. Trusting some one will take a leaf from your book and do likewise. "He that giveth to the poor lendeth to the Lord." Wishing that God's richest blessings may be round and about you all, and that you may be long spared to have a heart to feel and a hand to give.

(Signed in behalf of the inmates.)

F. D. PATTON.

On receiving this letter we secured a book-desk and placed it in the jail, which is simply a stockade with guards placed on top of the walls; a small building, eighteen by thirty feet sets inside, in which the inmates sleep.

At the time *Science and Health*, was placed at their disposal, they had no literature of any description, and with nothing to employ their mind, they were continually trying to break jail. In a recent conversation with the jailer, he told me that *Science and Health*, and the *Journals* were constantly being read by some of the inmates, and that they were quieted down, and that he had no trouble with them of late.—*H. J. Snyder, Ardmore, I. T.*

BEING myself almost raised from the grave, I thought the readers of the *Journal* would enjoy hearing of my healing.

I had doctored for twelve years with the different schools of medicine, and in addition had taken a great quantity of patent medicines. The doctors stated I had catarrh of the lungs and stomach. I had a continual cough for nine months of each year, which would attack me in the fall and last until June. I was under the care of catarrhal specialists of Cincinnati, Ohio, for eighteen months, who informed me that I was so badly affected that it would take a long time to cure me. Their treatment brought but temporary relief, and the cough was no better.

A sore broke out on my face. They applied both external and internal remedies, but I grew worse and worse. In addition to this, an abscess formed on my arm in the elbow joint. It became so bad that the home physician stated it would be necessary to amputate the arm in order to save my life, but I refused to have an operation performed.

One year ago a friend spoke to me about Christian Science. He informed me of a Christian Scientist in a neighboring city to whom I went and took treatment. The sore on my face, which I had for two years, is entirely healed. I am now free of the old chronic cough from which I suffered so much. I have use of my arm; and this letter to the *Journal* is written with the arm the doctors desired to amputate. It is an acknowledged fact with my family and friends, that Christian Science has rescued me from the grave. I wish I could find words with which to express my thanks to the discoverer of Christian Science for this wonderful Truth she has revealed.—*Joseph A. Trunck, Eaton, Ohio.*

WHEN I first became interested in Christian Science, and was discussing the subject with the one who spoke the Word to me, I remarked that it might be possible for me to overcome my own illnesses, but I could never hope to do anything for my children.

Not long after this, one of my children was attacked with a disease considered contagious. As I looked at him, I involuntarily began to declare, "There is but one primal Cause, and there can be no effect from any other cause" (Science and Health), and in order to protect my other child, I held to the thought that there is no contagion in Divine Mind, God, in whom we live and move and have our being. To my amazement the sick child was healed, while the other one did not manifest even a symptom of the trouble.

But this did not end all discord, for as I tried to go on in the path leading to Truth, error tried to turn me another way, and again I must meet it in the form of sickness,—coming this time like a thief in the night, and in a form that brings intense fear to all mothers. Standing by my child I declared the omnipotence and omnipresence of God, though in the mean time *materia medica* kept whispering to me, "You know the remedy for this, you have it in the house, give it." But I held firmly to the Truth, until the "due

season" came, and with it, according to the promise, the reaping of good.

Since that time much of my work in Science has been with children, and whereas in the old thought nearly all my time was occupied in caring for my own, and bestowing love upon *them*, now in the thought of Divine Love which unites us in one family, I have love for all the little ones, of whom Jesus said, Except ye become as they, ye cannot enter the Kingdom of Heaven.—*N. S. G., Berlin, Ont.*

I CAN tell of two demonstrations of the power of Christian Science in one family. One of the daughters had been a suffering invalid for several years, spending every winter in the South, and needing constant care. She had been for some months in a hospital, and had been under several doctors who could not cure her of what they called nervous dyspepsia.

A year ago last June she stopped in New York on her way North. She had heard of Christian Science, and without having much faith in it, was willing to try it. She received treatment for about two weeks, was healed, and went home to astonish her friends with her changed condition. Before this she could not sleep, and she ate only the simplest food. Soon she was eating strawberry short-cake, cucumbers, and bananas, even at bed-time, and sleeping all night. She became an active, useful member of the family, and has continued strong and well ever since.

When she brought Science and Health home with her, her sister began to read it, and to apply practically what she read. This sister was troubled because, although her teachers told her that her voice was remarkably good, her musical ear was so defective that it made learning to sing a burden. Through the study of Science and Health, she came to see that harmony is the law, and that error had no power to make her inharmonious in any way. Her fear has been destroyed, and her defective ear corrected, so that, going to a new teacher in another city, she has received only encouragement. The teacher never was told and never knew that there had been any such belief of inharmony.—*F. L. W., New York City.*

At the time of my first introduction to Christian Science, I was a constant sufferer from a complication of disorders. I can give no specific name for any of them, as no two doctors gave the same diagnosis of my case. It is sufficient

to say that I was a constant sufferer, and my work was greatly interfered with by physical weakness. There was hardly a moment when my body was not calling for recognition, and my only hope lay in continual application to my work, as there was no other way that I then knew of to divert my thought, and put to silence the claims of material sense. From the moment that Science and Health was put into my hands, I began to be convinced that Christian Science contained the panacea that would in time give me ability to dismiss the mental errors that intruded themselves upon my thought, making the body sick.

Before the book had been read through I found such a wonderful improvement in my health that I was encouraged to proceed. At first I did not look for bodily health, caring more for the wonderful statements of Truth that the book contained; these revelations of the relation of man to God filled my conscious thought, and remained with me like guardian angels, until the errors, doubt, fear, and scepticism seemed to lose all reality, and finally disappeared.

From that time to this, nearly five years, the healing has gone on gradually, and I now know that there can be no stoppage in the unfolding of man's unity with his Maker, until he knows of nothing but the harmonious government of divine Principle, and the existence of the Kingdom of Heaven on Earth.—V., *New York City*.

AFTER an extensive acquaintance with Spiritualism, I studied Theosophy, and had courses of instruction in what was called Spiritual Science. All that I had learned along these lines was put to the extreme test in my experience, and I reached a point where I found myself in terrible bondage, seemingly without a ray of hope as to practical deliverance. The nothingness of the teachings which I had been accepting as truth, I was forced to begin to realize, and just at this time (1890), Mr. E. A. K., of Chicago, helped me to catch sight of the Principle of Christian Science, and to begin to work according to "Science and Health with Key to the Scriptures."

From that time on, God has enabled me to come nearer and nearer to understanding that blessed book. I have had abundant evidence as to Christian Science being the unfolding of the Truth that does thoroughly and *scientifically* set us free from the difficulties which beset humanity. Through Christian Science prayer, I have been enabled to

understand, to an extent, the nature of Jesus' work, and what it means to believe in Him *aright*.

Christian Science, from day to day, causes my love for God, for Jesus the Christ, for mankind, and for the Bible to grow stronger and stronger. In consequence of this, my heart is filled with gratitude to the one whom God has scientifically lifted up to bless us in this age—our dear Leader, Rev. Mary B. G. Eddy.—*B. F. Stayner, Salt Lake City, Utah.*

Four years ago, I was brought out of great darkness into the marvellous light of Christian Science.

Ever since a little child, I have been hungering and thirsting after righteousness. Among the first recollections I have, is the stopping in the midst of play, to wonder who the Saviour was, and how I could find Him, and the longing to do so was so intense that it has always remained as a vivid picture that has never been effaced.

At the age of sixteen, I thought I did find "Him whom to know aright is Life eternal;" but it did not keep me from sin, sickness, or the fear of death, which was always before me. After many years of suffering, and after losing five children out of seven, at a period when it seemed that there was no ray of light in Heaven or on earth, I was led to turn to Christian Science for help *physically*, but thought I did not care to look *into* the Truth, for fear I should have to leave my Church. But while visiting at Fort Dodge with my sister, who was a healer, I had an opportunity to meet with loyal Scientists, and whenever doubts of Christian Science being true Christianity presented themselves, because it was in opposition to orthodox religion, the "still, small voice" was sure to be heard, "By their fruits ye shall know them."

I found the fruits so beautiful, and so different from anything I had ever experienced, that it seemed to me the "one thing needful," and so was led to leave all and follow Christ—Truth.—*A. M. B., Fort Dodge, Iowa.*

Soon after I had taken class study in Christian Science, I awoke one morning with a claim of inflammatory rheumatism in my feet and limbs. I knew something must be done. It was an old enemy, and several times, before knowing of Christian Science, I had suffered weeks with it, although I had tried all the remedies known to a good physician.

Now I resolved to make a practical application of the Truth as I had been taught. The result was that in just three days, I was back at my usual employment, perfectly well, not a trace of the claim left. This was four years ago, and since then I have found this same Truth an ever "present help in time of trouble." This is only one of many cases that have come into my experience. All have yielded to the understanding that *God is All*. In every number of the *Journal*, I find some thought, some testimony, that is just what I need to help me along in my work, and my heart is filled with Love and gratitude to the one who, through demonstration, has shown us the way to Health and Harmony.—*H. E. G., Buffalo, N. Y.*

BABY RUSSELL, three and one-half years old, is a true Scientist. When any ills of the flesh appear, he straightway sets about to treat it. One evening when mamma was busy getting supper, having a rather severe belief of headache, she spoke to Russell, who sat on the floor playing with his building blocks, asking him to treat her for a belief of headache. He climbed up in his papa's big chair and treated a short time, whispering so loud he could be heard: "God is good—God is all," over and over again; then he stood up in the chair, and fixing his bright eyes on his mother said: "Mamma, it is *error* that makes your headache; the Truth can get right in it and make it go away; the Truth has *power*," bringing his little fist down hard; then climbing down he fell to work at his blocks again, and mamma's headache was gone.

Little Russell was healed of a severe belief that he had had from a small baby, and now we all dearly love Christian Science, and are striving to be *true* Christian Scientists.—*Mrs. W., Le Mars, Iowa.*

I ENJOY reading the *Journal*, especially "Notes from the Field." I think the little ones will enjoy reading one of my demonstrations as well as I do theirs.

Just about a week ago, I had my hands on the radiator at school. The radiator was so hot it blistered my right hand in belief. I went to my seat and treated myself. I looked at my hand and no blister was there. It went away all of a sudden. It pained but a minute or two and left. I am now ten years old. Many a demonstration I have brought out in school. We had a nice little Sunday School. Some of the Scientists moved away and we now have just

one family of five: grandma, grandpa, auntie, my sister, and I. My sister is now nine years old, and she and I take turns about reading. One reads the Bible one Sunday and the other reads in Science and Health.—*Naoma Webster, Oregon, Mo.*

At the first annual meeting of First Church of Christ, Scientist, Plymouth, Mass., it was voted to forward an expression of the thought then expressed to our beloved Mother and Leader, the Rev. Mary Baker G. Eddy, and we send it to you in compliance with her request in the October, 1896, number of the *Christian Science Journal*.

In the thought expressed by those present was noticeable the love and gratitude to our dear Mother, who has labored so unceasingly to show us the way to Harmony.

The occasion was one of great uplifting, "giving sweet foretaste of the festal joy," and bringing to our thought the omnipresence of God. The reports presented showed that our dear Mother's labors have indeed borne fruit in this old and conservative Pilgrim town.—*James G. Lockwood, Clerk, Plymouth, Mass.*

To express gratitude with words, for blessings received through the demonstrations of Christian Science, seems slight acknowledgment for the dissolving of mistaken living, doing, and thinking. To be ushered from a condition of nervous fear, bred in childhood by the doctrine of eternal punishment, the bottomless pit, the lake of fire and brimstone, into the atmosphere of Harmony, where Love alone rules, needs more than human words to convey worthy appreciation. Only a life of loving help to others, by every word and deed, can attest our gratitude for the enlightenment and sweet peace brought us on the wings of Christian Science from the One and only true God.—*F. T. M., Beverly, West Virginia.*

Dear Journal:—I feel that I want to tell you my experience in Christian Science. I have been reading the *Journal*, and Science and Health, and the Bible, and see that God is All-in-all,—he fills all space. I can read nothing but Love, that casts out all fear, and sin, and disease. I am only eight years old and a half. I go to Sunday School, and Friday evening meeting. I have been healed many ways with my dear mother's words, that she has put before us to study and understand. My papa and mamma are Christian Scientists,

and have been for about four years. They have been studying Mrs. Eddy's book, "Science and Health with Key to the Scriptures."—*Bessie Johnson, Bowie, Texas.*

THE following extract is from a letter received from a sister of mine who lives in Nebraska, and who asked me to treat her for a cancer on her nose.

"Dear Sister:—My nose is well. I wrote you on Saturday and I suppose you got the letter on Monday. That day the claim dropped off my nose, leaving a sore place. In a few days that was well.

"Oh, I am so thankful for Christian Science! I know it is the Truth, if I do not have as much as I want, I believe it."—*C. A. Jerauld, Galesburg, Ill.*

Dear Journal:—I wanted to write to Mrs. Eddy, but now she has asked us to write to the *Journal* instead, so I want to tell how much I love Science and Health. It helps me very much when error seems to appear. I started to read it through last January, and am now in "Science of Being." I can read almost every word.

I am seven years old. I love Mrs. Eddy more than tongue can tell, and am *very* glad that she wrote Science and Health. I like to hear about the little children in the *Journal*.—*Helen Hoag, Toledo, Ohio.*

I HAVE just passed through the most remarkable year of health and happiness that I have ever experienced in the thirty-four years of my life. Some of my sentiments were expressed in the February *Journal*, where a hundred dollars would not procure a square meal, or a night's rest, or a single day without pain, and then to find almost instant relief. It seems to me I secured the pearl of great price for a mere song. Go and do likewise is my bugle note.—*Bertha Bradford, Verona, Mo.*

I HAVE before me the May *Journal* of 1896, also May, 1897. As I compare them I see marked changes and additions for good. There are twelve pages more of reading matter, the cards are so well arranged, and the entire face of the *Journal* is such as proves that demonstration has brought out grand results. I sometimes think, that perhaps we are too indifferent to the faithful and loving labors of the staff on the *Journal*; they indeed deserve our gratitude, and let us see to it, that we tender it to them.—*Caroline W. Frame.*

EDITOR'S TABLE.

AN ALLEGORY.

IT was a fair and beautiful city, set in a valley of enchanting loveliness. It numbered many thousands of inhabitants, a thrifty, happy, contented people. Sickness was almost unknown within its healthful precincts, and death a rarity. Of physicians there were few, and that few did little business. Fear of sickness prevailed not, for there was little to arouse fear. A panic of sickness had never been known. Epidemics of sickness had never been heard of. So healthful was the mental atmosphere that physical sickness had little sway. And so, for many happy years, the people came and went, living away the days in such employments and pastimes as are peculiar to mortals in their best estate.

Suddenly there came a change. Sickness in varied forms appeared. The erstwhile serenity vanished. The people became panic-stricken. The physicians already there were kept busy day and night; others were called from neighboring places, and many new ones located there because of the opportunities for employment. Hospitals, before unknown, now sprang up on all sides, where the sick and dying were placed in scores. The good Christian people of the city organized all forms of societies for the relief of the sick and suffering. The hearts of human love and sympathy went out in tenderness to the afflicted. Many heroic acts, bringing out the better qualities of the human heart, were performed. The physicians wrought nobly and heroically, many of them almost wearing themselves out in their zealous efforts to relieve and cure their unfortunate patients. In some instances their noble efforts met with reward in the recovery of their patients. In, alas, too many, they were utterly fruitless, the patients dying despite their skill and zeal. Their noble efforts were well seconded by the good men and women of the city who themselves escaped the dread maladies. The good clergymen were not less busy than the physicians in visiting the sick and dying and preaching funeral sermons, in the which they discoursed beautifully, if sadly, of the mysteries of divine providence,

and the wondrous works of God. They were wont to say that God sent sickness to remind the people of their wickedness, to chastise them for it, and to purify and chasten, that they might be better and happier when it was over. In the funeral sermons they spoke feelingly and eloquently of the love and goodness of God in taking the poor suffering ones home to Himself. When they were not engaged in preaching funeral sermons they were as heroic, in their sphere, as were the physicians and other good people, in their efforts to prevent their neighbors from dying and going home to their Heavenly Father. Mayhap they thought those neighbors required yet more chastening and purification before going home. Nevertheless, they aided and encouraged their brethren of medicine in their brave efforts to cure the sickness and make their patients well, regardless of the divine purpose to chastise and purify. But notwithstanding all the untiring effort, zeal, sympathy, and medical aid, thousands were annually dying of the unconquerable maladies.

It was often feared that the population would ere long become extinct; but, strange to say, it scarcely diminished at all. The number of births held well-nigh to its former ratio, in seeming disregard of the many deaths, and generally distracted condition. Drug stores, of which there were formerly scarcely any, now flashed forth their brilliant colors on myriad street corners, their proprietors having, for the most part, come in from other places to meet the necessities, or take advantage of the business opportunities, arising from the unfortunate situation. So, too, of undertakers, and the many tradesmen who minister to the necessities of sick and death-stricken communities. Then there were an army of nurses imported, and many thousands of others called to the varied services growing out of the dire conditions; so that the population held well to its former number; but what a different population! Formerly the people were frugal, industrious, and well to do; none very rich, and none poor. Each sat under his own vine and fig-tree, and none had cause to envy the other, or seek to overreach or do his neighbor harm or injustice. Indeed, the Golden Rule was as nearly the measure of conduct in this city as seemed possible to the then understanding of its inhabitants. Each earnestly sought to do unto his neighbor as he would have his neighbor do unto him. Hence their happy, contented, almost ideal condition.

In all that great city there was but one court, and that

sat for the purpose, almost wholly, of administering in civil matters of an entirely non-litigious nature. Of lawyers there were but few. Of contested cases there were none. Of criminal cases there were scarcely any, and, with rare exceptions, the offender had strayed in from some other city. Consequently the city jail, a very small and unimportant building at best, had few inmates. Of houses of prostitution there were none. So virtuous were the native population, so pure the mental atmosphere in which the children were brought up, so vigilant the people and authorities to prevent immoral persons from coming in from the outside, that such institutions could not exist. Of course, in a city so fair and at peace with the world, there was no need of military organizations. Such a thing as uniformed soldiers was unknown. No time or thought was given to the invention of firearms, explosives, or devices for the slaughter of their fellow-beings. Nor did its inhabitants witness the spectacle of little boys, scarcely out of their knickerbockers, parading the streets with uniforms and guns,—the latter often appearing bigger than the boys carrying them. Such things were unknown in our city, for there the people were living near to the teachings of the Bible, and especially of Jesus, in reference to loving the neighbor. They were therefore observant of the teachings against war and murder of every sort.

It seems strange that the incoming of sickness and death should have changed all this; yet it did.

Sickness and death brought poverty, and poverty drove to distress and destitution; distress and destitution drove to prostitution and crime. The jail was soon filled; the original, and only one, was greatly enlarged, and others were erected.

Even the manufacturers and venders of poisonous and intoxicating liquors, taking advantage of the demoralized condition of the people, opened places of "business," and soon the saloon became an established and even a recognized institution of the city, and gilded palaces as well as low grogeries, now flourished all over the once fair and liquorless city. The authorities even licensed the saloons, under the specious pretext that the "revenue" derived therefrom had become necessary for defraying the current expenses of the city. Not only so, but so changed had become the moral atmosphere, that even houses of prostitution, and the unfortunate women who had become their habitués, were made to contribute to the city's revenue by being periodically

"pulled" before the police court and fined. Oh, the changed conditions: the depravity, the crime, the demoralization that now existed in this once fair city! With this changed condition come an influx of lawyers, drawn thither by the litigation growing out of the general demoralization and crime.

Meanwhile, the inhabitants, including the clergy, the learned men, the educators, had settled down to the conviction that the present conditions were inevitable; indeed that they were the natural conditions, and that their former happy estate was unnatural, too much so to be enduring, and that an inscrutable Providence had brought about all these direful changes for the good of the people; for, said they, How could we know evil and avoid it, if we were not brought in actual contact with it? How can we learn to overcome evil except by concrete experience with it? We should not be able to appreciate health were it not for sickness? We should have no true conception of the glories of life were it not for death. The clergy preached this; the schools and colleges,—strange as it may seem,—taught it. It became a part of their very curriculum, that in order to know how to protect the body against the diseases which had sprung into existence, the body must be carefully studied, and all its intricacies understood. Not only so, but how could disease and sickness be overcome unless they were thoroughly studied, and their *effects* understood? So schools were established to teach young men and women to understand and describe disease that they might become physicians and be able to cure it.

Thus time sped on. Instead of improving, the unhappy conditions of our city grew worse. Sickness and death increased. Diseases became more complex and fatal; death more frequent and sudden; these *conditions* seeming to keep pace with the increasing number of physicians and their facilities for coping with them. Anomalous, but true! Crime, poverty, and distress became greater, despite all the preaching of the ministers and the labors of the good people in the churches and out of them. The church seemed quite helpless, and ministers and laity alike wondered why the people had become so wicked and indifferent to all that pertained to religion. Meantime the good people of our city, including the clergy, the doctors, and the learned, were so busy dealing with *effects* that it had not occurred to them to search for the *cause* of the sickness, and its long train of

evil consequences. As we have said, by common consent, they had settled down to the conviction that all this was right, because it was so.

Nevertheless, there was one solitary inhabitant of that city who, for years, had been quietly searching for the cause of the sickness. For a long time the search proved vain. At times hope had well-nigh died, and despair taken its place. At length the discovery was made and so clearly demonstrated to the mind of our discoverer as to leave no doubt whatever. Now thought our happy and elated discoverer, "All I shall have to do is to make known my precious discovery to my friends and neighbors, and they will gladly and with one accord, investigate my claim, and investigating, will be convinced and take immediate steps to remove the cause, well knowing that thereby all the effects will cease."

Accordingly, she (for, strange as it may seem, our discoverer was a woman) with rejoicing heart and bounding footsteps imparted her secret to some of her most trusted friends; but, to her pain and amazement, they received it with scorn and incredulity, promptly advising her to say no more about it, for the people would give no credence to her wild theory; indeed, they would most likely pronounce her insane, and say all manner of evil against her, for harboring such irrational and chimerical notions. What should she do? She was convinced; she knew whereof she affirmed; but how should she convince others? What *should* she do? rather what *could* she do but labor to convince others? God would not let her rest otherwise. She *must* enlighten that city as to the cause of its calamitous conditions. She broached her discovery to others. After a long time she found a few who gave ear to her. They began, in turn, to mention it to their friends. Enough were thus interested to aid in carrying on the work so long before inaugurated by our discoverer.

But what was her discovery? what the cause of all this trouble? She ascertained that the stream which supplied the water for our city had been, during all these years, poisoned at its source, and the poison had caused all the sickness. Of this our discoverer had no doubt, but how the poison got there she had not ascertained. This would require a systematic search, or watching day and night, to determine if it were put there by a person or persons, or if there was a "natural" cause for it; that is, if it got into the water without the intervention of any person.

A watch was instituted, but long and weary days and nights intervened before it was ascertained how the water was poisoned. Meantime it became known that the discovery was claimed, and the search was in progress. People began to denounce it as had those to whom it was first mentioned. The physicians scoffed at the idea of poisoned water being the cause of the sickness. The clergy severely declaimed against it, pronouncing the woman a fraud and charlatan, and her assistants cranky, deluded, and insane. The clergy declared the claim to be blasphemous that sickness and death came from the poisoned water, and any attempt at stopping them an impudent interference with the divine purpose. The thunderings of the pulpit against our discoverer (who had throughout worked with the most disinterested and single-purposed motives) were loud and long, the preachers indulging in ridicule and invective, often coarse and brutal, and making the silliest and most trivial charges against her, regardless of common decency, truth, or honesty. Some of the laity were influenced by the pulpit, but others, seeing the folly and impotent rage of the preachers, and not a few of them knowing the untruthfulness of the foolish charges and assertions, were turned away from the churches and toward the woman and her cause, thinking that, after all, there might be something in her theory. Thus the number of her assistants became augmented, and the watching continued. At length it was found that a miscreant from a city a long way off, envious of the happy and contented state of our city during all these years, had been poisoning the water.

Through the vigilance of our discoverer and her faithful band of workers, the criminal was arrested and brought to trial. He was found guilty and punished by a long sentence in the penitentiary. From the time of his arrest sickness began to decrease, but notwithstanding this, many of the physicians, some of the pulpit and learned men, and others of our city, continued their denunciations of the discoverer and her adherents, still stoutly maintaining that the water was not poisoned, and even if were, that it did not cause the sickness; and that the decrease in sickness and death was due to divers and sundry other causes, to conjecture which, our professional friends cudgelled their brains and spun all sorts of fine theories.

Nevertheless the conditions improved with unquestioned certainty, and the people,—especially the common people,

that is, the non-professional classes,—began to believe that indeed the woman was right, that the water had been poisoned, and that the sickness and death had come therefrom. Gradually the direful effects of the sickness died away, and glimpses of the former happy estate of that city dawned upon its inhabitants. They were seeing that sickness and its consequences, after all, were not inevitable; that had it not been for the sin,—that is the wickedness and envy,—of the “one man” who poisoned the water, sickness and death would not have been visited upon their fair city, and that the primary cause of sickness and death was the sin perpetrated by this “one man.”

The ridicule and hatred of the woman and her followers now turned to respect and gratitude, and even the physicians and clergy thanked God for his great mercy and loving-kindness in raising up in their stricken city such an angel messenger, and they would have almost worshipped her, had she not withdrawn herself, and cut off their adulation.

She was, at length, universally admitted to have been the greatest benefactor that city ever had.

The Discoverer and Founder of Christian Science (Rev. Mary Baker Eddy) stands in the same relative position to the world that our supposititious heroine did to the stricken city. The analogy, however, is feeble. It is confined to material cause and effect, not essaying to reach out to the great spiritual reality. It but faintly outlines the mighty work that Christian Science, through the long years of unselfish toil of its Discoverer and Founder, has accomplished and is destined to accomplish. Sin is a mental condition. It is thought before it is acted. So long as the mental stream remains poisoned the results of the poison are inevitable. These results are sickness and death. The orderly sequence as set forth in Scripture is sin, sickness, death,—the primary cause sin, secondary sickness, result death. The mental stream must be purified; its poison cease. Then will its consequences disappear. Let us continue our search for the Good and True, so keeping our thought in unison with the source of purity—the Divine Mind—that the poison will be eliminated, and our true estate realized.

It is sometimes asked: “Would you do away with all charitable organizations and institutions and hospitals for the sick and suffering?” We answer, No, only as they disappear in the natural order of events,—disappear as did the

stage-coach before the railroad, or the cradle before the reaper. It is the purpose and endeavor of Christian Science to establish in the human heart such a love of God and understanding of his beneficent law, that the *cause* of sickness shall be destroyed, and the necessity for charitable institutions and hospitals removed. This is the true method. It is directing time and energy to cause rather than effect. Meanwhile our good friends who yet believe in the inevitability of both cause and effect will continue their work of love and charity.

Meanwhile also Christian Scientists are hastening the happy day by so applying the understanding of the Divine Law taught them by their beloved Leader, that sickness is being overcome, and the dying restored to life and health, and both sickness and death becoming less and less. This labor is so rapidly spreading that the world will be awakened to the fact that sickness and death are not of God, therefore not inevitable, but of man, therefore subject to destruction by the law of God. This is the work inaugurated and being carried on by she whom, even yet, some of the assumed preachers of the religion of Jesus Christ, denounce as an impostor, and her followers as deluded cranks and lunatics. From every true standpoint of the teaching of Jesus concerning the cause of sickness and death and the healing thereof, is not this warfare as unjust and uncalled-for—nay, vastly more so—than that which we have above brought out in simile?

But the day of this injustice is waning, and the time cometh when the work and purpose of God in raising up the world's great benefactress will have become so apparent that denunciation will turn to gratitude and humiliation. It has been so as to the great benefactors of the past. It will be so in the future. Nor do we stop to count the mortal sense of time in this connection. It is of small importance. We can patiently await the Divine Will.

A HISTORY OF THE BUILDING OF THE MOTHER CHURCH.

It has been our privilege to peruse the advance sheets of a book which is as interesting as it is novel in Christian Science, namely: a history of the building of the Mother

Church, by Mr. Joseph Armstrong. It is well known that Mr. Armstrong was a member of the Board of Directors of the Mother Church during the period of its building. In fact, he occupied a position apart from all others, in that he gave his whole time to the immediate supervision of the work throughout its entire building. He is thus peculiarly fitted to give a detailed account of its erection from the breaking of ground to its final completion.

This task he has most ably performed in his book, which he appropriately entitles "The Mother Church." In the preface he says: "The writer's aim is simply to state the facts as he knows them, and but little effort is made to point out the many beautiful lessons taught and illustrated by these experiences. It seems desirable to preserve a record of at least a few of the trials, toils, and triumphs of this laborious effort, not only for the benefit of this age, but for the generations to come, which, it may be confidently asserted, will be able to see, more fully than we now can, the meaning of this demonstration, and to realize that, in the building of this Church, a Christian endeavor was successful."

Even a casual reading of the book abundantly sustains this statement of the preface. As one runs over the account of the marvellous achievement, as step by step it is unfolded, he (even though a Christian Scientist, and somewhat familiar therewith) can scarcely believe that he is not reading an almost thrilling romance.

In clear, concise, and historical sequence, is set forth the manner in which apparently insurmountable obstacles were overcome, and difficulties, which the evidence of material sense declared to be impossible to meet, vanished away like smoke. All this is indeed a tale well told. The writer is careful always to give the credit for these demonstrations to God—the Ever-present Mind—and to our beloved Leader, His obedient servant.

The book is subdivided into a number of subjects or heads, and makes one hundred and three pages. Each sub-head is preceded by most apt and striking Scriptural texts, which would seem to have been written expressly with reference to the subject following. It is illustrated with half-tone reproductions, commencing with the corner-stone, and showing the successive stages of its growth down to the completed structure. Also fac-simile reproductions of some of the more important letters of the Mother to the Directors.

It seems to us that business men, of whom so many are now becoming interested in Christian Science, will be especially helped by a perusal and study of this book. It shows in a plain and practical way how the perplexities, and often apparently uncontrollable difficulties, of business life, may be met and overcome by the understanding of the power and presence of the Divine Mind. It shows, in other words, that the religion of the Bible, when truly understood and intelligently applied, is sufficient to meet every emergency and need.

The book, as a whole, is a most important and valuable addition to our Christian Science literature, and will, no doubt, be gladly hailed by the field. It is now in the hands of the Publisher, and the orders can be sent at once to the Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass. Price, cloth, \$1.50 per single copy, \$7.00 per one-half dozen, and \$12.00 per dozen copies.

WHEN articles or communications for publication come to us we send out a card acknowledging the receipt. The card reads thus: "Your contribution is rec'd, and will be considered in its order. Accept thanks." This is signed by the editor. We keep these cards on hand, and as soon as a contribution comes to the office we intend to send one of them to show that it has been received. The card does not imply an acceptance or rejection, for when it is sent there has been no time for consideration. The dear contributors are sending in their tithes and offerings so liberally that the promise is fulfilled and our "storehouse" is well filled. Reports, etc., are abbreviated as much as possible to make room for as many as may be. All are doing their duty faithfully and lovingly to support the *Journal*,—which means so much to them, because it is the channel through which our Leader sends out her messages of love and admonition, and the students their thoughts and experiences.

We write this, not to stop the flow, but to let those whose testimonials do not appear know, that it is not because they are not worthy, but because we have not the space for all. The blessing is not lost because they are not published. The effort has been made, the thought has gone forth, and is one of the means of leavening the general thought. Many are wondering why their testimonials do not appear, and many are writing asking us the reason; that is why we make this explanation.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

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WORDS AND WORKS.

EZRA M. BUSWELL.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. 12 : 36, 37.

THESE words were spoken by one who is quoted as the best authority by Christian people in every land. His language in this text draws the line very closely, but it is nevertheless true. He knew whereof he spake, and gave this commandment with as much authority as the command to preach the gospel. He never gave the impression that part of his instruction was for that age only, while the rest was for all time; so we must conclude that this text is for us *now*; and it means much to the Christian Scientist. We profess to live and demonstrate the teaching of Jesus, so far as we understand it, and the world's attention is naturally attracted, by our profession and demonstration, to see if it may not discover some error in it; and it is well it is so. We have set up a higher standard than is now commonly taught, and this is why we need to so cultivate our thoughts that our works may prove our words. Our idle words find

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lodgement in some unsuspecting sense, there to grow and multiply their thorns and stings. But our good words are like the showers of spring, cheering and invigorating the thirsty heart, encouraging it to new energy and action. Christian Science brings true joy, but only as we guard well our thoughts can we dispense the right ideas of Love, which reform the sinner and heal the sick.

Our great Teacher continually directed his followers to God as the Author of all that is real and true. His whole earth-labor was to wean man from his belief that joy is found in serving the claims of the flesh, and teach him that he can learn his true being in Life, where joys are not fleeting fancies, but real and eternal. This breaks the bands of wickedness, and lets the oppressed go free from the pains of sickness and sin.

What a grand work is this! If faithfully done, it brings light to the home and peace to the world; brightening the way to the weary seeker for life and rest.

If we were conscious of the ears that are listening to our words, and the eyes that are watching our acts, we would be more guarded in our daily intercourse with our fellow-beings. It is much easier to correct our thoughts than to destroy the effect of wrong, thoughtless words. The fruits of idle words do not give the joy that sets man free. The heart that goes forth hungering for the bread that is Life, is not only filled with that which quickeneth, but it points the way for others to this bountiful table filled with that which gives health and joy.

People, in general, do not seem to understand why we do not have more relish for that which seems to give them pleasure and joy; but it is because they do not realize that whatever we seem to experience in our physical bodies is but the fruit of our mental condition.

Would you know how to realize health? Then cultivate such desires as will turn one's attention from the belief of life and pleasure in the flesh, to the consciousness that God is the only Life. This we cannot do while seeking for pleasure where it is not. When we come to give this question a sober thought, does it not seem strange that humanity looks for pleasure in the way that leads to death?

Paul says: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans

8 : 5, 6). And, "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Romans 8 : 11).

No one can appreciate enjoyment more than the Christian Scientist; for the way that leads to Life is *full* of joy.

Drunken with the sense of the flesh, mortals are oblivious to the joys of life.

How clearly our dear Mother has pointed the way, on this subject, in the article in her new book (Miscellaneous Writings, page 230), entitled "Improve Your Time;" and also the one entitled, "An Allegory," page 323, same book.

What a golden opportunity is ours for pruning out the dead branches and digging up the weeds of evil desires, that we may be justified by our words. Truly the work is great and the demand urgent. The people are warned to prepare for death; but Divine Love is leading us to see the need of preparing for life, for "God is Life."

Christian Scientists, as watchmen on the towers, have no time to turn their attention from their labor of Life and Love. As in Nehemiah's time, so now, the enemy of Truth is stirred; it declares that the walls of our Jerusalem—the understanding of Truth—shall not be built. And the demand for vigilance is as imperative now as then. There is no time for idle words. Our influence must be on the side of Truth. The hungry must be fed, not with the husks of the flesh, but with pure words of Life. "Where your treasure is, there will your heart be also." If our expressions be idle words, what will the harvest be? If we knowingly scatter bad seed, shall we murmur at an unprofitable harvest?

True, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be" who are willing to strive for it; but what is there to be gained in any other? The way of the flesh may seem broad and alluring for a time, but a serpent is sure to be hid somewhere among its flowers. Our dear Mother in Israel has gone over the road that leads to Life, far in advance of us. For more than thirty years she has been placing finger-boards along this way for us. She has not only done this, but she has placed danger signals where needed.

Let us call attention to one of the pictures in that beautiful book, "Christ and Christmas," by this precious Mother who is doing so much for us. This picture is "Truth *versus* Error." Here we see Truth knocking at the door of mor-

tal mind. Within are sensual pleasures; dancing and wine seem to be the sole attraction, absorbing all attention, and none hear the gentle knocking of this angel visitor except the innocency of childhood seen as two little ones peeping out of the window. What a lost opportunity to the dwellers in mortal mind!

Some Christian Scientists may have time and opportunity for social enjoyments; but at such gatherings the Bible occupies the first place, while Science and Health, with other writings by our Teacher, are as often referred to. And why? Because we have learned that in order to enjoy life, we must live in the way that leads to Life. Humanity is glad to receive the message, "Well done," but few seem to realize how many denials of the way of the flesh are requisite, in order to merit this blessing.

God speed the day when the language of Scripture shall be verified, and "all shall know me, from the least to the greatest."

FROM the *Detroit Free Press* we make the following extract from a debate on a medical bill recently up before the Michigan legislature:—

"Colvin said: 'Let anybody practice medicine. I'm willing to take my chances of being killed by catnip.'

"E. W. Moore offered an amendment calculated to protect nurses and faith curists. Dr. Edgar opposed this. He said: 'We cannot pass a bill that will stop the practice of Christian Scientists and faith curists, if they follow it as a religious belief. And all the powers of hell and earth can't stop them. But they ought to know the human system, and if they do not I should prevent them from using the title of M. D.'

"Moore, in defending his amendment, said: 'Under this bill the miracles performed by our Savior would be considered illegal.'"

HOPE not the cure of sin till Self is dead;
 Forget it in Love's service, and the debt
 Thou canst not pay the angels shall forget;
 Heaven's gate is shut to him who comes alone!
 Save thou a soul, and it shall save thy own!

—Whittier.

BUSINESS MEN.

JOHN CARROLL LATHROP.

BUSINESS man of to-day, are you thoroughly satisfied with yourself? Are you satisfied with the health and strength, and with the unseen mind power which you possess to conduct your business smoothly, harmoniously, and successfully, whether the business capacity be executive or subordinate?

Why is this business capital (for it is nothing less, as we will presently prove) of yours so very weak, uncertain, and discouraging in many ways? Why does it fail you so often, upset all your calculations many times in a season, destroy your most cherished plans, cause the cancellation of orders many, and the transference to loss and gain account of many charges you had counted on realizing? And again, and most important, why is this weakness responsible for the "skeleton in your closet," the presence of which few business men can honestly deny, and which is the sole cause of the great majority of failures in the business world?

You may not know that this lack of strength and power is responsible, but nevertheless this is a fact, and a scientific one, and, as such, can be proven and demonstrated.

Now, let us talk frankly and honestly, as one business man to another—no sentiment, no waste of words,—and to the point. It is the younger business men to whom these remarks are chiefly addressed.

This hidden power of thought, this strength and supply of ideas, this healthy mind and body, all business men *must* possess, and in proportion as they command them, are they of more real value as capital and operating force than gold or silver. As proof of this statement we have much actual experience of a most practical kind, and, in addition, the words of Solomon: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. . . . Length of days is in her right hand; and in her left hand riches and honor. . . . She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her" (Prov. 3 : 13-18). And

again: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. . . . She is more precious than rubies: and all the things thou canst desire are not to be compared unto her (Prov. 4 : 7; 3 : 15).

To establish and conduct a business successfully under present conditions, money as *part* capital is certainly necessary, but this does not underrate the fact that understanding, or wisdom, is the part which not only secures the balance, but retains and increases it. It is therefore with wisdom, this indispensable and important part of business capital, that we have to deal.

Solomon also says: "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23 : 23). In other words, Solomon wants men not to be narrow, bigoted, and prejudiced. Business men of all others should not be. He wants us to know the *truth*, search for it, and even though it be bitter at first taste, and clash with some of our preconceived notions, yet to be rational and liberal, think it over, and not thrust aside and scorn that with which we may command success and prosperity. You ask, Well, what is this Truth, and how am I to obtain it? As briefly and plainly as possible we say: Truth is the Principle of Life, and to obtain it is to draw your supply of business ideas, not from the limited, shallow, finite reservoir from which you have been drawing (and have been erroneously taught to do), your own mortal brain, but from that infinite, unlimited, and unfailing source, rather vague at first, but soon comprehended in Science—the *Divine Mind*.

How absurd and silly, you say! The idea of obtaining practical, every-day business principles, which experience only teaches, from such a mysterious and intangible source!

Human experience, if of the right sort, is a good teacher, but its class is only that in addition, and its scholars are an uncertain, sickly, and disappointing lot, for its principal is that weak and incompetent master—this mortal mind of ours.

Go further, be broad-minded, and look beyond the edge of those time-worn and begrimed spectacles. See that there is a power incomparably superior, a power which will give you a business capacity without limitation, an acuteness and comprehensiveness, a perception of character and a clear-cut and systematic knowledge, which will lead the honest business man to success. This power is no more nor less than a practical understanding of the Divine Mind; this mind whose

Principle is Truth; a Teacher within reach of us all, and whose Wisdom is practically demonstrable.

To illustrate: Oftentimes in a business man's experience, whether it be in buying or selling goods, manufacturing them, as a workman or as a superior, whether it be in extending credit or in collecting his accounts, a man will encounter a problem, seemingly unsoluble, which, for the time being, will try his very soul. It may worst him, and usually is incorrectly solved and he suffers loss, but occasionally, if his spirits are bright and his confidence above normal, an idea will occur to him which will quickly develop into practical shape, and settle the difficulty harmoniously and justly. The source of this idea will puzzle him. Whence came it? It does not seem to have come from experience, nor from the chambers of his brain. It seems like an inspiration, and its source he cannot tell.

What practical value it would be to hold the key to this mysterious vault and unlock such thoughts at will! The source of this bit of Wisdom, this unfailing reservoir, Solomon would surely tell you, is ever within your reach.

The simple truths which our master taught, so long hidden and misunderstood, but at last disclosed practically and demonstrably through Christian Science, are set before you as a feast of strength and power.

Will you partake of it? or will you be content to remain in the darkness and inharmony of mortal thought, perchance allowing your more progressive neighbor to pass you?

What is the magnet which attracts trade from all channels to the most successful of business men? Is it not their integrity; or, in other words, their *conception of Truth*, which they hold aloft as a trade-mark of superior merit, and which includes honesty, courage, and application? All these are revealed, simplified, and encouraged by Christian Science. It is applicable alike to employer and employee, the clerk, salesman, mechanic, or workman in any capacity.

The discordant elements of all business (no matter what its nature), viz.:—sickness, fear, anxiety, doubt, envy, hatred, selfishness, and avarice, can all be overcome and mastered by this higher understanding; not by human will-power, but by the practical understanding that there is really but One Mind, even God, and that this Divine Mind is man's to draw from and execute with,—man's to think with; and just so surely as that "a man thinketh, so is he," so surely can and will a business man bring out harmony in his business life, where formerly there was discord and unrest.

And not only in his business can this be done. The influence and power of Divine Mind he can carry into every channel of his life, and particularly his home and family, transforming what may heretofore have been a condition of friction and unhappiness and sickness into harmony, peace, and health.

What is a business man, or any other man, living for, but these things?

Is he living chiefly for wealth and its illusive power? Here we again quote Solomon: "Better is an handful with quietness, than both the hands full with travail and vexation of spirit" (Eccl. 4 : 6); again: "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (Prov. 13 : 7).

You have it in your power, according to your sincere desire and application, to imbibe this Wisdom, and to understand and apply this practical and logical Science, which is as perfect and capable of proof as the fixed rules of the multiplication table.

Christian Science should never be confounded with Spiritualism, Theosophy, Hypnotism, nor any such isms. Its text-book is "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy, and its adherents and believers are rapidly becoming legion.

Especially, for the important reasons named above, should business men universally look into this practical subject. The business world to-day may be compared to rudderless ships on an immense sea of discord and unrest. With the rudder of Wisdom and the helm of Understanding, each can steer his craft safely through the billows of fear and friction into the harbor of ever-abiding happiness and harmony.

TO THE READERS.

THE Readers in the branch churches are authorized to make the following changes in the Sunday service:—

In announcing the Christian Science text-book omit the title "Reverend," giving the name of the author as it is in the book.

In announcing the Scriptural references in Expository Notes, omit chapter and verse,—giving only the name of the book of the Bible from which the passage is selected.

Observe the directions of our Leader's card published on page 575 of the last March *Journal*.

THE RIVER OF LIFE.

DEDICATED TO MRS. EDDY.

A WOMAN climbed the mountain's crest,
Her footsteps firm but slow,
And resting on a great Rock's breast
She views the World below.

Life's river, flowing smooth and bright,
Spreads out before her view;
Its waters deep reflect the light
Of Heaven's holy hue.

And from her lofty height she sends
A message to mankind,—
"I see the River has no end,
No Gulf of Death I find.

"Its Waters, reaching out so wide,
Are called the Unknown Sea;
But climb, and lo! from mountain's side,
Its depths—Eternity.

"A mist rests ever 'round about,
Enwraps you in its veil,
And tempests gather in and out
The border's dark, deep vale."

* * * * *

Some think they've found this better way
To where the mountain stands,
And gladly at its foot they lay,
Their tribute from Time's sands.

Some few have followed in her steps,
Those who her footprints see,
And trace her through immortal depths
Of Love's Eternity.

—*Florence.*

FROM THE DEPTHS OF DESPAIR.

MARY E. CRAWFORD.

OVER nine years ago I sat in the depths of despair, with no hope in my heart, no light, no joy, and no prospect of ever being happy again.

I had laid away, one by one, my loved ones, until I was left in my home with only one daughter, and now I was told I must give her up too. The best and most skilful M. D.'s of the day had told me there was no hope for her to be restored to health.

For thirty-five years, I had been a member of the Methodist Church, honestly and earnestly, according to my best light, seeking to gain an understanding of God,—at least in some degree. I had been a member of the board of managers of nearly every charitable institution here, always with the one thought,—to find God, to know something of what He was like, to get near enough to Him to know that when I prayed He would hear me.

I felt like the prodigal, I was starving, and I knew not where to find bread. The husks of the letter failed to feed me. About this time, my dear father, from whom I had never been separated for any length of time, passed away. His last words to me were, "My dear child, do not be discouraged, persevere, do not give up all hope of getting near to your Heavenly Father. I feel that you will soon find Him, and He will be a very present help to you." His words proved to be true. Here let me say that for two years I had been deprived of the use of my right arm and hand, caused by the breaking of my shoulder bone and the hand being crushed all out of shape, which left the arm bent and fixed firmly to my side, the fingers stiff and unshapely, so that I was not able to bend them. I was obliged to have an attendant to wait on me constantly, to dress me, and prepare my food at the table.

All this I felt I could bear, and had become in a measure resigned to it, but when the M. D.'s told me I must give up my only daughter (who had been internally injured by being thrown from the back of a runaway horse, an invalid nearly two years), it seemed more than I could bear,

and despair and darkness settled down upon me to such a degree that I was utterly hopeless.

Then God, Love, came near to me, but my blind eyes still refused to see, and when a dear friend who had just returned from Chicago, where she went to take a course of study in Christian Science (I not knowing of it), came to me and asked me, "Have you tried everything?" my answer was, "Yes, I have tried everything, and there is no more hope for me or my loved one." She said to me, "Have you tried Christian Science?" I replied, "What is Christian Science?" Her answer was, "It is to turn to God, and to trust to Him with all your heart, as the only Power to heal your daughter." I replied, "I have been many years trying to get near enough to God to trust Him; but I have only succeeded in getting to a place where I doubt if He ever hears or knows me."

After a moment of thought, I said, "Where can a knowledge of Christian Science be gained?" She told me there was a teacher coming the next week to Cleveland to teach a class, and if I would go and hand in my name I could join it. I did so, and soon after entered the class.

From the first lesson to the fifth I fought it step by step, not seeing how I could give up all I had ever been taught in the old way.

On the morning before going to the sixth lecture, I sat in my room alone, pondering what I had been taught in the last few days. God, the only Power! God, a living Presence! and there can be no power opposed to Him. Then looking at my arm and hand, bound, as with chains of iron, I said aloud, "What power is this? It certainly cannot be Good and Love." And from my heart came the cry, "Oh, Father, give me sight!" When, almost instantly, the hand closed, and then the arm was raised and moved about with perfect freedom. I immediately went to my daughter's room, and showing her my hand and arm released, the bonds broken, I said to her, "I have found God, and He is right here, in this room, and He will raise you up from that bed;" which He did. Then I said to her, "Do you think, dear, if I go to the upper chamber and shout, Glory, the neighbors will hear me?" Her reply was, "Shout, mamma, shout, and never mind the neighbors," and my heart has been full of glory ever since. I could only think of the Pilgrim, Christian, who so long carried the great burden. My burden was gone.

The remaining lectures were all clear, there was no

more fighting, the old was a dead letter, for which I had no further use.

Three weeks later my daughter left home on a visit to a distant Southern city, perfectly restored to health. She was gone seven weeks, and in the mean time my house was filled, from morning till night, with those who were afflicted with every manner of disease.

On February 25, 1889, I went to Boston and sat through a class taught by our beloved Teacher, the Rev. Mary B. G. Eddy, and from that day to this, I have been endeavoring to do what, in her last words to me, she told me to do, "Conquer the world." I have not ceased to be grateful for so great a blessing as this privilege, and for the Divine guidance which has illumined my way, dispelling all the illusions of the bond-woman.

PRISON WORK.

ROSALIND S. ROBERTS.

I was sick, and ye visited me: I was in prison, and ye came unto me . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. —MATT. 25 : 36, 40.

THE Students' Association of the Second New York Church of Christ, Scientist, has been reaching out this winter with earnest interest and loving thought to lift the weight of woe and despair from some of those fettered literally, as well as mentally, within the confines of the various prisons in and about our city.

Faithfully and patiently these volunteers in the Master's work have travelled, "through rain and through shine," more than once each week to minister to those sunken in a darkness, often the outcome of despair. They have felt that their efforts have been rewarded more than seven-fold by the result obtained from these visits. Their offers of help have been uniformly received by the prisoners in a kindly, grateful manner. At the very first visit to the Tombs, which is the name given to the principal city prison, they had access to about twenty-five captives. To these, tracts were distributed, words of love and cheer spoken, and faithfully the seed was sown.

On the return of the Scientists the following week for

another visit, they were received with marked courtesy by the prison officials, the matron, especially, showing extreme gratification. She declared, voluntarily, that she had never seen such results from the visits of any other missionaries.

A young man of about nineteen years, accused of theft, who since his arrest had most insistently declared his innocence, pondered over the Christian Science literature which had been left with him to read, listened to the words of Truth spoken to him, and voluntarily confessed his guilt, exclaiming, with tears of penitence, "If I had obeyed my mother, and the teachings of the Bible, I never would have come into this miserable condition. I will endure the punishment for my offence as best I can. I will study this beautiful religion of Truth, and henceforth try to be an honest man." His eager joy when he saw, for the second time, the Scientist who had shown him the way to the only true freedom, was really most touching.

Another very interesting case was that of a young married woman, quite refined-looking, who had also been arrested for theft. At the first interview with the Scientist she had shed tears, but the conversation abruptly terminated, as the hour had come when, according to the prison regulations, all visitors must leave the building. During subsequent visits, this woman showed wonderful receptivity to the beautiful teaching, made a full confession of her crime, and in court, when brought before the judge, pleaded guilty. The last time she was visited by the Scientist she exhibited a childlike spirit of obedience and trust, and seemed to be deriving great help from Science and Health, which she read persistently, and notwithstanding her gloomy surroundings, and the close, dreary cell where she was confined, she declared herself happy, and claimed she felt that peace which the world can neither give nor take away.

At a recent testimonial meeting on Friday evening, this message was received from her: "Mrs. K. sends her best love, and wishes very much she could attend the meeting to-night. She wants you to know that, though absent in body, she is present with you in Spirit."

This very encouraging message was delivered by one privileged to go and come as she liked at the prison, who had become much interested in what she had heard. She says she will never rest until she finds out why Christian Scientists can bring about such very practical results among the prisoners, and declares that with all the missionaries

visiting the prison, preaching their various creeds, she has seen no "signs following," except with the Christian Scientists, and that there is a practical side to their teaching which appeals to one's common sense.

What can be more in the line of common sense, what can appeal more directly to reason, than the Truth we teach and prove to these poor, sin-sick ones, causing them to understand why an inebriate derives no pleasure from intoxication, why the thief gains nothing by stealing, why the hypocrite cannot hide from the effects of sin?

These same students, have also appointed a Library Committee, who have been actively at work visiting the different libraries and educational institutions, and placing copies of Science and Health wherever they would be received. At the Lenox, Columbia, Astor, and Cooper Institute Libraries, it was received with many expressions of approbation. At the Mechanic's Institute, they already had a well-thumbed copy, ninety-ninth edition. This was replaced by a new one, latest edition. The Y. M. C. A. gave the book a very cordial reception, and at St. Agnes Free Reading Room on Ninety-first Street, the librarian expressed great interest in the subject, and the rector of St. Agnes Church, to which the library belongs, said he took pleasure in having the book on the shelves, as he was thoroughly familiar with it.

TITHES.

C. H. K.

THE following bit of experience is related for the help it may furnish to those who have trouble with the financial problem. It is not claimed that the plan is new, but its application, as here illustrated, is believed to be decidedly practical. In the spring of 1896, a man called at my office asking for treatment, stating that he would not be able to pay for some time. This remark occasioned a conversation, during which it was disclosed that the patient had allowed himself to run in debt. Knowing that he was receiving a regular weekly salary of from twelve to fifteen dollars, and had but one child, it appeared to me strange that living modestly, as I knew this family were doing, they should not be abreast of the times; I therefore took up the question actively for him, and ascertained that he was not contribut-

ing anything to the church, at which he and his family are regular attendants. I told him it was no wonder he was poor, and getting into debt. He insisted that he could not afford to contribute, although he would like to. I proposed that he lay aside one-tenth of his income for this purpose, with which suggestion he was greatly shocked, asking me if I thought it would be right for him to give money to the church, when he was in debt to his grocer and butcher. Several Scripture passages were put in evidence, that he would prosper by devoting the first tenth of his income to the Lord. It took several days to secure assent to this proposition,—his wife hesitated,—but they finally adopted the plan, and within three months had paid up all outstanding bills, were able to pay cash for house supplies, had started a savings account, re-established a long suspended practice of systematically contributing to the church, and had over nine dollars in their "tenth" box.

The last of October he came to me with his "book," and after balancing it for him, it was observed that they had over twenty dollars in the Lord's treasury, "which," said he, "corresponds with the cash in the box." He wished me to tell him how to dispose of this surplus, which, of course, I refrained from doing, showing him that, in due season, they would find a demand for it, and would be happy in their ability to respond when the call came. He relates that they have twice before undertaken to save a tenth, but failed in both cases after a little time; in one instance, having yielded to the temptation to borrow from the box, and in the other instance, not being faithful in putting into it strictly a full tenth.

The salient features of the present effort in the case of this family are, probably, these: 1st. They agreed with themselves that they would take one-tenth out of the week's wages each Saturday night, before paying a single item, the same to be deposited at once in the box. 2nd. That they would regularly enter in a little book, secured for the purpose and kept in the box, each amount placed therein as a debit, and that they would also credit the "tenth" account with each contribution taken therefrom, however small, and 3rd. That nothing should tempt either of them ever to take so much as a penny from this box for any other than the sacred use to which it had been devoted. He is now most grateful for this, to him, timely suggestion and assistance, brought about incidentally as a part of his healing through

Christian Science, and his wife exhibits marked expressions of gratitude that they, both naturally benevolent, are prepared to contribute to such funds as appeal to them, and to invest in such publications, etc., as promise food for spiritual growth. As a matter of fact, I recall while I am writing this, that last year this same lady complained to me of the number of calls made for contributions of money, while this year there has been happy acquiescence and cordial response, because they were prepared, that is to say ready, having "laid aside something on the first day of the week, according as the Lord had prospered them."

The reader of this article may wonder what part I had in this, or wherein it was a demonstration in Christian Science. It was in this: My patient was more diseased in mind, regarding the question of supply, and his source of supply, than he was in body, and in order to heal him at all, I had to at least *undertake* the work of restoring him "every whit whole," hence the process employed, and I may add that it is a peculiar condition of disease-belief, that will allow a man or family to neglect the all-important duty, not to say blessed privilege, of giving, and giving freely, even bountifully, for the sustentation of Christ's cause in the world.

CHRISTIAN SCIENCE IN TEACHING.

C. W. R.

I AM learning, every hour of my life, more and more of the blessedness of that Science which is *Christian*, more and more of the wonderful joy now made "present and sure" through the inspired teachings of our beloved Leader, and the practical demonstrations that constantly prove every statement in "Science and Health with Key to the Scriptures," to be absolute Truth.

Having been delivered from many grievous beliefs, and snatched as a brand from the fire of material bondage, it becomes not only a duty, but a craving need, to tell all who will listen of the wonderful things now made "divinely natural" through the realization of the allness of Good. Mortal mind has withheld my pen too long through the seeming belief of vainglorying, selfishness, vanity; but no Christian Scientist will misunderstand the firm claim of Good,

Harmony, Love, as the only Life, and the nothingness of mortal mind, selfhood. No one can possibly be more utterly disgusted with the miserable imitation of Being than the Scientist who realizes, even slightly, the one omnipresent Life; and only the growing comprehension of Life re-instates joy in the place of mortification; Love in the place of envy, doubt, and despair; strength in the place of feebleness, and abiding courage in the place of fear, sin, disease, and death.

Even if the deliverance from dire and universally pronounced fatal disease had not been enough to open my perception to the present immortality of Being, the more precious unfoldings of Truth through class teaching and study of our text-books would have brought constantly increasing conviction and revelation.

From a feeble, ailing, and sorely beset woman, the writer now rejoices in harmonious conditions, physical and spiritual, that call for constant thanksgiving, and desires above all things to spread abroad the good tidings to all weary, discouraged, and benighted workers, that they may open their spiritual eyes, and see the bright and glorious way before them as the *only* way prepared for the "Children of the King."

For evident reasons, the writer abstains from localizing her particular case, but ample proofs and information can easily be obtained through Christian Science headquarters, which should stamp the healing and harmonizing powers of Truth as unlimited.

From a little child pronounced the victim of pulmonary consumption; never able to sit up all day until recently; afflicted with various troubles, including all the supposed final stages of consumption; great responsibilities; financial losses; nervous prostration, and threatened loss of sight—to-day finds the terrors of disease faded away; strength sufficient to a large field of vocal culture, church singing, public concert work, and extensive literary enterprises, with time and love left for healing work.

Sometimes it seems as if all must be put aside for the latter glorious work, but as day after day brings new opportunities for scientific help through the needs of pupils, the field proves so "white" for harvesting that it cannot be left. What closer, lovelier type of Harmony can mortal mind present than the voice that praises God, that illustrates the presence of unity, sweetness, purity, in tone, chord, and melody? Why should not every Christian Scientist be the

truest and most finished embodiment of vocal harmony? My experience is proving their right to reflect—their duty, necessity, to reflect Harmony, both spiritual and typical. If all Christians could but grasp the thought of their peculiar and unlimited resources, unbelievers would hold their breath and listen to the heavenly music that would flood this state of consciousness.

The last precious gift of our beloved Leader, "Miscellaneous Writings," has filled me anew with the conviction that Christian Science teachers above all others should present to the world instant and splendid results, as healers and teachers combined. What royal powers are ours!

Reflecting the King of Light,
Singing his joy,
With nothing to affright,
Immortal gifts employ.

BRING IN THE TITHES.

H. M.

A THOUGHT suggested itself to me that I must write a little testimony to the *Journal* in regard to a demonstration I have had on the line of giving to the cause of Christian Science.

Some years ago I was troubled in regard to money matters. I went to my teacher and laid the case before her, because mortal mind tormented me with perplexing thoughts suggesting that I had no right to give money for Science because my husband had a debt which ought to be met before I could rightly use any of our means for anything beyond the bare necessities of human existence. This thought continually seemed to confront me, "If you take this money to apply in any other way than to pay this debt, it is taking another man's money, for it justly belongs to another. My teacher, however, advised me to give something regularly for Science, confiding to me the results of her own experience, which, she said, convinced her that some investment of money in that way would ever prove the best of all possible investments.

I went home and thought more earnestly than ever before upon this subject. My love for Christian Science, and my desire to express that love in deeds, seemed to increase, and I caught new glimpses of the power which God bestows on

man to manifest the inexhaustible resources of Mind. I realized from that moment that Christian Science must be first in my affections, and then Truth would take care of me and enable me truly to fulfil all my obligations to my fellow-man. I grew daily to feel more and more assured on this point, giving meanwhile continually, out of my daily store, and always a little more than the human sense at first suggested. It seemed that Truth demanded this of me as a demonstration of my faith, and I wish to say that this has resulted in a great blessing to me. I have assuredly proved the truth of what the prophet Malachi said to the children of Israel: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

My husband and I had labored diligently for over five years to pay off the debt we owed, but were no more able to do it at the end of that time than we were at the beginning. As we learned the way in Science, however, that claim yielded completely, so that in eight months we not only paid our debt, but gave quite a sum to our church and our home, and all our circumstances have been continually much improved.

I found great help in a paragraph in Science and Health, page 522, line 23; also page 490, line 11. Many are the burdens that Christian Science has removed from us. I can never say enough of what it has done. It has lifted me up out of deep waters, and put me on a rock. It has brought hope in place of despair, courage in place of great timidity, understanding in place of ignorance, love in place of hate, and peace that passeth understanding. Daily do I wish that I could write to our beloved Leader and Teacher, and tell her how much I owe to her, for her faithful work to this age, but knowing her time is always taken up, I can only silently express my gratitude, and know that God will well reward her for such labors of love. I feel, too, that the best gratitude we can show is to work faithfully with her in the path marked out for us in "Science and Health with Key to the Scriptures."

REWARD OF SEEKING.

S. M. H.

IT may be a help to some one who is striving for light if I relate a recent experience which has been of great assistance to me in finding the path laid down for us so beautifully and clearly in Science and Health.

About a year ago, a very dear friend of mine was led to read this wonderful book, and after reading it, she was convinced that she had there found the Truth, and that only by means of this Truth could she be healed of a dreadful cough which had followed her for three years, and which physicians had pronounced incurable. She put herself under the care of a Christian Science healer, and in four weeks was entirely healed. Soon after she went through a class, and has now become a healer.

My gratitude and joy at having my friend's health restored, also her deep and earnest interest in the Science, led me to study the "little book;" but I found it no easy task to give up the opinions I had held for years in regard to religion, and accept the Scientific truths so grandly given in Science and Health. I had been for twenty years a student of the writings of Emanuel Swedenborg, and those of other mystics, and my religious faith was, so I thought, founded upon a rock. I found, however, that Science and Health contradicted many of my former convictions, and after studying it for some months, I saw that I must renounce many of my old ideas, or give up this new study, and it seemed to me impossible to do either.

This inward conflict went on for a long time, and there was no rest or peace to be found. My friend, seeing my great need, labored with me daily, giving me, from out her rich store of understanding, all the help it was possible for a patient, loving soul to give, but still I held on obstinately to the old beliefs, and yet did not give up the new truths, simply because they had taken too strong a hold for me to be able to relinquish them. I was trying to do that which is impossible—to put "new wine into old bottles"—and I suffered much in the fruitless effort. At last the mental conflict caused me to be ill, and for many weeks I was held

in bondage to pain. At last, one blessed day, when my friend was holding me in loving and silent thought, it seemed as if a sudden light came to me, and as if the bondage I had been in was mysteriously broken, and I was let loose from my prison of sense. I saw myself as a little child, holding a slate which had been washed clean, and upon which I was waiting to place the simplest figures. I seemed to realize that all that I had ever learned, or thought I knew, of Truth, was wholly erased from my life-tablet, and that I had to begin my lessons all over again. This experience affected me deeply, and from that hour everything seemed changed, all the conflict ceased, and peace lay in my heart and a deep calm upon my spirit. I am now gaining every day, I trust, in the way of Truth, and the "little book" is my daily comfort and help to finding my true being in God.

THE HEALING POWER OF THE SCRIPTURES.

JULIA E. PRESCOTT.

MY only child was healed by Christian Science of a disease doctors had failed to cure. Before leaving me the healer said, "Now try to realize he is God's child. He will surely care for him." I asked what I should do if a certain claim I feared should touch him, as it always had in winter in such a violent form that we were obliged to work as rapidly as possible to save him.

Not long after came the test. I tried to hold to God, and think of the beautiful Truth the healer had explained, how it had fed and satisfied me, but still the error raged. After several hours, becoming almost beside myself with fear, I resorted to the old appliances and remedies, toiling eight long hours with no sign whatever of deliverance. Then, discouraged, I hurriedly left the room, and throwing a wrap over me, went out into the cold, crisp air, saying, "I will never come in until I find my God." Instantly came the voice, "Abide in me, and I in you" (John 15 : 4). What I experienced I can never explain. The fear was gone. I knew my boy was well, and said it aloud as soon as I entered, before seeing that the error had disappeared entirely. My child then slept four hours, as quietly as though there had been no suffering.

A few months after this it was my great privilege to enter a class taught by our dear Leader, the Rev. Mary Baker G. Eddy. Among the many wonderful things she taught us, was the power of Love expressed through the Scripture, coming to us in a "still, small voice" in some great need, and how it would sustain and still the troubled waters as nothing else could do. I then knew my experience was true and of God.

Not long after I had another proof of God's love and care. My boy, then being five years old, seemed to have a severe accident while coasting. His face was badly cut, and to all appearance one eye was put out. They brought him in, and laid him, unconscious, in my arms. For a moment I seemed to lose consciousness too, but the same still voice whispered, "He shall give His angels charge over thee" (Psalm 91 : 11). I heard it, though but faintly, but knew I could trust this Friend. In a few moments my boy was restored to consciousness, and very soon at play with a light covering over one side of his face. I knew my work was to destroy the fear that the sight of the eye was gone. I worked five hours before I had courage to remove the cloth. All this time he was as happy as usual. Finally, with my face turned from him, closing his well eye, I removed the covering, and was convinced he could see perfectly. He ate and slept as usual, not once complaining of pain or discomfort. My gratitude to God and our dear Mother in Israel for this Truth is beyond expression in words. I am trying daily to prove it by obedience, to live the Truth she taught me.

NOTICE.

All per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass, should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

NOTICE.

Orders for One Dozen copies of "Science and Health with Key to the Scriptures," may include any of the bindings, at the same rate of discount.

The same rule will apply to orders for "Miscellaneous Writings." See Publisher's Department.

A "BUNDLE OF AILMENTS" DESTROYED.

ELLA P. SWEET.

IN October, 1885,—a fitting time of the year for a type of old things passing away,—I first heard of Christian Science. For many years I had been a bundle of bodily ailments, many of my troubles pronounced incurable, and at the time of my healing, the mental depression was so intense that I hoped to find relief in death.

At last the message of Love clothed in the statements of our dear text-book, *Science and Health*, was whispered into my ear. The "Peace, be still," came like a benediction, and my healing began immediately. I ate warm bread for supper,—an impossibility as I had thought; I slept the night through, the first time in many months; the pain in head and back was much relieved, and the mental weight lifted like a cloud, disclosing to me a world in which I moved fearless and free.

A copy of *Science and Health*, then in its fifteenth edition, was handed me. I cannot describe the weeks that followed, so wonderful were the unfolding of health and power, as I read the secret revealings never found before, even though I had been a most rigid Bible student and careful Christian all my life.

In December following I received instructions from Mr. S——, of Chicago, who taught the first class in Christian Science in Denver. In January, 1886, I subscribed for the *Journal*, and have found it a never-failing source of strength.

In October, 1887, after two years in the vineyard of healing, I received class instruction from Rev. Mary Baker Eddy, our beloved Mother. At the close of the class, as we stood trying to express in poor words our deep gratitude to her, with hearts full, she said, that although our words were most precious to her, she knew that our only true gratitude would be to bear faithful witness in our lives to the pure teachings of Christian Science.

My first settled work began in 1890 at Colorado Springs. The church in that place was organized in 1892, and a steady growth now gives us a membership of one hundred,

a Sunday School of fifty or more, a building fund of several hundred dollars, and a dispensary under the auspices of the church. Amid our defeats and triumphs we are comforted with the words of the beloved John (1 John 3 : 1, 2), "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

IN A FOREIGN LAND.

CARRIE ALICE HAUGAN.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60: 3.

IN the distant city of Florence, Italy, a few have been "waiting and watching for His coming" until Divine Principle has opened the way for a copy of Science and Health to enter the library there.

It came about in this way. A student from our midst (Beaumont, Wis.), who is travelling in southern Europe studying voice culture, while in the city of Florence, broached the subject of Christian Science to her teacher, who became interested, and expressed a desire to learn more of it. She offered him some literature, but he said he did not want minor works, he wanted the Principle. Not being able to spare her Science and Health, she went to the Library Vieusseux, and learned that they had none of Mrs. Eddy's works there; but on inquiring found that they would be very glad to add the "little book" to their number.

Immediately she wrote to the Association here, of which she is a member, telling them the conditions; also stating that she wished to let her music teacher take the book before placing it in the library there.

The little Sunday School class had been devising ways in which to use their funds, but nothing seemed to apply. Finally the subject was dropped, and Divine Principle was left to direct the way.

The message from the sunny climes came to me one Sunday morning, and while reading it the thought came, Let the Sunday School class donate their love-offering to those Eastern people.

The message was read to the class that day, and they were delighted in carrying out the project.

At the time there were scarcely funds enough in the treasury to purchase a five-dollar copy, but this was quickly raised, as they were not satisfied in sending a lower-priced book, and the love-offering was sent to bear the gospel of Truth to that foreign shore.

The "little book" was heartily welcomed into the library at Florence, and gratitude and thanks extended to the little class.

Our teacher in Christian Science, hearing that the voice of Truth had been heard in that distant country, expressed interest, and manifested it by sending them a year's subscription to the *Journal*, for which they expressed many thanks.

A SINCERE ACKNOWLEDGMENT.

MABEL GOODMAN.

I WISH to acknowledge the great benefit I received from the Mother's Communion Sermon, published in the February, 1896, *Journal*.

For two or three years previous to that time I had been earnestly inquiring into, and revolving over and over in my thought the question, What is sin? We are taught in Science and Health that we need not suffer except for sin; and that "sin is the foundation of sickness" (page 390).

During the latter part of the year 1895, it seemed as though jealousy, envy, malice, and hate had united their forces, and were determined to put me under the ground; such was the persistent testimony of the senses, which, however, was soon to be proven false. Such was the state of my thought that everything I did seemed sinful, and as a result suffering was inevitable.

I had made up my mind to go to Boston to get some light on the subject. Just then the February *Journal* came out, containing the Communion Sermon. As soon as I read it I knew there was something in it for me. I read and re-read it every day, until finally one day I was suddenly relieved of all that terrible mental depression; and the physical suffering which, at times, asserted itself with such force, disappeared, and I had, for nearly three weeks, a season of blissful peace and rest.

Then the claims began to assert themselves again, but I went at once to the *Journal*, and read again the sermon that had proved such a blessing to me before. This enabled me to demonstrate over the claims, and helped me in demonstrating for others.

This experience has proved a great blessing to me in another very important way. It has done much in preparing my thought to receive the instruction given by our "new teacher"—that gift of Divine Wisdom, "Miscellaneous Writings."

We seem almost overwhelmed with blessings, so thick and fast have they been pouring in upon us the past year; all of which we accept with loving gratitude.

IN THE PUBLIC LIBRARIES, ETC.

IN Nebraska City, Nebraska, a local Scientist has placed in the Public Library, "Science and Health with Key to the Scriptures," "Miscellaneous Writings," "Unity of Good," a number of tracts, and the *Journal*.

In Washington, D. C., have recently been placed in the Women's Christian Association, a copy of our text-book and the *Journal*. The *Journal* has also been placed in the Louise Home for Elderly Ladies, the Soldiers' Home, Library of the Railroad Employees of Philadelphia, Washington, and Baltimore R. R. Co., Sixth Street, and Home for Incurables. In the St. Elizabeth Insane Asylum of the District of Columbia, the text-book and *Journal* have also been placed. This last gift was the demonstration of three little children of a Christian Scientist in Washington.

In Pueblo, Colorado, the Sunday School children have placed a copy of the text-book, and the *Journal* for one year, in the Public Library of that city. They have also deposited in the County Jail the one hundred and twentieth edition of the text-book, which was gratefully acknowledged.

In Amesbury, Mass., a copy of the text-book and the *Journal* have lately been placed in the Public Library.

In the Horton, Kansas, Public School Library, a copy of the text-book has just been placed,—the demonstration of the Christian Science Sunday School there.

The Scientists of Norway, Wisconsin, have placed a copy

of the text-book in the Public Library at Florence, Wisconsin.

The Scientists of Dallas, Texas, have placed a copy of the text-book in the State Penitentiary at Huntsville, Texas; and in Dallas, a copy in each of the following places: Young Men's Christian Association, Dallas County Jail, Reading Room of Oriental Hotel, Library of Dallas Club, Girls' Co-operative Home, and Women's Rescue Home. Also subscriptions to the *Journal* in the following: Oriental Hotel Reading Room, Reading Room of Dallas Club, Girls' Co-operative Home, County Jail, Young Men's Christian Association, and Women's Rescue Home. The report from Dallas adds that they have an attractive oak box with "Christian Science" in gold across its front in the waiting room of the Texas and Pacific Passenger Depot, by permission of the authorities of the road, which is kept supplied with tracts and copies of the *Journal*. It is well patronized. The report concludes thus: "We use only the library edition of Science and Health in our distribution, as its nice appearance readily leads a stranger to pick it up, and a casual glance generally leads to a careful perusal."

In Marion, Ohio, the penny collections of the Sunday School, have been sufficient to place the text-book and *Journal* in the Public Library; the text-book has also been placed in the High School Library and County Jail of that place. Our report from there says: "We have held several very interesting services at the jail, and one prisoner bought a copy of the text-book. He is now said to be the most moral prisoner ever there."

From Marshall, Michigan, comes word that a copy of the text-book has been placed in the County Jail. It was the Christmas offering of the Sunday School children. The report says: "The money was nearly all given by four little girls, in pennies earned and saved for the Sunday School collection. This is but one of their many demonstrations of Truth, as each Sunday brings out some testimony of their sense of the all-presence and power of God."

From Detroit, Michigan, comes word that the text-book has been placed in various public institutions, colleges, the State Prison, etc., all being kindly acknowledged and appreciated. In the Public Library there are four copies of the text-book at present, and one copy of "Miscellaneous Writings," all doing active service. Besides this there are eight copies belonging to the Students' Association loaned out all the time.

Word comes from Winter Park, Florida, that the ladies of the Library Association have kindly accepted a copy of the one hundred and seventeenth edition of the text-book.

From Walla Walla, Washington, we receive the following:—

"With the Sunday School collections the children have been able to place Science and Health, the *Journal*, and Quarterly in the State Penitentiary, and are scattering the seed through tracts. Also shall soon be able to place a copy in our city library."

ERRATUM.

In our last number, page 150, we stated that the Sunday School children had placed the *Journal* in the Mechanics' Institute, etc., at Belleville, Illinois. It should have been Ontario.

MAN, THE THOUGHT OF GOD.

If I should say, Now I will think a thought,
Lo! I must wait, unknowing
What thought in me is growing,
Until the thing to birth is brought;
Nor know I then what next will come
From out the gulf of silence dumb;
I am the door the thing did find
To pass into the General Mind;
I cannot say I think—
I only stand upon the thought-well's brink;
From darkness to the sun the water bubbles up—
I lift it in my cup.
Thou only thinkest—I am thought;
Me and my thought Thou thinkest, naught
Am I but as a fountain spout
From which Thy water wellet out.
Thou art the only One, the All in All.
Yet when my soul on Thee doth call
And Thou dost answer out of everywhere,
I in Thy allness have my perfect share.

George McDonald.

HEAVEN.

JENNIE WALBRIDGE BRIGGS.

No longer to a future Heaven,
In a far-off, unknown land,
I turn my eager, longing gaze;
For Heaven is close at hand.

It lies about me everywhere,
This realm of harmony;
It is the consciousness of Love,
Which Truth unfolds to me;

And every truthful word and deed,
And every loving thought,
And every triumph of the right,
With Heaven's own peace is fraught.

With every false belief denied,
And every error slain,
I rise to higher consciousness,
And clearer vision gain.

And so my eyes are ope'd to see,
My ears are trained to hear
The messages of Love divine,
So fearless, strong, and clear,

And if I follow where they lead,
I cannot go astray;
I cannot miss a single bliss,
So full of Heaven are they;

And thus in every hour I prove
The Truth so sweetly given:
Love is another name for God;
To dwell in Love is Heaven.

NOTABLE AND NATIONAL.

T.

CHRISTIAN Scientists hail with joy every sign of the coming "Peace on earth, good will to men," to which their lives are dedicated. They take satisfaction, therefore, in the recent notable and national event connected with the return from England of the "Log of the Mayflower," or the Bradford history of early New England days by the Pilgrim's first governor. Concerning this priceless history, United States Senator Hoar says, "It is the most precious manuscript on earth."

In the State House on Beacon Hill, before the assembled legislators, and many of the leading men of New England, the late Ambassador Bayard delivered the precious volume to the safe-keeping of the Commonwealth. Concerning this important event, the *Boston Herald* well says:—

"There has been no time in all the century when Great Britain was more desirous of friendly relations with the United States than the present. There was a gracious good feeling attending the whole transaction that it was most pleasant to recognize."

It was indeed a gracious compliment which Senator Hoar paid to England's sovereign, when he said: "To the illustrious lady, type of gentlest womanhood, of purer eyes than to behold iniquity,—to her our republican manhood does not disdain to bend.

The eagle, lord of land and sea,
Will stoop to pay her fealty."

In his impressive and feeling oration ex-Ambassador Bayard said in part:—

"What I wish to impress upon you, my fellow countrymen, throughout the United States, is that this is an act of courtesy and friendship by another government, the government of what we once called the mother country, to the entire people of the United States.

"You cannot limit it to the citizens of this Commonwealth. It extends, in its courtesy, in its kindness, in its usefulness, to the entire people of the United States.

"From first to last there was a ready response, courtesy, and kindness to the request. I may say to you that there has been no one thing that I have sought more earnestly to do than to place the affairs of these two great nations in the atmosphere of mutual confidence and respect and good feeling.

"I have been striving to advance the honor and the safety and the welfare of my country, and believe it was thus accomplished by treating others with justice and courtesy, and doing to them those things which we asked to have done to ourselves.

"Gentlemen, I am one of those who believe that a generous and a kindly act was never unwise between individuals or nations.

"The generous act will beget the generous act. Trust and confidence will beget trust and confidence. And so will it be, while the world shall last. And well will it be for a man or a people who shall recognize this truth and act upon it."

In his words of acceptance, Governor Wolcott nobly spoke what he nobly felt, that there is an overruling hand guiding the destinies of this great nation. He said:—

"In this precious volume which I hold in my hand—the gift of England to the Commonwealth of Massachusetts—is told the noble, simple, story of the Plymouth Plantation. In the midst of suffering and privation and anxiety, the pious hand of William Bradford here set down in ample detail the history of the enterprise from its inception to the year 1647. From him we may learn 'that all great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages.'

"The sadness and pathos which some might read into the narrative are to me lost in victory. The triumph of a noble cause even at a great price is theme for rejoicing and not for sorrow. And the story here told is one of triumphant achievement and not of defeat.

"In the varied tapestry which pictures our national life, the brightest spots are those where gleam the golden threads of conscience, courage, and faith, set in the web by that little band. And I venture the prophecy that for countless years to come, and to untold thousands these mute pages shall eloquently speak of high resolve, great suffering, and heroic endurance made possible by an absolute faith in the overruling providence of Almighty God."

May not the kindly feeling shown between America and the mother country, in this international act of courtesy, prophesy the coming era of universal brotherhood upon which all our hearts and minds are firmly fixed?

THE NEW BOOK.

REV. MARY BAKER EDDY.

My Dear Teacher:—One must be heartless, indeed, and unworthy the gift, who can enjoy and profit by your works daily, without a growing sense of gratitude to the author. The overflow of heart compels the lips to speak. As one included in the dedication of "Miscellaneous Writings," I would thank you for this latest gift to your students and the world. Since subscribing for the *Journal*, in 1888, your frequent messages and articles have been eagerly welcomed and carefully studied. Each one came to meet a need of the Cause—a proof of ever-present Love, to guide. While the text-book gave the absolute statement of Mind-healing, these short articles and letters were recording Christian Science history. At the thought of the long toil, sacrifice, and love embodied in this new book, pride and self lie low, and my prayer is, "Lord, make me humble."

Years ago, I asked your publisher if it were possible that students would ever be privileged to have this valuable history collated under one cover. The desire for this has been shared by many others; and how abundantly it is satisfied to-day! The fruition exceeds the highest hope. Not a fragment has been thrown aside, not a sparrow fallen to the ground. Our Father has cared for them all. Every precious, inspired word in its place, and love, "binding them all in one blazing sheaf, has cast them forth" to illumine the pathway of Divine Science. I can only dimly apprehend the spirit of that lofty purpose, plainly recognized in the new book, which caused its publication, but its perusal has done me a wonderful good. It has illuminated Science and Health anew, by giving it a more practical value. The Bible Lessons are a priceless treasure, a key which unlocks the Word.

Weary of searching for substance in the philosophies of men, and almost starved on their vanities, my thought first found firm standing-ground in your grand teachings; and has rested there, desiring to roam no more. Simultaneously,

Science and Health and a work on Theosophy were placed in my hands. I knew nothing of either. The latter promised a new and enticing outlook on life's mysteries solved. But one thought of Omnipotence from Science healed me of life-long fears and years of suffering. God had given me unmistakable proof as to which unfolded Truth, and my choice was made unreservedly for Science—never to be regretted.

Although the motive of "Miscellaneous Writings" is spiritual and not intellectual, one cannot pass carelessly the literary and artistic qualities which adorn every page. The exquisite use of alliteration is very unusual and unsurpassed, and the rhythm of its prose refreshes the ear like sweet music. To me this seems an accompanying fitness—the immortal purpose clothing itself in glorified garments. As I read, often the thought comes: Only one taught of God, and not of the schools, could employ the English language so masterfully, making every word and phrase the perfect servant of divine thought.

May I take one moment more to tell you one quiet way in which your most loved hymn went on a mission of education. It is a custom in the public schools here, on Friday afternoons, to require from pupils a song or recitation of their own selection. Recently, two little girls of seven years, members of the Christian Science Sunday School, when called on for their contribution, sang together their favorite, "Shepherd, show me how to go." Truth found an open door for Christian Science to the school-room, through the innocent child-thought, as it often does through their demonstrations there, and met a welcome. May it soon have a more permanent place.

I am, sincerely, with love,

Your student,

Alice Dayton.

June 8th. 1897.

JESUS.

DREAD, superstition, ignorance, strife;
 Years of darkness and waste of life,
 Sudden—a ray of Light broke through,
 Lighting and guiding the world anew.

—W. L. J.

DID NOTHING WRONG.

YESTERDAY afternoon Dr. Charles G. Ward, the coroner, held an inquest in the case of Henryetta, wife of Edward M. Curtis, who died last Tuesday at her home in New York Mills, of consumption. For several months prior to her death Mrs. Curtis had declined the services of regularly licensed physicians, and had accepted the treatment of believers in the efficacy of Christian Science. As a result, when death relieved Mrs. Curtis, no physician would sign the death certificate required by State law, and an inquest was necessary. It was generally understood that Mrs. Curtis had had consumption, and that no human power could have saved her life; so it was not believed that the inquest would develop any facts of importance not already known. District Attorney Klock, who had been requested by the coroner to conduct the examination of witnesses, had no thought that there had been any irregularities, and acted simply to gratify the coroner's wishes.

The inquest was held in Odd Fellows' Hall in Yorkville, and was attended by a large gathering of persons, many of whom were sympathizers with the faith of the Christian Scientists. Hon. Thomas S. Jones appeared for the purpose of examining witnesses in the interests of the Scientists, but found it unnecessary to ask many questions, as the evidence adduced by the district attorney and the coroner was not unfavorable to their treatment of the case, despite the verdict of censure.

Dr. Edward M. Hyland testified as to the condition of Mrs. Curtis during the brief time he treated her. He said he first saw her November 1st, last, at which time she was greatly emaciated, and part of one lung was solidified. There was no doubt that she had consumption, and he prescribed tonics and medicines calculated to stimulate her appetite and brace up her constitution. He last saw her December 2, but noticed no marked change in her condition, although she said she felt better. In cases of consumption, he said, the disease is often arrested and checked for a number of years by proper medical treatment, but a large percentage of chances are against such results. He thought cheerful surroundings and hopefulness might aid in prolong-

ing life in a case of consumption, and also believed that constant medical treatment would have bettered the physical condition of Mrs. Curtis.

Dr. Charles E. Smith, who had known Mrs. Curtis for fifteen years, but who had not treated her during her last illness, was next sworn. He said that at the request of Mr. Curtis he had twice visited the deceased, but had not prescribed for her. When he first saw her, about three months before her death, it was very evident that she was well advanced in the disease of consumption. He saw her again a short time before her death and told her she was looking much better, simply to encourage her. She was not better, and he could see the end was hastening. He would not sign the death certificate, because he could not truthfully certify that he had been her last attending physician, as the law requires. He said the Scientists were giving her rich, nutritious foods, which is one of the principal forms of treatment in cases of consumption.

Mrs. Mary Mayback, a neighbor of the deceased, and who had been pronounced incurable of lung disease, testified that Mrs. Curtis had been eager to accept the treatment of the Christian Scientists when she understood what wonders it had worked for the witness. Mrs. Mayback, alluding to herself, said she was sure she would have been in her grave long ago had it not been for the assistance rendered her by the Christian Scientists. She was a living example, she said, of what the Christian Scientists could do for a person. Mrs. Curtis was perfectly satisfied with her treatment, and was hopeful and happy. She had never been advised to abstain from medicines.

Miss Marie M. Adams, who is the leader of the Christian Scientists in this city, also testified. She said she had seen Mrs. Curtis four or five times, but had never examined her, never advised her to abstain from medicine, and never had any conversation with her on the subject. What she did for Mrs. Curtis she did voluntarily.

William Curtis testified that two sisters of his wife had died of consumption. He had consented to his wife accepting the Christian Science treatment, and had not regretted it. Soon after she began this treatment he had thrown away medicines which physicians had prescribed for her. His wife seemed brighter, better, and more cheerful under the treatment of the Christian Scientists, and was perfectly happy and contented.

Dr. Ira M. Comstock, who performed the autopsy, testified that death was due to consumption. He said that in advanced stages of consumption medicine could only relieve the cough temporarily.

The jury, after deliberating half an hour, found that Henryetta Curtis "came to her death by consumption, which was hastened by the failure to take proper medical treatment. We further find that such failure was due to the influence of the so-called Christian Scientists, and we therefore censure them [Christian Scientists] for such influence."

One who has known something of the work of the Christian Scientists in the house of Mr. Curtis, said after the verdict was rendered:—

"It has not been taken into account in any publication regarding the Curtis case, nor was there any suggestion before the coroner's jury of how self-sacrificing and generous had been the labors of these ladies in behalf of Mrs. Curtis. All that loving hearts and hands could do was done for her without reward or expectation of reward. They not only visited her, but nursed her and ministered to her comfort, in some instances to the neglect of their own interests. It seems a strange condition of the human mind that would censure those Christian ladies."—*The Utica Observer*.

CASES OF HEALING.

THE testimonial meetings held on Friday evening in the Sons of Temperance Hall by the Christian Scientists, are very interesting. Last evening there was a good attendance. The first speaker was a young man from Portsmouth, who had spent over two hundred dollars in trying to cure himself of Bright's disease. He tried Christian Science, and, he says, was cured by fifteen treatments, and never enjoyed better health than now. The next speaker was a young woman who had spent several days suffering from neuralgia and ulcerated tooth. Three or four treatments, she said, removed the cause of trouble. A grocer on Montreal Street, said that he had Bright's disease, and had been given up by physicians and allowed four days to live. He secured the services of a Scientist, and declares that after an expenditure of thirty dollars he was healed. He now enjoys better health than ever he did. A young woman who had had heart disease and other troubles, and had been advised to keep

quiet, and that she had only a short time to live, testified also. She had been strongly advised to undergo an operation, but refused, preferring to die instead. She says she was treated by a Christian Scientist, and has now perfect health. Another woman said that for several years she had taken medicine, and people had said to her that the doctor that would cure her would make a fortune. She lives, she says, without medicine now, and is in excellent health, and attributes her recovery to Christian Science treatment. There were other testimonials along the same lines.

The Kingston (Canada) Daily News.

ONE OF THE NEW "LAWS."

AMONG the vicious new legislation which the recent special session of the Iowa legislature enacted, there is a law that is aimed at the destruction of a church in Burlington that is known as First Church of Christ, Scientist. While the number of people who have accepted this faith is not so large as the membership of some of the other churches, still there are nearly a hundred people who have found spiritual and physical comfort in what they choose to term scientific Christianity, and the number includes some of the most intelligent men and women in Burlington. For any person, and particularly a law-maker in "free America," to undertake to proscribe or prohibit these people in a question that is purely one of conscience and self-preservation, seems to the *Democrat-Journal* to be the acme of presumptuous folly. A good many people in this city outside of the Christian Scientist Church are interested in the matter, and it is destined to be brought more prominently to the notice of the public within the next few years. The legislature has just passed, under the head of medical laws, a hybrid act which provides that no Christian Scientist may heal without having passed the regular medical examination before the State Board of Health, and procured a physician's certificate from that body. Penalties are provided for infraction of the law, the same being held as malpractice. This law is in contradiction to the Constitution of the United States. A sane man is a free moral agent to the extent that he may dispose not only of his goods and chattels, but of his soul and body as he sees fit, and the law cannot punish him justly. By the same logic a man cannot be seized

and imprisoned for having committed suicide. There is a reason for laws that regulate and maintain the rights of one citizen as against another, but there is a point where the law must pause, and that is at the door of conscience, the portal of the inner man. If you are ill in body, and sound in mind, it is for you, not for the law, to say what you shall take for a remedy, or whether you shall take anything. If your wife, your child, or any one whom you love, be ill, it is not for the law to dictate the potion you must administer. In the affairs of human existence it makes a great difference as to whose ox is gored. There does not seem to have been in the whole Iowa legislature a man who was a member of the Christian Science Church, and therefore the body has dealt most radically with that subject which it knew least about—a subject that deeply concerns the spiritual and bodily welfare of an intelligent and considerable class of Iowa people. The law which this legislature has placed upon the statute books is so rankly unconstitutional, and so evidently a blow at man's "inalienable rights," that the *Democrat-Journal* predicts that it will never be enforced. No man or woman in any state in the Union has ever suffered a penalty prescribed by law for committing the act of calling upon God for help, either spiritual or physical, and no man or woman in Iowa ever will suffer the proposed penalty.

It has been the style and custom of the newspaper press to misuse, abuse, and ridicule the subject of Christian Science. The *Democrat-Journal* is not prepared to follow in this well-worn track. Notwithstanding the countless conflicting enactments of law-makers, and the innumerable contradictory decisions of the courts, to an American shall remain one indestructible right—the pursuit of peace, health, and happiness.—*Democrat-Journal, Burlington, Iowa.*

The Church Manual with latest revisions and additions of rules and By-Laws, also a full list of members received to date, is now ready for distribution. For price see Publisher's Department.

HATING others is like pinching ourselves and expecting them to feel the hurt.—*L. A. W., Bulletin.*

NOTES FROM THE FIELD.

Dear Journal:—A bit of my experience may be of use to some.

For a very short time I was a scorner of Christian Science, not understanding it. I soon attended a meeting of a few Christian Scientists, which at that time (1890) was called a Christian Science Bible Class. The Christian Science Quarterly, the Bible, and "Science and Health with Key to the Scriptures," was the literature used.

At this meeting the earnestness, and sensibleness of the Christian Scientists there present impressed me with deep favor, and I continued, with a short intermission, to be a regular attendant. A few months before attending this meeting, I studied geometry, and the method of reasoning in Christian Science was to me, to say the least, just as exact as reasoning in geometry, and more simple. The correctness of genuine Christian Science, as explained in Science and Health, was proven to me in a theoretical way, and appealed to me as Truth. Later, it has been proven to me in many, many *practical* ways as Truth.

Soon antagonism to Christian Science seemed to spring up about me, attempting to destroy the tender beauty and peace of God's word. One other in the family and myself held to Christian Science. I recall faltering once, but on thinking what the future, without Christian Science, would be, nothing but dismal, disgusting stupidity presented itself to my thought. Immediately a strong determination to withstand the antagonism followed. The faltering was destroyed at the moment of its birth. The more bitter the antagonism, the more unreasonable it became, being without foundation.

On looking back, I would be surprised at the strength which held me to Christian Science,—having at that time been the recipient of so little healing of the body to prove its truth,—if it were not for the fact that I believe true Christian Science to be of divine origin, and it was this which was influencing my thoughts.

After a while the time came when a demonstration over a very severe and acute disease was called for. My condition, to material sense, was critical.

One of our Mother's loyal students was called in, and in less than four weeks I returned to my employment. The healing is most thoroughly done. One incident in the case,

which shows the grand power bestowed on man by God in Christian Science, was this. There seemed to be a hole in an internal organ which was troublesome in breathing. One day I called the practitioner's attention to it rather more decidedly than before, and during the treatment directly following my sense of a hole grew gradually smaller, until it was wholly gone, and I was healed of it.

These very harmonious results, with many others in my experience, came from the practical application of the teachings of Christian Science, as explained in its text-book, "Science and Health with Key to the Scriptures."

H. W. F., Cambridge, Mass.

ABOUT fourteen years ago I was pronounced by physicians "generally debilitated," and constantly had pain in my body, which rendered me unfit for any arduous duty. While in this condition a relative called and told me that, through Christian Science, I could be healed. Although knowing nothing of this Science, I had great faith in him as a Christian, and speedily placed myself under his care. He lent me the first volume of Science and Health (it was then in two volumes). How I devoured it! How it met my need mentally, morally, and physically! I soon obtained the second volume, and the following Sunday after receiving the first treatment, I went to Hawthorn Hall on Park Street, Boston, and was privileged to hear our dear Leader speak. I cannot tell what she said, but although a young girl, I caught some of the Truth she imparted, and mentally breathed a prayer to know more of this wonderful Science, and, God willing, to become a laborer in His vineyard. That prayer—which was "the soul's sincere desire"—was, as all such are, answered quickly; and the blessed work began.

The way has at times seemed hard—darkness, doubt, and fear struggling to overthrow; but Divine Love has kept watch, and tenderly lifted me out of and above the waves of error. I have stood by the bedside of the dying and seen them raised out of that condition into perfect health. I hardly know of a disease named by mortal mind that has not been brought to me to be healed; and, as we all know, most of our cases are those that have been given up by physicians.

I will give a few cases, trusting that each one may reach some sufferer similarly affected, and inspire them to drink of Truth's fount.

A young girl who had worn glasses, and had constant pain

in her eyes, for five years, after one week's treatment, was entirely freed from pain, and after four weeks' treatment, laid the glasses aside never to use them again. Previous to this time she could not see across the room without her glasses.

A woman having given birth to her first child late at night, arose the next morning at seven o'clock, dressed herself, ate breakfast with the family, and from that time on attended to her duties, never experiencing the slightest need of lying down in the daytime.

A physician had named the day and hour in which to perform an operation (removing a tumor from the breast of a woman); five days previous to the time set, she called upon a Scientist to be treated for fear of the operation, but at the end of the fourth day the tumor had so decreased in size that she gave up the operation, continued the treatment, and to-day not a vestige of the tumor remains.

Dear *Journal*, how many times your precious words have given me fresh courage! and now, through you, let me thank our dear Mother with tears of gratitude for all she has done.

M. E. L., Hotel Nottingham, Boston.

WHEN twelve years old I received a sudden awakening which led me to close and constant study of the Bible for twenty years, with the self-righteous, self-satisfied feeling usual to an active church member. Then I was called upon to give up my *idol*, my only son. For two months I wept and fasted, and besought the Lord to spare the child's life, in vain. When I laid him in the little casket, I also buried my god. I took the Bible which had been my companion for so many years, and laid it reverently away; hid it, so as not even to see the cover; it was a *dead* book; its promises a mockery. In this mental condition I was led by an unknown force to the shores of America, seeking health for my remaining child, on the verge of insanity at the thought of leaving my dead child. I must be buried beside him, so when the last trumpet sounded, I could catch him instantly in my arms or he would be lost forever among the countless throng of white-robed figures floating up to Heaven. Was anyone ever so dead and buried in materialism as I was? Do you wonder now at my thankfulness to Mrs. Eddy? Through her I am catching glimpses of the Resurrection, as day by day I become quickened to spiritual sense, and die to material sense.

When three weeks in this country I sank under the accumulation of self-made woes, and became hopelessly ill. Medicine, surgery, were useless, and when, about a year bed-fast, I heard for the first time these words, "Christian Science," and "Science and Health," I immediately had treatment, thinking then it was merely a physical remedy, and little knowing that it was my sick mind which kept my body in bed. I was helped, but not healed; there was too much materiality to be overcome. But from the day I made up my mind to "treat" myself, the healing came, gradually, imperceptibly, through daily study of our beloved Teacher's most wondrous book, "Science and Health with Key to the Scriptures;" steadily, persistently reading ten, fifteen minutes at a time, until, in about two years I awoke to find myself *well*,—physically well; and that under conditions which to mortal sense would make my recovery impossible, being then engaged in laborious work. Healing accompanied every page I read,—healing for others, as well as myself.

Since the ordination of our Impersonal Pastor, my old Bible is again my companion, and I find it more and more a *living* book, and its promises an assured fact, with this proviso, *we* must do our part first, then we receive the reward, only a thousand-fold more than we expected.

Doing, saying, and thinking right only, is right, and accepted by Him who is the sole Cause and One Mind.

T. N., Denver, Colorado.

Nor long ago I heard a story of a little child which made me realize the radical difference between the usual Sunday-school teaching, and the teaching our little ones receive in Christian Science.

There is a little boy five years old whose parents are strict members of an Orthodox church. It became necessary to explain to this child something about death, as a member of the family had died, and the little boy, who has a bright mind, asked various questions. His mother, not much wiser than the child, answered them according to her light, and she never doubted that her earnest words about death being sent in love by God, were received in a reverent spirit.

A few days after the explanation her little boy was standing on a chair intently looking out of the window. He looked very thoughtful, and his mother asked what he was looking at. He answered:—

"It's a funeral, mamma, God has been killing someone else."

The child had no idea of saying anything shocking. It was really nothing but the teaching he had received stripped of its fine language, and stated in plain terms. The child has an honest mind and an amusing faculty for hitting nails on the head.

In Christian Science, as soon as a child knows anything at all about God, he knows that sin, sickness, and death are no part of the divine creation. He knows that God is Love, and Love never dies or creates any law capable of producing death. Even the little children understand that Love is immortality and life. It has always been very beautiful to me to see how easily little children grasp these great truths.

It is a convincing proof of the practical nature of Christian Science that little children so simply and naturally receive the doctrine, and bring forth the fruits. They are able to do really excellent healing, even the little ones five and six years old. To be honest, straightforward, and obedient is natural to the child-thought, and these are the qualities most essential in understanding and demonstrating any great truth, "Except ye become as little children, ye cannot enter the kingdom of heaven."

Helen Camilla Brush, New York, N. Y.

From childhood I was brought up a Presbyterian of the strictest sect, and have been active in church work for years, and was an officer for a long time. All my prayers and church work availed me nothing in curing sickness, as for twenty years I had been troubled with dyspepsia, and to all appearances continued to grow worse. I was obliged to eat only food prepared for such invalids as I was.

Five years ago I was taken with La Grippe, which left me, to mortal sense, a physical wreck, with such pains in my head and back that it seemed as though I would become insane. I was treated by all kinds of physicians, and tried all kinds of material remedies, but was still growing worse. I could not sleep nights. I would have to get up and walk the floor, or go out and walk the streets, and then suffer all day. I was ready to cry out, "O wretched man that I am! who shall deliver me from the body of this death?"

Such was my condition when a student of Christian Science came to our town, and to our house. I gave up all material remedies, and took treatment for a short time, re-

ceiving great benefit therefrom. To-day I am well, can eat what I wish, and sleep well, and work every day.

From the first, Christian Science came to me as the Truth; as a great search-light that would light up all the dark places in human mind. The wise man said, "Get wisdom: and with all thy getting get understanding." I realized what understanding meant, and the value of it, only as I got the spiritual understanding in Christian Science, which has enabled me to demonstrate the healing power of Truth and Love for myself and others. It has brought rich blessings to my wife, both physically and spiritually. We have both united with First Church of Christ, Scientist, and we reap rich blessings in the study of the Bible, and "Science and Health with Key to the Scriptures," and other works of our dear Leader whom God has chosen to voice this Truth to this age, and to whom we owe endless gratitude for her labor, self-denial, and love.

Wm. Wilson, Saratoga Springs, N. Y.

THREE years ago I had a medicine cupboard filled with all kinds of remedies; my friends and neighbors came to me to supply their needs, and they and myself felt we were always in need of them; but when a friend said to me, "Try Christian Science," I did so. I received treatment, and was healed of a belief that mortal mind said was taking my life. I have been well ever since.

During the treatment I took all the remedies I had in the house, and dug a hole and buried them. I thought, "How can I think health for myself and family, and sickness for someone else; if I have no need of them, no one else has, and that is the place for all that stuff." When my neighbors came to me after that, I told them I had found something better than material remedies; told them what it was, and many were brought to the Truth in that way.

One demonstration that is dearer to me than all is the overcoming of the greatest disappointment of my life. I never had the privilege of an education. I never went to school. I was the only one in a large family that did not. I longed for it always. I felt slighted by my friends, and was jealous or envious of everyone that was educated. I wanted it, and *that* the best. I feel now that I am getting the best. It is Divine Intelligence, and that is all the Intelligence there is. I have been kept humble, and I am thankful jealousy has gone.

I was called to treat a lady a short time ago in the night; on the way the man told me he thought she was dead. I was rewarded in the morning by seeing her get up and eat her breakfast; she went out and thanked the man next door for his kindness in coming for me, in this way showing to him the power of Truth.—A. S. W., *Salt Lake City, Utah.*

I wish to mention a case of healing which shows what the pure child-thought will do.

A little twelve-year-old Vinal Haven girl, who has been much benefited by Christian Science, and who has had some good demonstrations for herself, was playing with a number of other children, late in the afternoon one day, when one of her little playmates said she should be obliged to leave the rest, as her foot was so sore she could not run. When asked what was the matter, she said a rusty nail had run into her foot, and it was badly swollen and very painful.

"Well," said the little Scientist, "why don't you demonstrate over it?"

The reply was, "I don't know how;" whereupon the little learner of Truth at once said, "Perhaps I can help you; any way, I'll do the best I can."

Afterward in telling about it she said, "I sat right down on the sidewalk and tried to think the best I could, but the children made so much noise I could not seem to think clearly, so I went into the house and got my Science and Health and thought all the good thoughts that came to me. I did not know just what people thought when they gave treatments, but I knew M—— was not at the mercy of a rusty nail, because she was God's child, and I read my book, and tried to realize the meaning of what I read, and said the Scientific Statement of Being over and over."

When the little patient awoke next morning, not only was the swelling all gone and the foot entirely well, but there was even no trace of where the nail had been.

S. L., Vinal Haven, Me.

Dear Journal:—For six years my wife was an invalid. I employed the very best doctors in San Francisco and New York City. I took her to Carlsbad, Germany, and other health-resorts. Spent thousands upon thousands of dollars on medicine and doctors, but none of them could do her any good. In 1893 the doctors in San Francisco told me she would not live six months; she had to be dressed and

undressed like a child, could not walk or help herself in any way. In the fall of 1893, she found the Truth which set her free. After only a few treatments from a Christian Scientist she could walk, and in two months she gained twenty pounds in flesh. In the month of May, 1894, she came up here (Tacoma, Wash.), a well woman. When I found what Christian Science had done—that which so many of our first-class doctors *could not* do—I immediately joined the ranks of Christian Scientists, and I try daily to live and do the works that I may be worthy to be called a Christian Scientist.

Six years ago I had both of my legs broken in a railroad accident near Salem, Oregon. Before I came into Science I could only walk a short distance at a time; now I can walk all I wish to. I could not read any kind of printed matter without eye-glasses; a year ago I laid my glasses away, and now I can read the finest print by any light without glasses. Besides this, a number of other claims have gone away without my noticing they were gone until some time after. God will do his work if we only do ours.

Charles A. Enell, Tacoma, Wash.

WE make the following extract from a letter written by a lady to a Christian Scientist:—

He (papa) saw a doctor a while ago who had been called to a Kansas town by a family who were old patients of his in Iowa. There had an epidemic of diphtheria broken out in the Kansas town, and the local doctor lost twenty-six patients with it in a very short time. Everyone was in a fright, and when the children in this family came down with the claim, the parents sent to Iowa for their doctor. He told papa in confidence that he had been there for several weeks, and had treated ever so many cases, in fact was kept going night and day, and that he hadn't lost a case; but that he hadn't given a drop of medicine. He gave them only water and blank pellets, and they thought he was working wonders. He said he had heard a good deal about Christian Science, had seen Science and Health, and thought it wonderful; that as soon as he had time he was going to study it. He said he treated their mind against fear of the disease, and had been successful in every case, while the other doctor had lost every case.

My Sunday School children are going to save their pennies for the next three months to buy "Miscellaneous Writ-

ings" to put in the public library. They were very much animated over it when I suggested it. We shall have a bank opening at the end of three months, probably at our house, with little exercises of some sort.

Mamma joins me in love to you both.

G. F., Beatrice, Neb.

A YOUNG lady in our town, daughter of a bishop, has been educated from the time she was twelve years old with the ambitious purpose on the part of her parents to qualify her for almost any branch of church work. Several thousand dollars were spent on her education, and she was the first girl to be graduated from the theological seminary of their denominational college, receiving the degrees of A. M. and B. D. She was prepared to pass her examination for D. D., when through the remarkable healing in Christian Science of the young man to whom she was engaged, she became convinced of the Truth of Christian Science, whereas her former attitude had been one of decided opposition.

Although her change of thought provoked resentment and persecution from family and friends,—her parents even threatening to disinherit her if she continued in this terrible heresy,—she was not disobedient to the heavenly vision. Her marriage was hastened in order that she might have greater freedom to investigate the divine theology which she had so fully accepted in place of mythology and human doctrines.

On her wedding day she presented her father with her theological library of nearly eight hundred volumes. Not long after, in her new home, when it happened on one occasion that she held "Unity of Good" in her hand, and her husband had Science and Health and the Christian Science hymnal in his hand, she said, with a grateful light shining in her eyes, "Here is our library!"—*E. F. E.*

FROM my childhood I was held down by physical claims; was never entirely free from some ailment, and the doctor was a frequent visitor at our home; but since I came to Christian Science, now nearly seven years, I have had no need for the M. D. or medicine. I felt the benefit of the first treatment, but the troubles did not all disappear at once; but as my thought was educated into the understanding of Truth they have gradually disappeared.

At times error would try to discourage me because I was

not healed suddenly, as others often were. But in the darkest moment, Divine Love has met the need, and enabled me to persist in the right, and as error in thought was overcome the disease disappeared. It was not the healing in Christian Science which first interested me, for I had not heard of any wonderful cases of healing at the time. On hearing that a friend was being treated in Christian Science, I was anxious to investigate the subject, and went to see her, and prevailed upon her to go with me that afternoon to see the Scientist, little dreaming of the grand truths, which were in the future to be unfolded to my consciousness. I had been a member of an Orthodox church from my childhood, and endeavored to live a Christian life; but it was very unsatisfactory, and a great many perplexing questions would come up, which were never answered until Christian Science answered them.

Almira Brott, Hamilton, Ontario.

I DESIRE to write for the *Journal* two tributes which have lately been paid to Christian Science which made me very happy.

One lady who had been reading Mrs. Eddy's books for not more than three weeks said, "I don't see how a Christian Scientist can be anything but truthful. If I should meet a perfect stranger and know he was a Christian Scientist, I should believe every word he said." Isn't it Heaven to be "Truth-full"?

I had a colored woman working for me by the day this spring, and when she called on my husband for her pay she said, "I have worked out by the day for twenty years, and your wife is the first in all that time who has mentioned religion to me." She also noticed that when I sang about my work it was "religious" (I remember I was singing our beautiful hymn, "Shepherd, show me how to go"). She further stated that when a woman as young as I am thinks so much about "a religion," it must be a good one. Her husband now has the *Journal* always in his barber-shop, and he says it is eagerly read.

There is much more that I would so gladly write, but will wait another opportunity. My life is so full of love for God and my neighbor, that I cannot half express it, and our beloved Leader is my nearest and dearest neighbor.

Grace Lincoln-Burnam, Fort Dodge, Iowa.

Dear Journal:—On the last Sunday in March, a broadside was fired from one of the pulpits here against Christian Science. There was at the time no intentional connection, on the part of a few Scientists, between that sermon and the fact that, on the following Sunday, the first Christian Science service was held in this city. Other thoughts, apparently, brought about the meeting. When we met, however, we recalled the sequence of events, and then saw another demonstration of the powerlessness of error to hinder the cause of Truth. Ten of us came together. Since then the attendance has increased one-half or more. At the testimonial meetings on Friday evening the attendance is now over twenty. The meetings are of interest and profit, and the harmony of thought has been very noticeable. As in other localities, there is some mixed thought in town. We are attempting to evidence the supremacy of naked Truth, and have been glad to know that some have received clearer light since the meetings began. The demonstrations given in testimony have been positive, powerful, and convincing. We gather for the present at the home of the second reader, but are listening for the still voice that will speak when the time comes for us to seek larger quarters. We have received warm greetings from Scientists elsewhere, bringing to us an understanding of our oneness in Mind.

Frank M. Canfield, Bridgeport, Conn.

WHILE knowing that Truth is no respecter of persons, I have yet questioned as to whether an uneducated person, and one who seemed to have no sense of what a word of Science means, could be reached as readily by the healing power of Truth as an intelligent person, and one who seemed receptive of the new idea.

Lately I was called upon by a kind-hearted woman who had in her charge an unfortunate and ignorant Polish girl and her child, who, I was told, was aged three months, and was suffering with a peculiar disease, and had not slept one night since its birth, but cried continually. It was a poor, emaciated little thing, with eyes and ears like running sores, while its pillow and surroundings testified of its sufferings. My first impulse was to shrink away. How could I reach that case, I thought. But after due deliberation the light came, and I took the case. While treating I saw, in thought, the reality and the dream distinctly divided. One the eternal verity, the other, mortal mind—

nothing. I called three times, but believe the healing was done the first visit. The baby is now the picture of health, sleeps well, and cries less than the average infant.

J. E. S., Kingston, N. Y.

THE following letter is sent us by a lawyer, who also is doing healing work in Science. He is the Mr. B. referred to.

Dear Journal:—I am fifty-three years old, and suffered from neuralgia from the time I was very young. It would commence in my head, and then go down to the small of my back. I would be in bed for three and four weeks, not able to turn myself. Mr. B. called to see me when I had an attack of the same complaint. I was for three weeks so I could not turn myself in bed. He said, "Never mind; you will be all right in a few days." I commenced in a few days to improve. That was April, 1895. I did not suffer any more until November, 1896. While moving I lifted too much and hurt my back. I called Mr. B., who gave me a treatment, saying I would be all right in a short time; and so I have been, thanks to God and Christian Science. I also had, growing on my nose, what three or four doctors stated was a cancer; it would get very sore, and cause me a great deal of pain. Mr. B. treated me for that, and it seems to be dead; does not trouble me any more, which I am very thankful for.

Mrs. M. C. Burnes, Norfolk, Neb.

A LITTLE boy, seven years of age, awoke at one o'clock in the morning with a severe toothache. At once he arose from his bed, dressed himself, and went to his mother's room, where a lamp is kept burning at night. He turned on the light, and taking Science and Health, found the beautiful version of the Twenty-third Psalm, "Love is my Shepherd," etc., and began reading. His father awoke, somewhat bewildered, and said,—

"My son, is that you; what are you doing?"

"O nothing, father; I am just reading Science and Health."

"But why are you reading Science and Health at this time of night?"

"Well, father, I had the toothache; it's all gone now, but I thought I would read on until morning."

"That is right, but as the toothache is cured, and there

are several hours before time to get up, I think you had better go back to bed."

"All right, father," said the brave, darling child, as he again went to sleep with a light and happy heart.

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

F. M., Cincinnati, Ohio.

Dear Journal:—I send this demonstration to you, as I wish you would publish it in the *Journal*.

One day last February another boy and I were out sliding with our sled. We both fell and got hurt. I went home and said it was nothing, but the other boy made a good deal out of nothing.

The next morning my bump was all gone. I went over to see the other boy, and he was in bed, and did not go to school that day.

My little brother, seven years old, said one morning that he had the headache. My mother said something about the Scientific Statement of Being; he asked her if that would help him. He went into the other room and sat down; soon my mother came in and said something to him, and he said, "Mamma, can't you keep still while I am talking to God?"

My little sister, who is ten years old, thinks that the Twenty-third Psalm, as given by Mrs. Eddy, can heal anyone or anything.

My mother is a student of Mrs. P., and I would like to know how old I would have to be before I can join the Mother Church.—*James Schenck, Clinton, Iowa.*

Extract from a Letter.

FEBRUARY 5th, about four o'clock, one of the girls ran crying to my room and said, "Miss M——, come, a horse has kicked Albert and nearly killed him."

I hurried down-stairs just as they were laying the limp form upon the bed. Albert, a boy of fifteen years, had been thrown from a loaded wagon, and fallen between the horses. Great fear, excitement, and claims of internal injuries with broken ribs came upon all. Medical aid was suggested and urged by the men. I said: "Don't be afraid to trust Science. God can take care of the case." Truth held the fort, and won the victory. At nine o'clock the patient felt a little

easier, and before midnight was sound asleep. Later, he *snored*, and seemed doing so well I went to bed. At eight A. M. his sister came to my bed and said: "Your patient has taken breakfast with the family." The family had him stripped to find bruises, but not a bruise on him. There was some spitting of clotted blood, but he was about the house every day, and by the following Sunday evening every claim of broken ribs, and all had disappeared.

M., Clintonville, Wis.

Dear Journal:—Permit me, through your pages, to tell how I have been blessed by Christian Science. In the fall of 1890, having had a swelling on my neck at least a year or more, I began to feel concerned about it and consulted a prominent M. D., who pronounced it goitre, remarking that it could be removed with the knife, but would be a formidable operation. He recommended outward applications and cautioned me against over-exertion.

As time passed on, it continued to grow larger, and began to be troublesome, so that in the year 1892, I again carried my case to another quite noted M. D. His advice to me was: "Go home and think no more about it;" adding that if it should grow too large, he would perform the needed operation.

Two years ago I was led to Christian Science, and learned that the understanding of the one Mind, God, is the only true method of healing. Was treated by the dear Scientist who brought to our beautiful city this blessed Truth, and in one week's time was healed perfectly of goitre. Other false claims, hereditary consumption and hemorrhoids, also vanished. Words would fail to express my gratitude for this glorious revelation.—*W. L. F., New Bern, N. C.*

A DEMONSTRATION of the power of Truth in healing sin has recently come under my observation.

A woman "who is a sinner," came to the reading-room about six months ago, the fumes of intoxicants on her breath; she asked for money; I was led to give her a pittance, but what was better, gave her of the treasures that fade not away,—spoke the Truth for her silently and audibly, and gave her a few tracts. She has returned several times since, each time showing that she was striving to rise out of sin.

The last time she came, the Truth impelled her to uncover the whole error of her life, and with "the light that never was on sea or land" shining in her face, she told of

her struggle with and overcoming of the "seven devils" which had held seeming dominion over her. I knew the woman was sincere in her renunciation of her old life, and I know the Truth which caused such a complete transformation of the woman is sufficient to sustain her in her passage from sense to Soul.

M. Elizabeth Langsfeld, New Orleans, La.

Dear Journal:—With gratitude I tell you of an instantaneous healing from reading Science and Health. The neighbors next door were victims of a scandalous newspaper attack. The grief and resentment made the wife ill; her mind was going, so they feared, and she had remembered but little for three days. It was then that I urged the husband to let her come and spend the afternoon at our home. He consented, fearing, however, that she was too weak to walk without help. But she walked the short distance unaided, and I arranged a couch for her to lie upon. Immediately I mentioned the subject of Christian Science, and handing her the "little book," I said, "This was given me by a dear friend who was healed years ago from reading this same work." She began to read, and soon remarked, "How easy to understand. I did not think I could comprehend such things." She read for three hours continuously, and when she went home she asked to take the book with her. That night she slept like a child, and awoke the next morning in her normal state of health and peace of mind, and has continued so ever since.—*M. A. P., San Diego, Cal.*

THE new Life began four years ago with the restoration of our little girl—then a babe of only five months—almost from the grave itself. Since then the demonstrations have been many, and to mortal sense most wonderful. But beautiful above and beyond all else to me, has been the awakening of the spiritual being.

Out of the bondage of belief—of utter ignorance of and indifference to all things spiritual—I have been led through the teachings of these two precious books, the Bible and Science and Health, into the Light of understanding in Christian Science.

While I realize that there is still much to be overcome in this belief of self, I have proven enough to know that "with God all things are possible," and if I am only "faithful over a few things," I shall be made "ruler over many."

Hattie E. Slack, Allegheny, Pa.

Dear Journal:—I desire to bring to your notice a body of earnest workers in Christian Science on the far-off coast of Puget Sound, Port Townsend.

Our first meetings were held in the parlor of one of the ladies, numbering four. Soon it became necessary to enlarge our quarters. We were able to procure the Grand Army room at a small rent. The attendance very rapidly increased. We have about forty in regular attendance, Sabbath School class of fifteen children, and the Friday evening meetings are well attended. We have from time to time purchased all the literature. We look forward to taking our stand among the organized churches on the side of Life, Truth, and Love. They are all faithful students of Science and Health. Much healing has been done in the little town.

Cornelia Marshall Peabody, St. Paul, Minn.

Dear Journal:—As I read your pages filled with encouraging words and testimonials from almost bursting hearts, I breathe forth my gratitude, and silently add my name to the list of contributors. But this is not enough; it is meet and right for me to publicly acknowledge the blessings bestowed upon me through the revealed word in Christian Science as taught by the Rev. Mary Baker Eddy, our beloved Leader and Guide. Surely all who hear her voice will arise and call her Blessed.

Alone in this great city, I am often reminded of the words of my dear Teacher, "One, with God, is a majority," and am trusting I may hear of others who have joined this onward marching army against the false claims of matter.

Mrs. Maggie Drake, 44 Ansbacher Strasse, I., Berlin, Germany.

Dear Journal:—Following is a copy of a letter I recently received:—

"Dear Friend:—It is with much pleasure that I write you a few lines to let you know my cancer is gone. I know you have treated me, and am very sorry I have no money to send you, but maybe I will have some, some day. I am so thankful to you.

"Mrs. L. C. STALLCUP, Marietta, Ind. Ter."

The only treatment I gave this dear sister was the letter I wrote her in answer to her call for help. I wrote her the Truth as I understand it—God's allness, matter's nothing-

ness. Even *my* little experience has taught me the healing power of the spoken Word alone, so I always try to write just enough Truth not to confuse the patient.

Jeanette Moore, Ardmore, Ind. Ter.

I AM a little boy of nine years old. When I was about six, I had whooping-cough very bad. My mamma was just looking into the Science, and told a Scientist that I had the cough, and in thirty-six hours it was all gone. Since then I have been brought up in the thought.

Nearly all the children's diseases have come to me, but were met so quickly few knew I ever had them. I never have to suffer long with toothache or anything else.

Last summer a hornet stung me on the chin. I thought it was very bad, but just as soon as I stopped my crying, and obeyed mamma by saying the "Scientific Statement," it was all over.

I am so glad I know of Science while I am a little boy.

W. W. G., Salt Lake City, Utah.

I WANT to tell what Christian Science has done for me. I was troubled for fifteen years with a disease which neither medicine nor surgery could cure, and from which I often suffered for weeks at a time the most excruciating pain. At last I was led to try Christian Science treatment, after all other help had failed, and after three weeks' treatment by a Scientist of this place I was entirely healed, and the belief left me almost instantly when it did go. This happened nearly a year ago, and I have had no return of the trouble since, and can cheerfully and gladly testify to Truth's healing power.—*L. M. G., Eldon, Iowa.*

THE pastor of a Congregational church was recently visiting the infant class of his Sunday School.

"What must we do to be like Jesus?" he asked. When, in place of an enumeration of well-known Christian virtues, came the cheery response from little voices:—

"Heal the sick!" "Raise the dead!"

E. H., San Rafael, Cal.

FOR several weeks there had been much talk of diphtheria in the city, and I had seen pass my door quite a number of short, white caskets. Soon I was called to treat five, and all were healed.—*K. W., Louisville, Ky.*

EDITOR'S TABLE.

WE publish in this issue some thoughts and suggestions along the line of the business problem in Christian Science. The question of the application of the teachings of Christian Science to the varied business interests of mortals is becoming of more and more importance as time goes on, for the reason that many business men are coming into our ranks, and, at the threshold of their experience, they are met with the problem of how best to apply their knowledge of Science, as it unfolds to them, to the avocation in which it finds them. We speak of business in its broadest sense, for every pursuit or employment is, in some sense, a business. These employments are, of course, relative in their responsibilities and perplexities. A very important question to men who are conducting extensive business enterprises is, as to what Christian Science can do for them in the way of removing the often trying and apparently insurmountable difficulties confronting them.

Already has the prophecy on page 21 of "Science and Health with Key to the Scriptures" been repeatedly fulfilled. Many business men have testified, and many more could testify, that their physical and mental powers have been enhanced, their perception of character enlarged, and their ability to exceed their ordinary business capacity increased, by the study of this book. Indeed, one need only be a tyro in Christian Science to be awakened to the fact that one's general powers to meet and overcome the abnormal conditions of life are augmented by the mental and spiritual food received from this source.

Without attempting to enumerate all the benefits accruing from the study of Science, we may mention, as wayside hints, a few.

First: one's health is improved. It goes without saying that good health is a prime necessity of successful business life. Christian Scientists are often charged with lack of good sense and practicality. We know of nothing more sensible or practical, from the every-day point of view, than good health; especially when, as all who know anything

whatever of Christian Science are aware, good health implies good morals. While all sick people are not immoral, it is quite safe to say that no one can or does enjoy really good health who does not lead a moral life. Sooner or later (and usually soon), an immoral life brings sickness. As mortals sow, so shall they surely reap, in this respect as in all others.

Second: one's knowledge of human nature and the operations of mortal mind, is increased. This is of vast importance in business life. It is always an advantage to be able to read motives, and thus subvert imposture and dishonesty. This thought leads out into too many collateral branches to be followed here.

Third: one's perception is quickened so that he can read causes and effects more clearly and accurately in their relations to business operations.

Fourth: honesty, integrity, and strict fidelity to trust lie at the base of every act and motive of the true Christian Scientist. Lack of these shows either an inherent inability on the part of the professor of Science to distinguish between right and wrong, or a lamentable failure to obey its precepts and teachings; the professor of Christian Science, therefore, who falls short of honesty and trustworthiness in any essential particular, belies his teaching and profession.

Even on the lowest plane, "honesty is the best policy;" but Christian Science teachings proceed on a much higher plane. This becomes apparent, at a glance, to every sincere and unbiased reader of the standard works of the Discoverer and Founder of Christian Science.

These, we say, are simply some hints as to the practicality, in human affairs, of the teachings of Christian Science. We think it not too broad to declare that there are few occupations of a reputable nature to which the teachings of Christian Science cannot be applied with benefits greater than we can now estimate. We say this in defiance of the fact that in some cases this does not yet seem to be true. We are satisfied that time will remove these false evidences in all cases where the Principle is properly applied. In other words, in all cases where the prerequisite conditions are fairly met. The earnest striving to meet these conditions—as business is now conducted,—and finally meeting them, be it remembered, are two different things. Persistent and consistent effort may not be dispensed with in Christian Science, more than out of it.

But this does not imply the effort of mere human will. There is a higher sense of effort; and here is where the application of the Scientific Principle takes on its greatest importance.

The prevalent theory of the business world is, and practically through the ages has been, that the human will must assert its supremacy in order to carry human affairs to successful issues. That the Divine Will is to be consulted, or that it bears any relation to ordinary business affairs, is a conception so remote as to be regarded as fanciful or chimerical. Thus it follows that this human will must, to mortal sense, be exerted in behalf of self. The goal of a business man's life hence comes to be the accumulation of wealth largely for self,—that is, the self implied in his own and his immediate family's welfare and comfort, to the exclusion of others. There are, it is true, many honorable exceptions to this, but it is nevertheless the rule.

What, then, is the Principle of Christian Science referred to?

It is found fully set forth in Scripture. Christian Science claims nothing apart from Scripture. Our Leader makes this emphatic throughout all her writings. When the First Commandment comes to be understood in the fulness of its meaning, it will be seen that the whole business question is summed up in it, for, indeed, the whole of life is contained therein: "Thou shalt have no other gods before me."

If the god of selfishness, which leads to the inordinate love of wealth and the supposed power it brings, were eliminated from the business world, unnatural and unnecessary strife would cease, and the blighting effects of competition and rivalry soon disappear. Whatever in human thought becomes of paramount importance to the things of Spirit, is another god beside the one and only God. This is setting up the human will against the Omnipotent Will, and thus is established the blighting and destructive effects of idolatry; the idolatry of personal ambition, the desire to excel, the spirit of rivalry; and these bring with them the long train of evil effects which have cursed the ages. Mankind, in the commercial, social, political, and, we regret to say, religious world, by losing sight of the infinity of truth embraced in this one Scriptural edict, have become the worshippers of myriad gods,—a multiplied legion of false beliefs,—which, so long as they govern and control, shut out the true sense of God. We worship, in its strictest

sense, whatever we bow down before or give power to. We say, then, that the business man will never be on a sure business footing until he shall have comprehended the meaning of this Great Commandment, for in it are embraced "all the law and the prophets."

Jesus' wonderful saying. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," is but a re-echo of the First Commandment. If this great precept were the rule of conduct in the business world, there would be no cause for complaint, no hard times, no financial panics, no overreaching of neighbor by neighbor, no oppression of labor by capital and no hostility of labor towards capital. The failure to put this great economic principle into practical operation has led to the discordant conditions in business as well as all other departments of life. There is but one remedy. There must be a return to true Christianity. Men must learn that the Bible is not a mere fable, or, as we so often hear nowadays, an obsolete book to be kept only as an ornament for the library table, but that it is the only certain chart and compass guiding to the haven of happiness and harmony; that it is indeed the Book of Life. Surely this we, as Christian Scientists, have been taught, and only by observing this teaching do we make ourselves worthy disciples thereof. The Bible, then, should be made the guide-book for all business enterprises. In it are the precepts of true success. Apart from it there is the lack of Divine Principle which leaves all things in chaos and uncertainty.

"If it be true that what you claim for the Bible is correct, why is it that better results have not followed its teachings through the ages of the past, and why are we suffering now the failures and wrongs its teachings were intended to rectify?"

A pertinent question. The answer must be that there has been a wilful disobedience of the Scriptural injunctions, or such a failure to understand them, that there has been unintentional disobedience, or both. Be this as it may, the fact that the Scriptures have been so shut out from human understanding as to have produced existing conditions, is sufficient reason to offer for the necessity of a higher and better interpretation than has been generally prevalent. The fact that such an interpretation has been supplied in the writings of Mrs. Mary Baker Eddy, is one more of the long line of historical evidences that, at almost regular

intervals, Divine Love has reached out after the wandering Children of Israel to bring them back to Him, and to a higher and better understanding of His "statutes and commandments," strict obedience to which is made the invariable condition of divine favor; in other words, the enjoyment of the fruits of obedience.

Our Leader's writings teach us that God is Divine Principle, all-pervading Mind,—that Mind being Love; that if we bring ourselves into harmonious relationship to Mind, we reflect it; thus verifying the line of our Prayer: "Divine Love is reflected in love." If we carry about with us constantly an atmosphere of thought thus charged, we not only have with us a perpetual protection against sin, temptation to greed and personal ambition, but our thought radiates and reaches those with whom we are brought in contact, disarming hatred, dishonesty, and the desire to take undue advantage of us in our business transactions. Divine Love thus becomes indeed our panoply, our fortress, our strong citadel, and our instantly sustaining help. Every one who will sincerely read our text-book in this view, and will then turn to the Bible and read therein the promises with which it abounds from lid to lid, can grasp a sufficient comprehension of the Divine all-presence to put it into practical application in every step of his career. Let the business man make the effort, and we can assure him success in proportion.

We know a firm of three gentlemen who carry on, along with an extensive and successful business, a large Christian Science work. They devote a specified portion of their time to their material labor, and another portion to receiving and healing patients, and other work of the spiritual kind. The results, as they tell us, are most happy. They are lifted, thereby, out of the perplexing and tedious ruts of mere business routine, are enabled to overcome the myriad difficulties so common to business as ordinarily conducted, and to make such applications of their understanding of the Truth as help their business associates who know nothing of Christian Science in meeting and overcoming their troubles. Is not this approaching that long-desired goal of brotherhood, to reach which so many theories have been advanced? Unfortunately most theories leave out of view the one indispensable factor,—that of the all-governing Divine Principle,—the One God, who is the same yesterday, to-day, and every day.

Is it not a most healthful and encouraging sign of the times, that business men (such as those to whom we have just referred and many others we might mention) have on their working desk, or somewhere within easy reach in their offices, a copy of the Bible and our Leader's writings, to which, when the need arises or opportunity offers, they turn for the word of help and guidance?

We have heard of a barber who keeps these books, the *Journal*, and other literature upon a table in his shop, reads them between shaves, interests many of his friends and customers in reading, and receives and heals patients in connection with his regular avocation.

We know of a Scientist who, a year or two since, went to a place of considerable size and importance where there were no Scientists, and where Science was almost unknown. He engaged in and conducted an important business, yet quietly and wisely brought Science to the attention of those with whom he came in contact. He and his family, for some weeks alone, went over the Bible lessons each Sunday. Gradually outsiders began to come in, and the attendance increased so that recently they have been obliged to rent a hall in which to hold their services. Many have become earnest students of the text-book and other literature, much good healing has been done, and the foundation laid for a great future work; yet the business has gone successfully on.

Many commercial travellers are active and efficient missionaries in the work, and their labors, while on the road, are reaching out into infinite results.

Is not this practical Christianity? Is not this the true preaching of the Gospel?

Many are being healed of physical and business dis-ease by business men all over the land. By realizing God's all-presence and all-power, are they doing so, and as surely as that there is but one *supreme* God, and not many *supreme* human wills,—possessing the power to defeat the Divine Will,—this work will go on until the Kingdom of Heaven shall have come in all the fulness of its power and majesty.

What with published sermons, and books written by our clerical friends, anti-Christian Science literature is assuming, in quantity, formidable proportions. A recent contribution to this class of literature is from the pen of an Episcopalian clergyman of one of our prominent western cities. He

writes a book of one hundred and eleven pages, in which he endeavors to show, not only what Christian Science is not, but also what it is. The latter effort, to the merest novice in Science, is even more impotent than the former. The attempt to explain the *precise manner* in which the healing is done, would, we know, amuse many children not yet able to read, but who nevertheless have grasped enough of the means of applying Truth to healing, to be able to do as good, and in some cases even more wonderful, healing, than their booked adult co-laborers.

We shall only notice one point in this attack on Christ-Truth. It will be sufficient, as giving a fair index of the scope of the book, and indicates clearly the standpoint of attack. This standpoint will be as far as any Christian Scientist, old or young, will care to inquire. The writer says:—

"God has been pleased to place great honor on the human will. To it he has committed the reception of the gift of eternal life. With such puissance has he invested it, that in its prerogative has He placed the possession or the non-possession of the Holy Ghost, the Lord and Life Giver. The will of man can withstand the omnipotence of Almighty God. Even the Lord of Lords cannot enter in and take possession of a man's heart unless the will of the man open unto Him."

This is strange logic as coming from a professed logician. How can God be *Almighty* if man's will can defeat His Will? How can He be "omnipotence" if the will of man can "withstand" His will? If we admit the soundness of this logic for a single moment, we are obliged to say the words Almighty and Omnipotence, as applied to God, are a misnomer. That which is Almighty can have no power equal or paramount to it. Mortal man, the finite, is not greater than the Infinite; and yet just such theological reasoning as that quoted would make him so. Until our theological friends can grasp a comprehension of human truth, such as will enable them to make consistent deductions of the most commonplace sort, it ill becomes them to write treatises upon Divine Truth, or criticisms of a book whose logic is invincible, because it is based on the incontrovertible Biblical premise that God is Almighty, and therefore is All,—the only Power, the only Will. To that Power and Will, sooner or later, every knee must bow, and every tongue confess,—so says that Bible which our friend professes to expound.

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'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.'

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OUR FOURTH OF JULY.

A MEMORABLE Fourth of July, indeed, will be that of Anno Domini, 1897, in the annals of Christian Science. We deem it not boastful to say that never was assembled in celebration of any nation's natal day a more devout or thankful set of people than those who gathered in "concord" at Concord on July 5th last.

The Communion Day at the Mother Church would, of itself, have been regarded by those participating as a glorious celebration of the Day of Independence. But when to this was added the reception by our beloved Mother to the church members and a few others specially invited, the joy of the Communion ripened into a sense of gratitude and thankfulness that had no "human" means of expressing itself.

At each recurring Communion Day there is a hope, if not an eager expectation, that the Rev. Mary Baker Eddy will appear in her Church at Boston, and participate in the service. Many, doubtless, came to Boston in this hope and expectation. The attendance was therefore very large, the auditorium being filled to overflowing. All present who were members of the Mother Church were, of course, in-

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cluded in the invitation, and this of itself made up a very respectable Fourth of July party, especially as the entertainment was to take place on private grounds in a private way.

Before the invitation was read in church, however, the newspapers had gotten "wind" that there was something "in the air," and enough was said to send the word over the country so that many more were there than had been contemplated; and besides the more than fifteen hundred that went from Boston, many came from other places, some by rail, some in private conveyances, and some, perhaps, on foot, so that the "private party" had swelled to proportions of not less than twenty-five hundred by the time the exercises began.

At the close of each service on Communion Day in the Mother Church, the First Reader read the following invitation:—

My Beloved Church:—

I invite you, one and all, to Pleasant View, Concord, New Hampshire, on July 5th, at 12.30 P. M., if you would enjoy so long a trip for so small a purpose as simply seeing Mother.

My precious Busy Bees, under twelve years of age, are requested to visit me at a later date, which I hope soon to name to them.

With love, Mother,
MARY BAKER EDDY.

Pleasant View, Concord, N. H., June 30, 1897.

A notice of the time and place of departure as well as the arrangements made, was also read. The trains were to leave the Union Station at half past nine o'clock Monday morning, ushers being appointed to show the way to the cars, and the sale of tickets being provided for in such a way that all could be accommodated. Before eight o'clock the crowd began to assemble, and even before the schedule time all were aboard, and two heavily loaded trains pulled out with their precious freight of joyous, thankful hearts. And although the "material senses" would have it that the thermometer ranged high, way up into the nineties, there was little complaint, all sense of heat being driven away by the realization of "the nothingness of matter and allness of Mind," the joyous anticipation of the privileges and blessings of the occasion going far toward assisting the "realization."

Arriving at Concord on time, the guests found waiting to convey them to Pleasant View, all the public carriages and conveyances that could be secured, indeed, all, we understand, that the city afforded, and by *some means*, the entire party arrived promptly on the grounds, in eager readiness to receive all that was in store for them.

Among the invited guests were some of Concord's best-known citizens, including the Hon. A. B. Woodworth, mayor of the city. The others were General and Mrs. F. S. Streeter, General and Mrs. J. N. Patterson, Mr. and Mrs. R. E. Walker, Mr. and Mrs. H. G. Sargent, Professor and Mrs. J. F. Kent, Dr. and Mrs. E. Morrill, Rev. F. D. Ayer, Mr. W. F. Thayer, president First National Bank, Judge B. F. Badger, and S. E. Burroughs, Esq. Seated on the piazza were Mayor Woodworth, the Hon. Henry M. Baker,—late member of Congress from the Concord district, a cousin of Mrs. Eddy,—Gen. E. N. Bates of Cleveland, Ohio, Mr. and Mrs. Edward A. Kimball of Chicago, Mr. and Mrs. Albert Metcalf of Boston, Mrs. Isham of New York (who, by the way, is a granddaughter of that great statesman and patriot, Abraham Lincoln,—fitting guest for such an occasion), Mrs. Judge W. G. Ewing of Chicago, Mrs. Effie Andrews of New York, Rev. George Tomkins, D.D., of New York, Mrs. Rose E. Kent of Jamestown, N. Y., Judge and Mrs. S. J. Hanna, Prof. W. P. McKenzie, Rev. Irving C. Tomlinson of Boston, and others.

At about one o'clock the assemblage was called to order by Mr. Edward P. Bates, who came from inside the house in company with "our Mother," as all delighted to call her. Immediately upon Mrs. Eddy's appearance the audience united in a spontaneous chorus of three cheers of greeting and joy, which she graciously acknowledged with a smile of responsive joy and bow of welcome.

The *Boston Herald* thus describes her personal appearance: "She was the picture of health and energy for a lady of her years."

The *Boston Globe* reports her face thus: "The profile is sharp and keen, and the face in full view is extremely delicate and tender—motherly more nearly expresses it. She wore a royal purple silk dress covered with black lace, over her silver-white hair was a dainty bonnet. On her breast was a cross of diamonds, the one important ornament she wore."

In addition to the ornament mentioned, Mrs. Eddy, most appropriately on this day, wore her badge of ruby and

diamonds as a Daughter of the Revolution, presented to her by one of her many loving students. After the applause occasioned by Mrs. Eddy's appearance had subsided, Mr. Bates introduced Hon. A. B. Woodworth, mayor of Concord, who delivered the following appropriate address:—

"Ladies and gentlemen: It gives me great pleasure to comply with the request of Mrs. Eddy, that, as mayor of Concord, I should welcome you to our city. This I do with the most cordial feeling possible, for I recognize the fact that I see before me a great company of men and women who have come from all parts of the country to express their devotion to the religion of God and of Christ, the great healer, as it has been the more clearly revealed through the insight and the power of her who has bidden you here. May this day be one long to be remembered as the occasion when you saw her whom you most delight to honor, in her beautiful home and surrounded by the charming scenery she loves so well."

At the conclusion of the Mayor's address, Mr. Bates remarked that the audience needed no introduction to Mrs. Eddy, nor she to it, as all knew her, though some had never before seen her. She then delivered in her usual calm, dignified, and impressive way the following address:—

"My Beloved Brethren:—Coming all the way from the Pacific to the Atlantic shore, from the Palmetto to the Pine-Tree State, I greet you; and if to-day, even, my hand may not touch yours, my heart will, and with tenderness untalkable. His honor, Mayor Woodworth, has welcomed you to Concord most graciously; voicing the friendship of this city and of my native state, loyal to the heart's core to religion, home, friends, and country.

"To-day we commemorate not only our nation's civil and religious freedom, but a greater, even the liberty of the sons of God; the inalienable rights and radiant reality of Christianity, whereof our Master said, 'The works that I do ye shall do,' and, 'The kingdom of God cometh not with observation' (with knowledge obtained from the senses), but 'The kingdom of God is within you,' within the present possibilities of mankind.

"Think of this, Heaven right here, where angels are men clothed more lightly, and men as angels, who, burdened for an hour, spring into liberty, and the good they would do, they do, and the evil they would not do, they do not.

"From the falling leaves of old-time faiths men learn a

parable of the period, that all error, physical, moral, or religious, will fall before Truth demonstrated, even as dry leaves fall to enrich the soil for fruitage.

"Divine Metaphysics classifies thought thus: Right thoughts are reality and power, wrong thoughts are unreality and powerless, possessing the nature of dreams. Good thoughts are potent, and evil thoughts impotent; and they should appear thus. Continuing this category, we learn that sick thoughts are unreality and weakness, while healthy thoughts are reality and strength. My proof of these novel propositions is demonstration, whereby any man can satisfy himself of their verity.

"Sin, sickness, and disease flee before the evangel of Truth as the mountain mists before the sun. Truth is the tonic for the sick, and this medicine of Mind is not necessarily infinitesimal but infinite. Herein the mental medicine of Christian Science and the medical systems of allopathy and homœopathy differ. Mental medicine gains no potency by attenuation, and its largest dose is never dangerous, but the more the better in every case.

"Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man, to the whole and not a portion; to man physically, as well as spiritually; and to all mankind.

"It has one God. It demonstrates the divine Principle, rules, and practice of the great Healer and Master of Metaphysics, Jesus of Nazareth. It spiritualizes religion, and restores its lost element, namely, healing the sick. It consecrates and inspires the teacher and preacher; it equips the doctor with safe and sure medicine; it encourages the business man and secures the success of honesty. It is the dear children's toy and strong tower; the wise man's spiritual dictionary; the poor man's money, yea, it is the pearl priceless, the treasure hid in a field, whereof our Master said, If a man findeth it, he goeth and selleth all that he hath and buyeth it. Buyeth it! Note the scope of that saying, even that Christianity is not merely a gift, as Saint Paul avers, but is bought with a price, a great price; and what man knoweth, as did our Master, its value, and the price that he paid for it.

"The human ignorance of Mind, and of the saving power and recuperative energies of Truth, occasions the only skepticism regarding the theology, pathology, and practicality of Christian Science.

"Friends, I am not enough of the new woman of the period, but too much of the old, for outdoor speaking, and the platform is not broad enough for me; but the speakers who will now address you (one a Congressman), may improve our platforms and make amends for the nothingness of matter with the allness of Mind."

We do not know if all heard Mrs. Eddy's voice so as to distinguish what she said, but one gentleman, whose position was on the outskirts of the crowd, in direct line with her voice, informed us that he was able to hear every word, so penetrating a quality has her voice.

There is a peculiarity of her manner that is especially noticeable,—the utter freedom from anything like sensationalism or the mesmeric effect that so many speakers seem to exert. Calm, impassioned, but strong and convincing, are the characteristics both of her manner and statements. Accompanying these qualities is an indefinable sweetness, expressing truly the great Mother-love, that takes captive the hearts of her hearers.

Mr. Bates next introduced the Hon. Henry M. Baker, who, in clear, calm, and easy conversational tones delivered an exceedingly able and interesting address, appropriate as well to the day in general as the special occasion. He referred in tender words to "our Mother," saying her heart was large enough to include us all in its great love, reaching as it did from one end of the Republic to the other. He dwelt briefly upon the significance of the great Independence Day, in its national and international aspects, emphasized the importance of good citizenship as a necessary condition of good government, and impressed upon his hearers their duty, as apostles of a larger liberty, in the careful and faithful exercise of the elective franchise. He quoted the words of John Robinson, the noted Pilgrim preacher, prophesying that the Lord had more of Light and Truth to impart to His people, and expressed it as his opinion that Christian Science was fulfilling these larger prophecies.

These kindly sentiments coming from one who, although not a Christian Scientist, yet has had the best of opportunities for observing the growth, progress, and results of Christian Science, and especially of Mrs. Eddy's labors in establishing and promulgating it, were, as a matter of course, most keenly appreciated by those present, as they will be by the many thousands of absentees.

We regret our inability to publish Mr. Baker's address in full, but as it was delivered without manuscript or note we are obliged to forego that privilege.

The next speaker was Mr. Septimus J. Hanna. We quote the following synopsis of his remarks as given by the newspapers:—

"He had heard much said about the patriot fathers, but little about the patriot mothers. As Christian Science was peculiarly a woman's movement, a word of tribute on this occasion was due to the patriot mothers. 'Our beloved Mother,' he continued, 'had been pioneering for more than thirty years for the independence not only of this country, but of the whole world. Until we understand that we are children, not of the flesh, but of the eternal God, we shall not attain to perfect independence. To reflect God is a possibility to all, and just in proportion as we demonstrate this mighty fact are we true citizens. I know how your hearts well up in gratitude to our Mother for this ever-memorable expression of her love for us.' At his suggestion a loud Amen was then given as evidence of this gratitude.

The Rev. George Tomkins, D.D., of New York, was the next speaker. His remarks also were delivered without manuscript or note,—as, indeed, were all the following speakers,—and we are able therefore to give only a brief synopsis. He earnestly, but somewhat humorously, referred to his conversion from "religiosity," and declared he had been resurrected from the grave of old Baptist theology to the Christianity of Christ as it was taught and demonstrated in Christian Science. He felt that the Saviour of mankind had said to him, through the teachings of Christian Science, as he had said to those about the resurrected Lazarus as he came forth from the tomb bound by the cerements of burial of his day, "Loose him, and let him go." He also paid a loving tribute to "our Mother" for what she had done for him, for it was to the light she had thrown upon the Scriptures that he was indebted for his "resurrection."

Following him was Prof. W. P. McKenzie, who said in part:—

"We were all lost children, misled by many voices professing to give us Truth; but we never learned it until it came through you, our Mother, in the English tongue, which is now universal in the world as Greek was in Jesus' time. When

the world hears the message of Love, the English language will become the mother tongue. The English nation extends itself by accretion. It gives the protection of justice to subject peoples. This country makes progress by growth from within; the multitudes who come seeking freedom, equality, mercy, are assimilated. To them it is the mother country. It will be so in a wider sense, because it brings forth for the world saving ideas. 'Freedom to worship God,' was established by the Pilgrim Fathers. The idea born in the Civil War was Union,—union of man with man. The Revolution had established the freedom of the people, but this brought out the freedom of the individual and abolished slavery. In these latter days has been born the highest idea of all,—union of man with God; and in Christian Science this true at-one-ment is given to the world, giving back to man all good. We have the universal tongue, the prepared country, the Leader whom God appointed. Shall this prepared people count anything as loss that they may have to give up in laboring for the independence—the liberty—of the sons of God?"

Rev. Irving C. Tomlinson was the next speaker. He referred touchingly to his adoption of Christian Science and admission to the Mother Church on the day previous, saying he was just one day old, and that he rejoiced at the fact of being one of the fourteen hundred who had, on the day of our national independence, been admitted to membership in that Church which stood for true liberty. He said in part:—

"The first word that comes to me is the dear word that children first speak, and that word is 'Mother.' A word which we know will grow dearer and more dear as time shall fade into eternity. Mother, the thought that is closest the heart of each one of thy children gathered before thee, is the thought of gratitude. We thank thee for this day,—for all it now is and for all it *shall* be to us. Loyalty is the child of Love, and the child best shows its loyalty to Mother by labor for her cause. The pilgrimage to Concord means labor for concord. We know that this day's blessing for ourselves means to-morrow's service for humanity. And now on this day, dear to all, type of our true Soul-liberty, and here in this fair spot, symbol of universal peace and harmony, we dedicate to thee and to the Cause, with loving hearts and loyal hands, all we are, all we have, and all we hope to be."

The next speaker was Capt. John F. Linscott of Washington, D. C., whom Mr. Bates introduced as "an old war horse," the captain having valiantly served his country in the War of the Rebellion. In his usual vigorous and telling manner, the captain proclaimed the Gospel of Liberty and Independence as it had been revealed in Christian Science, declaring: "God is all in all; this is our Declaration of Independence to the whole world." He paid a loving tribute to "our Mother," and as a veteran Christian Scientist as well as a veteran of the war, he rang out in stentorian tones, words of love and help to all.

Gen. Erastus N. Bates was introduced as another "war horse." The general led many a charge in the war with a faithfulness and courage that presaged well his greater charges that, with undaunted courage, he has made against the one enemy of mankind since joining the great army of Christian Scientists, in which he also is a veteran. He spoke feelingly of what Christian Science had done for him. At the close of the war he returned to his home a physical wreck, his days numbered by his friends and physicians, his own expectations of life limited to a very short time. Christian Science brought him out of what was virtually his grave, and is it strange, in view of this, that his heart should now overflow with love and gratitude toward her to whom, in an especial sense, he owes the preservation of his earthly life, so that he has now reached well-nigh his four-score years and ten? Is it strange that with beaming countenance he should close his eloquent remarks with this peroration? "Through our Mother we have learned to know what it means to be heirs of God. I owe all that I am and all that I have to Christian Science."

Among the many letters of regret received was the following from Judge Ewing of Chicago:—

Superior Court, Chambers, Chicago, Ill., William G. Ewing, Judge.

My Dear Mrs. Eddy:—I am greatly disappointed that I cannot accept your kind invitation to meet you at your home. Public duties that I cannot postpone or neglect, imperatively demand my presence in the court room. I am in truth,

Your friend,

W. G. EWING.

After the literary exercises were over the guests looked about over the spacious and beautiful grounds surrounding

the Mother's peaceful residence, refreshing themselves with lemonade provided for them by her, and served in the shade of a fine group of trees at one end of the grounds.

Some misapprehension grew out of a telegram sent to Kansas City, to correct which an explanatory note was read just before the dismissal of the meeting. It seems that this explanatory note required some "explanation," and this is done most justly to all in the following

CARD.

I HEREBY acknowledge the pleasure that Mr. William Bradford Dickson, and, through his characteristic energy, the students from Kansas City, Mo., gave us at Pleasant View, on July 5th.

It now appears that the "correction" (?) read on that occasion was not correct. I sent for Mr. Dickson in glad compliance with his request of about one year ago, that when I spoke again publicly, he should be informed thereof. But it slipped my memory that Mr. Frye, my secretary, had invited him to bring others along with him.

As we could not accomodate all of my dear church members, I had thought best not to invite any but the local members of the Mother Church in Boston, and a few outside guests. However, as good fortune would have it, the pleasure of seeing my friends from Kansas City was added to that memorable occasion.

My invitation was given from the platform on Sunday, July 4th; but the newspapers had announced the event forthcoming on the previous week. My invitation to the local members of my Church in Boston gave them less than one day's notice, yet they accomplished in that time the purchase of fifteen hundred railroad tickets in thirty minutes, procured two special trains of twelve cars each, arrived at Concord on the fifth at about noon, and got through with what the occasion at Pleasant View included, and returned to Boston on that sultry day, *refreshed*.

MARY BAKER EDDY.

We know we voice the sincere feelings of all who were present, as well as the thousands of others of our faith in this country and Europe, when we express our deep appreciation of the kindness and courtesy of Mr. Woodworth, mayor of the fair and beautiful city in which our Leader has cast her earthly home, and to Mr. Baker, who,

so honorably to himself and his constituents, for several terms, represented the Concord district in Congress, where he became deservedly influential and useful in the shaping of our national affairs, for their presence and addresses on an occasion fraught with so much interest to all Christian Scientists.

We take pleasure in extracting some of the newspaper comments. The *Concord Monitor* had this to say:—

"Rev. Mary Baker Eddy, the Mother of Christian Science, was visited yesterday by more than twenty-five hundred ladies and gentlemen from all parts of the country who came through the sweltering heat to Pleasant View, to pay their tribute of love and reverence to its mistress.

"The main party came in two special trains of twelve cars each, which reached the local station at 11.30 A. M. Every public conveyance in the city had been chartered to transport the crowd to Mrs. Eddy's residence, and in a few minutes its beautiful and spacious lawns were black with people."

The *Independent Statesman* of Concord, this:—

"The exercises began at about one o'clock, when Mrs. Eddy appeared on the piazza and was greeted with tremendous enthusiasm, all those who were fortunate enough to have seats rising to receive her."

The *Boston Herald*:—

"Over two thousand ladies and gentlemen from all points of the country journeyed to Concord, N. H., yesterday, to visit the Rev. Mary Baker Eddy at her beautiful home, Pleasant View, and to show their love and reverence for the Mother of Christian Science. Two special trains of twelve cars each carried the visitors from this city, and there were hundreds who went from Concord and vicinity and other parts of New Hampshire.

"The specials reached Concord soon after 11.30 A. M., but it was fully an hour later when, with over twenty-five hundred people assembled on the lawn in front of Mrs. Eddy's house, Mr. E. P. Bates called the assembly to order, and the literary exercises began.

"To the spectator it was a most impressive sight. Looking over a fertile valley, the eye rested first upon the blue summits of the distant hills, and was then attracted by the kaleidoscopic effects of the many bright-colored gowns set off to the best advantage by the background of green.

"It was frightfully hot, but no one seemed to mind the discomfort, and when Mrs. Eddy was speaking, no sound, save that of her own voice, broke the stillness. Every one was enthusiastic, and the enthusiasm centred around the Founder of Christian Science."

The Boston Globe:—

"More than two thousand Christian Scientists from all parts of the United States met at the Union Station in this city early yesterday forenoon, and made a pilgrimage to 'Mother' Eddy at her home in Concord, N. H.

"It was a remarkable gathering of men and women, and one baby, that left the station in two special trains of twelve coaches each, and which arrived two hours later at Concord, N. H., as bright and happy a lot of people for all of the heat, apparently, as when they started.

"The gathering was more than remarkable in many ways. It was such a pilgrimage as is seldom seen in this country. Many of these people had travelled from the Pacific slope and from the extreme South, just to get a look at this interesting woman, nearly eighty years of age, Mrs. Mary Baker Eddy, Founder of the Christian Science movement.

"To these people she is the new Messiah of the Christian religion, and the visit was of serious moment to all.

"She is called 'Mother,' by all Christian Scientists, and one look at her pale, motherly, spiritual face is enough—that face made a deep impression on all who saw it yesterday, and was the reward which these pilgrims got for their long journey in the blazing heat. They also heard an address from the 'Mother' to her children, every word of which was listened to with the closest attention.

"O, but it was hot on those trains! But there was no grumbling, everybody seemed satisfied, and everybody was anxious only that the heat should not distress 'Mother' Eddy.

"Every vehicle that could be hired in Concord was obtained to take the pilgrims up to Pleasant View, which is the home of Mrs. Eddy, and which is a little over a mile from the station.

"At the entrance to the lawn of the house is a granite gateway, on which is inscribed, 'Pleasant View. Eddy.' The house is a large two-story wooden dwelling, with balcony and porte-cochere, handsomely pillared. A solitary American flag was the only decoration on the house, as Mrs. Eddy is not given very much to decorations."

The newspapers also may be assured of the hearty appreciation of Christian Scientists everywhere for their kindness in making such full and fair reports of this occasion; the more so because, until in the comparatively recent past, the press generally has not always turned its friendly side toward Christian Scientists.

These harbingers of good-will shall only encourage the disciples of our Cause to greater effort, of the impersonal kind, in spreading the work of healing sickness and removing sin.

We assure the citizens of Concord that the army which so suddenly and unexpectedly invaded their borders, is an army of peace, its only purpose being to verify and establish as a fact upon earth that glorious message of Peace sung out from the skies at Bethlehem nearly nineteen hundred years ago by the angelic host, when, according to the record, heaven and earth were in literal conjunction at the birth of a Saviour: "Glory to God in the highest, and on earth, Peace, good-will toward men."

In a gathering as large and as spontaneous as this one, gotten together, as it were of its own volition, it is not strange that some unfortunate omissions occurred in carrying out the order of exercises. Among the invited guests from Concord were the eminent lawyers, Gen. F. S. Streeter and Reuben E. Walker, who procured the charter for the Mother Church.

Their names were on the list of those to be seated on the piazza and asked to the platform as speakers; and it was Mrs. Eddy's intention to introduce them; but when it became known that the company had to return to Boston at four o'clock P. M., the hour had to be changed for opening the meeting from one o'clock to half past twelve; this involved sending for Mayor Woodworth, and Mr. Moore, who had charge of seating the guests, had to go after the mayor. In this way, the gentlemen named were overlooked. Hence their absence from the platform. We are aware that Mrs. Eddy deeply regrets the omission, but we feel sure also that these gentlemen, in their magnanimity, will pardon it, under the circumstances.

OUR CHURCH GOVERNMENT.

JOHN F. LINSCOTT.

THE Mother Church, The First Church of Christ, Scientist, does not derive its authority from the consent of the governed. In its absolute Scientific sense it is the eternal, changeless expression of Spirit, without a visible form to the present finite sense.

It is pure Science to think of the invisible church and its invisible congregation of immortal individualities. It is ideal to the mortal, material sense; but, in fact, it is the only real, and that which we are to be, in consciousness. It is applied Science for us to make this realm of the ideal to mortal sense, the real in our immortal individual consciousness, and dwell "in the secret place of the Most High."

The fact that human beings know each other, in a mortal sense, now, is a prophecy that in the destruction of their mortality by the eternal increase of their immortal, spiritual understanding, of which all are capable, they will all some time realize the real, as individual ideas of Mind, sons and daughters of Spirit.

The transformation from a material to a spiritual consciousness is under divine laws and government, not human. The human consciousness is finally destroyed, as it is the tares; our spiritual consciousness is preserved, as it is the wheat.

The fact that the human mind has no capacity for perfect government is father to another fact, that it must have one. The joy of the race to-day should be in the fact that in Divine Science it has one, in both the letter and the spirit of truth.

Divine Science, that changeless purpose and power of good, has been reduced to human apprehension, and becomes the new name of Christianity, as Christian Science—a religious Science, or a Scientific religion. Its Principle is absolute Good, its rule is absolute non-resistance to it, its result is absolute likeness to it for all who demonstrate it.

There can be no more dispute over its theology than over the principle and rule in mathematics; and it will be as universal in its adaptation to human needs. It is found in the

Scientific Statement of Being, page 464, Science and Health, our text-book, by the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science Mind Healing, and our leader, teacher, mother, and guide.

This theology satisfies every demand of human reason, and attracts the pure human affections to their source, wherein reason and affection are satisfied. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The invisible church and its invisible preacher are one,—
"The Holy One." The invisible congregation is one with it as its reflection.

The visible membership of more than seven thousand are never separate from it—though not of it, yet a manifestation of it, in so far as they reflect the Divine attributes of the Infinite Christ.

To formulate human thought and lift it to a point where it can reflect these attributes, as justice, mercy, wisdom, goodness, health, and love, has been the work of our Leader in her writings.

The human side of the church propaganda is just as human as the constitution and statutes of our national government.

It is all embodied in our Church Manual, and this is the work of our Leader's Scientific thought. It reflects divine wisdom, and, like all divine methods, makes it easy for each member to go right, and as hard as possible to go wrong.

This Manual is to all branch churches, what our national "Magna Charta," the Constitution, is to all the states in the Union.

The preamble of our national Constitution sets forth the purpose of our government, and makes that the standard of citizenship, following it with the Constitution and statutes as rules of action for all citizens, individual and collective. Thus the Tenets in our Church Manual set forth our purpose and standard of discipleship in Truth, and then follow rules of action, individual and collective, to aid us in attaining the same.

Our national government gives the privilege to its citizens to form states and state governments, with rules of action for citizens of each particular state. The states could not adopt the national Constitution and statutes; if they did they would be nations, and not states. The citizenship of the

state is defined by national law, and the national law will punish the offender, though a citizen of a state. Each state in America has its distinct constitution and statutes, and none of them are out of tune with our paternal Government, the national Constitution.

Our Mother Church Manual gives the privilege to its members to form branch churches, but they cannot adopt the Mother Church Rules and By-Laws, else they would appear and be as out of decent order, as children with their parents' garments. Branch churches can make their own forms of government, that fit their needs, and yet keep the letter and spirit of the Mother Church Tenets.

The letter and the spirit of the Mother Church Tenets unite all the branch churches to the Mother Vine in a sense of human propaganda, and the demonstration of them unites us eternally with the invisible Christ—the Church Triumphant.

Our national government has no right to interfere with the affairs of a state while the state acts under the spirit of the national preamble. Nor can the states combine in independent action, without violating the purpose of the national compact, by which the citizens of each state are bound.

Thus we have the United States, because all are national citizens first and always, and thus form one body, or nation.

Nor can the Mother Church have control over the branch churches, only as the members of the branch churches are governed by the Mother Church Tenets. When a member of a branch church is disobedient, at that point he ceases to be a Christian, and cuts himself off. Nor can members of the Mother Church who have formed branch churches, combine in independent action with other branch churches, else they violate the rules of the Parent Church, and thus cut themselves off and suffer loss.

Now, if we go back to Principle, we shall discover the Christ, the invisible King of Power and Glory, revealing itself as Divine Science to Mrs. Eddy, and the Metaphysical Science by which she reduced it to human apprehension in her writings, and the human propaganda by which it is to reach all mankind through a Mother Church and branches, and see that none of them are separated from the Christ, who is now manifesting itself through it all, healing humanity from sin and disease by imparting a scientific theology whose character is real Truth, reaching both the intellect and affections of men through right reason and revelation.

The whole matter is illustrated by Jesus' parable of the vine and branches in the fifteenth chapter of John, and in the first seven verses of the twenty-second chapter of Revelation. The cardinal point of divine order is that the greater and greatest baptize the lower and lowest with Omnipotent Life, Truth, Love.

Sufficient meekness on our part to leave us non-resistant to the action of Love through Truth, gives us the Divine right to membership in "The First Church of Christ, Scientist," the highest honor that can come to us, and empowers us to prove our Christianity as Jesus required it, by preaching the Kingdom of God, Good, and healing the sick. The Christ will appear first where the seven devils are not. Passion, cowardice, egotism, hypocrisy, envy, hatred, and revenge, not only make human consciousness a den of thieves in belief, but they are the would-be murderers of Truth, the stranger within our gates. Let us rejoice that these are but blind forces of error or darkness, that are yielding to the light that is Truth as it is in Christian Science, proving Christianity true in healing from sin and its effects—disease and death—by the same Principle and power that Jesus demonstrated and which his teaching demands of Christians in all ages, as a proof of discipleship.

THE following letter is interesting as showing the fact that the consistent lives of Christian Scientists are coming into appreciation in the business world. The letter was written by an attorney-at-law residing and doing business in Charlevoix, Michigan, whose name is not given, as we have not asked his permission to use it:—

Mrs. M. A. E., C. S., Iron Mountain, Mich.

Dear Madam:—I write to ask you, if there is in your city a Christian Scientist in the business of produce commission merchant? If not, is there a Scientist in the grocery business, who handles fruits and vegetables? I understand I am taking some liberty, and trespassing upon your time coming to you with any such errand. My reason for it is that I am fully persuaded that a Scientist is always and everywhere an honest man, and as I would like to do some business of this kind in your place, I would feel more comfortable in dealing with one of this faith, than any other.

Hoping this may not put you to any inconvenience, I am,
Yours truly,

K.

ESSAY ON THOUGHT.

M. DINGS.

THE *Milwaukee Daily Sentinel*, of March 8, devoted a page, under an especially engraved heading, to the Author's Convention held in that city. It says:—

"In round numbers, one hundred and fifty manuscripts have been sent to the management of the Wisconsin Authors' Convention, which opens at the Ethical Building Tuesday at ten o'clock. About seventy-five professional and amateur authors of seven states have contributed, and all the productions will be read at the convention by local elocutionists during the three days of its continuance. Last Sunday the *Sentinel* printed an instalment of the papers submitted, including some of the average pieces. To-day's instalment includes some of the best. It is expected that the Convention will cause an intellectual furore, proving a further stimulus to literature, which has not hitherto, however, been by any means neglected by the people of the Badger state."

Among the articles selected by the *Sentinel* as the best, is the following:—

"THOUGHT.

"WHAT a voluminous catalogue unfolds to us when we stop to contemplate thought in all its fruitage. Even a brief synopsis of it taxes the human comprehension to its utmost capacity. We can point to the great advancements in civilization and exclaim, Thought! We can point to the world's towering piles of literature and exclaim, Thought! We can point to the wonderful developments in mechanical science and applied dynamics, to the extraordinary scientific discoveries, to the beautiful delineations of fine art, and each time exclaim, Thought! Yes, we can even point to man, to life, and to the universe and exclaim, Divine ideas! And thus we might extend the enumeration of its abstract subjects indefinitely without even naming the countervails, and each category would present unlimited material for picturesque dissertations. But why amplify

self-evident things when their phenomena are yet enigmatical.

"Material scientists tell us that all material phenomena are the effects of material laws, yet they fail to find ultimate conclusions as to primordial substance, or locate any intelligent source of the laws which they talk about and so little understand. The writer, however, dares to face the ridicule he may provoke by taking a position with the Christian Scientists, and assuming that all is Mind, and that all phenomena, incidents, and effects, good or bad, are but the maturation of thought.

"Some thoughts, born deliberately, may be obvious in their development, while others, sent out heedlessly and at random, may also develop, but their phenomena are generally looked upon as the result of chance or accident. But if, as everybody admits, all effects have causes, then it follows that nothing comes by chance.

"One thought may modify, neutralize, or destroy another—but as the process of inductive reasoning has never been applied thoroughly and systematically enough to pure metaphysics to reach positive conclusions, it would be an assumption for anyone to attempt a complete explanation of the intricate operations of mind in the production of material phenomena. That mind does control matter to a certain extent is now generally admitted. But where shall we draw the line and is there any line to be drawn?

"Men always hasten to apply new discoveries to their physical relief, and it is not strange that the first experiments, made on the theory that mind is an architect, and thought a builder, have been along the line of healing disease. Since time beyond record men have been persistently seeking an *elixir vitæ*, and poor Ponce De Leon is not the only one who has searched in vain for the fountain of perpetual youth. He is but one in the long procession of men who have labored on similar material theories. In prosecuting the quest they have explored the uttermost parts of the earth, patiently and thoroughly searching every portion and phase of all the so-called realms of materiality. They have probed the foundations of mountains, sounded the recesses of the deep, ransacked the geological records of nature, and pored over the transcript wisdom of the world. They have drank the blood of virgins, practiced the cruelty of vivisection, and swallowed for medicine every known thing that is swallowable, from vermin to the mould of human bones. In the

laboratory of alchemy and chemistry they have distilled, analyzed, compounded, and converted. They have taken an inventory of the world's solids, liquids, and gases, and have chased them one by one from structural forms to molecules, atoms, ether, and the vanishing point. May not the next step be to thought? They have extended their experiments and investigations to temperature, light, electricity, and the less tangible things only to meet disappointment more quickly. As in Rider Haggard's "flame of life" throbbing in the mythical caverns of Kor, the ultimate of all researches for discovering the essence of mortal life has been the finding of mortal death. So much for material medication as a catholicon, and yet it is generally fancied that *materia medica* is a science. But is it a science? Is it truth ascertained? The two great systems—allopathy and homœopathy—are diametrically opposite in theory, yet according to all available statistics they cure or kill with about equal success. Then there are "a hundred and one" special systems of treatment. All claim to be regular and scientific in theory, but all are irregular and unscientific in practice and results, and even charlatans and quacks practice their deceptions with some degree of success. It is an open question about *materia medica* being scientific, and with none more so than with the profession itself. At most it only claims to palliate, and there is nothing certain about that. May it not be that we have paid too much attention to effects, and not enough to mental primary causations? The numerous well authenticated and marvellous cures effected through Mind-healing can no longer go unnoticed, and the medical profession has been asked to answer the interrogations made by the inquiring public. In explanation, eminent physicians have admitted that the largest percentage of human ills are of mental causation, and that they are curable through mental impressions. While contending that *all* material phenomena might be traced to a mental source, let us assume for a moment that only a major part of human illness is of mental origin. Is it not fair to suppose that such sickness produces its proportion of fatalities, and hence may not death itself be traceable to mental impressions? If so, then the importance of directing thought in the channels of health, life, and perfection becomes at once apparent. Boards of public health all over the country are busy fighting the bacteria microbe, which is too small to be seen by natural vision, while the infectious mental germ, which physicians

now admit produces a majority, if not all, of human disease, stalks abroad like a grim monster, unchallenged.

"Where are the implanting places of the thoughts of sin, sickness, and death? Better to inquire where are they not being implanted? The seed is plentiful, and the sowers are numerous. Newspapers and periodicals, by word and illustration, fairly teem with pictures of disease, sin, and death. It is in the miscellaneous literature, in the news and in the advertisements. In the churches it is a theme upon which preachers are wont to dwell, and thoughts of sickness, suffering, and death are impressed upon the congregations with all the force of trained eloquence, as being intentional visitations from God. It is woven into the narratives of history and fiction, and is a subject of daily conversation in nearly every home. Indeed, the seed is planted thoroughly and cultivated intensely by a material-blinded and misguided race.

"Physiology informs us that all tissues, fibres, and atoms in the material man are renewed at least once in seven years. If this is true, then no part of mortal man is ever over seven years old; therefore, what but the mentality of a man ever reaches "three score years and ten"? What is it that needs renewing but mind to enable man to live on in the flesh indefinitely, or until he can emerge from "this mortal coil" by a less grievous process of transition than through disease and pangs of suffering?

"There may be more truth in the traditional and Biblical accounts of the wonderful longevity of the ante-diluvians than our present surroundings and experiences justify us in believing, and the secret of their long survivance may be in the fact that their thoughts were healthful and conducive to the diurnity of their years. Jesus practised mental therapeutics, and taught that good thought is the sovereign panacea. He furnished the premises for scientific and logical conclusions in the science of being that have been wholly overlooked and buried under the rubbish of superficial materialism and superstitious religion.

"When investigation is judiciously and scientifically turned to metaphysics, we may discover that thought is more than vanishing ideals or fleeting fancy; that it is an energy, and, when let loose, capable of bringing us benefit or injury. Then we shall see the importance of subjecting thought to intelligent moral volition, and shall no longer discharge our mental guns without taking aim. As like begets like, we shall

understand that good thoughts bring benefits, and evil thoughts, harm. Right doing will follow as a natural consequence, the doctrine of Christian love will have a more tangible and scientific significance, and man will take possession of his better heritage."

LONDON, May 5.—The peculiar case of a man thinking himself to death, came under the notice of a coroner's jury yesterday. A Doctor Richardson sustained injuries by a fall from his bicycle a short time ago, but none of a serious nature so far as could be determined. Under the care of a brother physician he was progressing favorably, and seemed on the way to a speedy recovery. But a week ago Sunday, he said to the doctor: "I know I am going to die of tetanus next Sunday" (just a week after). As there was no indication of that disease there was no attempt to disabuse his mind of the idea, but he insisted on being treated with anti-toxin. On the following Thursday tetanus had developed, and on Sunday last Doctor Richardson died from the effects of this terrible disease. Probably there never was a clearer instance of the disease-producing power of imagination than this.—*Chicago Times-Herald*.

THE MOTHER'S INVITATION.

OUR beloved Mother's invitation to visit her beautiful home—Pleasant View—has answered a long-felt desire, and is another grand token of Mother's love and thoughtfulness for us, the little ones. Surely it was good to be there. The cordial welcome by Mayor Woodworth of Concord, the wonderful words of Truth spoken to us by our dear Leader, and the addresses of others well-known in Christian Science work, was truly a joyful occasion. And may the thankful appreciation of this great privilege be expressed more by deeds than in these few words.

Yours in Truth,

John O. Bartlett.

NOTICE.

ALL per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass, should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

THE AWAKENING.

WILLIAM BRADFORD DICKSON.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—Ephesians, 5 : 14.

FULL many a time and oft, I read
In lines of measured melody
Wherein the poet's heart breathed forth
Such words as these to comfort earth:
"Hope springs eternal in the breast;"
And yet, no ray of hope or love
Made radiant the deepening gloom.

Like some lone mariner at sea,
Through starless night and lowering day,
Still searching with a leaden heart
For a white sail to bear him home,
So I gazed o'er the sea of life,
Whereon despair's long, gruesome night
Had settled down.
Sin, sickness, death on every hand,
Had strewn life's sea with countless wrecks,
And all my fleet of youth's bright hopes,
Lay stranded on the hidden reefs of sin.

Mid gathering gloom I knelt and prayed
I knew not what, I knew not how,
But all my heart went out to seek
A help divine beyond earth's ken.

Lo, from the east, a dawning Light,
With radiance divine, broke forth,
And, standing in the glistering midst,
I saw the pure white Christ.

Now cease my wanderings evermore,
The Comforter is here, and all
The world is jubliant with joy;
At last, the Master's word fulfilled
Has transformed earth, and heaven dwells
Within the heart of man.

SPIRITUAL CO-OPERATION.

LOUISE B. WARNER.

MY thought has been turned recently toward one of the many problems which is confronting mankind, one which philanthropists, and those most intimately concerned, are endeavoring to solve through co-operation.

This movement is said to hold middle ground between socialism and communism on the one hand, and monopolies on the other, aiming neither to equalize the power and wealth of the world by an arbitrary levelling of all distinctions, nor to enrich the few by the selfish disregard of the many.

Statistics prove to us that co-operation is rapidly gaining in strength, the particular form which it has taken in different countries being influenced by social and economic conditions. The moral effect has been good; thrift has been encouraged, an impetus given to temperance, and the wage-earner brought into vital relations with capital.

What the outcome will be remains to be seen; much is to be said in favor of it as developed to-day; there are some also who find much to say against the movement.

It is one of the many attempts to bring out the brotherhood of man, which we have learned can never truly be accomplished until the element of selfishness has been destroyed.

Never in the history of man has it been made so plain as it is to-day how the regeneration of the world can be wrought by the wonderful thought of spiritual co-operation.

The "little book," with the glorious radiance which it throws upon the Scriptures, has indeed come as a revelation to this age.

Through it we learn how to reduce error to its native nothingness, and open the floodgates of Truth and Love, which flow through us to the whole world.

As Christian Scientists we realize that we have shares in the infinite storehouse,—our entire riches are invested there.

Our Board of Managers is indeed efficient and beyond all power of bribery, for it is composed of Life, Truth, and Love.

Interest is paid to us upon our stock annually, daily, yes, every moment of our lives, so that we are confident that we shall never suffer lack.

Dividends are declared to us at stated intervals,—when-ever we have proven the power of Truth over error in any way.

Our company is formed under the government of the one Mind,—the Ruler for eternity; hence there can be no financial depression caused by differing forms of opinions; no failures brought about by lack of confidence in an administration whose policy is uncertain.

There are no failures in Truth; we know this, not because we have heard it, not because a friend believes it, but because we have proven it for ourselves with mathematical certainty.

Could the world incorporate a company offering a part of this surety of success, would not men vie with each other to procure shares?

Why is it, then, that they seem so slow to cast in their interests with this spiritual company, which holds abundant riches for all God's children?

Is it not because this "Adam dream" has caused men to believe that there is a power named evil, and thus in the place of the one God, who created all men perfect, in His own "image and likeness," has arisen a sense of a personal God, stern, vengeful, knowing both good and evil?

There are risks to be taken, great risks, in a company ruled by a mind thus divided against itself.

As Christian Scientists, can we ever sufficiently express our gratitude to our beloved Mother and Teacher, Mrs. Eddy, who has revealed to us to-day the spirit of the teachings of the great Way-shower of mankind?

Her writings have proven indeed "a lamp unto our feet," and we can never be too thankful to our teachers who have placed them and the Bible alone in our hands, and shown us the fallacy of thinking that we can ever become broad-minded by attempting to become familiar with every opinion which is being voiced about the power of mind.

That which at one time may have seemed to us narrowness, has been revealed as true breadth.

What teacher would say to his pupil, "At the very outset of your musical career I wish to have you begin to develop breadth. The theories in regard to musical science have been very numerous. I shall give you one after another just as

rapidly as possible, in order that you may be able to judge for yourself which one is correct"? Such a course we know would result simply in confusion of thought. Would not the teacher rather say: "Amongst the countless theories which have been advanced in regard to music, I shall ground you in this one, that I have proven for myself to be correct and practical"?

We who object to confusing our thought by reading any metaphysical literature save that which is given to us by the Christian Science Publishing Society, are declared to be narrow, bigoted, idolatrous by the world at large. Judging from its standpoint this is not to be wondered at. True Christian Scientists have learned to say but little in answer to these accusations; but rather to prove by their lives the wisdom of their choice.

When we find one single need which is not met by the study of the Bible and our text-book,—when we discover any difficulty, from the smallest to the greatest, which cannot be solved by putting into practice their teachings,—then, and not until then, can we afford to diffuse our energies by attempting to assimilate the myriad opinions in regard to Truth, however beautiful they may appear.

We have been shown the way, and are endeavoring, as Christian Scientists, to work out our life problem in the way of His appointing.

Our work is in ourselves. Every time we destroy selfishness, pride, jealousy, or any other error in our own thought, we are helping to lift the burdens of the world.

When sickness or sin seem to manifest themselves through those with whom we come in contact, we know how to "enter into the closet and shut the door" of material sense, and prove the utter nothingness of anything unlike God.

Do our friends appear to us opinionated, or does some one seem to show antagonism toward us? We have proven conclusively that all this will disappear, as we realize that all men are brethren, governed by one Principle. A faithful Christian Scientist will strive to make an unreality of every form of error wherever or however it may be voiced.

Even though one may apparently try to injure him, he will separate the sin from his seeming enemy; destroy the reality of the one, and manifest toward the other as much of the Christ-love as he has been able to grasp.

Is not this true co-operation—not to endeavor to gain as much power as possible for self, but to so fill ourselves with

the infinite Life, Truth, and Love, that these are reflected through us toward all mankind?

This great corporation, of which the One Mind is the Principle, produces pure and unadulterated goods, distributes them at the best possible rates, and lays up for its shareholders, riches, infinite and enduring.

WORK IN TORONTO.

G. W.

Dear Journal:—We are glad when one month is closing, for with the new one comes our much-loved *Journal*. We appreciate so much each article therein; and how eagerly we scan the "Contents," to see if a message has come to us from "Mother." When such a message is found, it furnishes sufficient food for that day,—otherwise "Notes from the Field," claim our attention. How these do speak, first to one, then another! Massachusetts and Washington clasp hands; Bermuda and Michigan greet each other; like the day of Pentecost, "We do hear them speak in our tongues the wonderful works of God" (Acts 2 : 11).

I have for a long time wanted to tell of our first experience in Christian Science, and a little of the work here; and I thank "R. L. W., Guthrie, Okla.," in the March *Journal*, for helping me to be ashamed, not of myself, but of the error which held me from writing, for if I could not write like Paul, yet I could say how grateful I was for the "daily bread" that is supplied in such abundance. Then too, did not Jesus, after blessing the bread and fish, give to the disciples for them to distribute among the people? All have so much to be grateful for, that it seems more, "Where shall I begin to count my blessings?" than, "What have I to say?" and by being thankful we are assured that greater blessings yet will be poured out.

In a city of western Ontario, about seven years ago, a lady, a member of the Roman Catholic Church, told my mother how wonderfully she had been healed, in a few treatments, of a claim which presented itself after the birth of her babe, and also of the cure of the babe of some ailment from which the medical men said it could not recover. The earnestness of the lady, together with the word "Christian," seemed to assure mother that there could be nothing

wrong or of the mesmeric or hypnotic methods about this, and very soon she found the Scientist, who is a student of one of the Mother's loyal students. The best physicians of that city had told mother that they could not do anything for her unless she gave up her business and took a long holiday. This she could not do: and right here is a marked difference between the treatments by *materia medica* and Christian Science, for the latter said that the promise, "My grace is sufficient for you," was really meant, and that it was to be proven in all cases, physical as well as spiritual, and that one need not be idle in order to be healed.

"Science and Health with Key to the Scriptures," was purchased, when, although not at once, but slowly and surely, the claim disappeared, the new Light came forth, shedding its rays in every direction, and we really saw that Christian Science was the only medicine required for healing.

During this time I had been at school away from home. Afterward I taught in a rural section, where what little I heard of Christian Science led me to fear it more than to look to it for help. When compelled by ill-health to leave my studies and look elsewhere for employment, I came to Toronto, where my mother had been living for some time. She wished me to have treatment, but gave me my choice, and I chose the visible means, only again to see that it was not the staff I had considered it. I had always hoped some day to become a nurse, or, perhaps, a missionary, and in this way lead souls to a knowledge of the religion I was a believer in, but even this I was not able to do; so I tried to study stenography, but found that studying was not to be done in my then condition.

Although I saw my mother surely rising above the claims which had held her in bondage for many years, and other cures which could not be disputed, I yet thought that perhaps they were easier to influence, and so might be healed, while I could not be. However, the time soon came when I could stand the suffering no longer, and on going to the Scientist I was frank with him, telling him that though I had no faith in it, I would give it a fair trial, and if he helped me I would believe in Christian Science. The purity and simplicity touched my thought, and I recall vividly that morning, as I had my first treatment, how I sat watching the Scientist, until I was led to see that this could only be of God, and I seemed to hear the "still, small voice,"

which spoke to my troubled sense, dwelling in darkness. How little I realized then the words of Jesus, "These signs shall follow them that believe"! I had eight treatments in all, and the physical change which came over me was wonderful. The spiritual followed, but not so perceptibly; the sin seemed less easy to get rid of than the sick belief, but it, too, is going. I saw there was in this new (?) religion what there was not in the Methodist Church, for here the people *actually lived* those Truths about which I had heard the ministers preach so much, and the people talk a great deal. Four years ago in April we united with First Church of Christ, Scientist, Toronto, and I think my mother's joy was even more than mine on that Easter Morning, which was also the Communion Sunday. We felt the Love, the joy, the peace which was not only to be talked here, but practised. Here we learned how we could love, without having seen the personal Jesus, and have at times experienced a little of the Master's, "Blessed are ye." Now we are able to prove daily that this religion is not a fad, to pass by after a season, but that it is the grand, practical Truth which stands as the Rock of the Ages. Had we not had claims to meet we might have thought we should have been well if we had waited long enough, but these having been overcome by Truth without resorting to material means, prove the efficacy of Truth.

There are very many interesting features in connection with the work here, but I will mention only a few. First Church of Christ, Scientist, was established in this province and in this city some seven years ago, by Mr. and Mrs. J H. Stewart. The services were first held in their residence, but soon requiring larger quarters, a hall was secured. Then one hall after another had to be taken on account of the rapid growth of the congregation, until we secured the church we are now occupying. We already have a goodly fund toward our new Church, which we hope soon to see visibly manifested. The services have been better attended since the new order was adopted, averaging now about four hundred persons; and every week we hear of one or more having been healed at our services, and especially the Sunday morning service. The Friday evening meeting is well attended; the testimonies are given with such a ring of Truth for victory over sin as well as sickness, that there can be no mistake as to the sincerity of the people and of their understanding what they so earnestly declare.

Our Sunday School is by no means a minor part of the work here. At the time the new Pastor was accepted, we went earnestly to work taking up the lines mentioned by the Mother in the *Journal*. In many cases we see how it could be said, "And a little child shall lead them." One Sunday our superintendent asked the children what was the best thought they had had the past week. No one seeming able to express their thought, the question was left with them, and when it was again asked, a little boy about five years of age responded, "I thank God for giving us Mrs. Eddy who gave us the little prayer which healed me." By repeating it daily for some time the child's thought had grasped what no doubt was intended for us all. The average attendance of the Sunday School is about sixty-five, all being children under fifteen years of age.

MY REASON.

GEORGE W. SMITH.

THE question is often put to me, "Why do students of Christian Science love Mrs. Eddy, and appear so eager to follow and serve her?" and frequently I am asked if we do not look to her personality, and not beyond her in our worship.

While I cannot answer for any one but myself, I shall endeavor to state my sense of this question as fully as possible.

First, our dear Leader, Mrs. Eddy, does not teach any personality, but points the way to a God of Life, Truth, and Love—a God who is known only to those who seek and find Him.

Second, I love Mrs. Eddy, and feel ready to serve and follow her, because I am fully satisfied that she is a wise Leader, and that her teachings are uplifting the human race, and that she is doing more for the present generation and those to follow, than all other religions have done. I am fully satisfied of the healing efficacy of Divine Mind, as taught by Mrs. Eddy; for, whereas, I was a fearful sufferer, now I am in perfect health.

It appears impossible to those unacquainted with Christian Science for one to be perfectly satisfied and truly grateful, as it did to me before the Truth commenced to be unfolded through Science and Health.

For nearly twenty years I was a wanderer, footsore and weary; dying with hunger and thirst; looking for a remedy to heal my aching body and give peace to my dissatisfied heart. In this condition I sought many physicians, took all kinds of medicines, and cried to God to pity and heal me. My case had been diagnosed by several leading practitioners, both allopathic and homœopathic, each one differing from the other, and prescribing different remedies, while I, poor sufferer, was hoping that each one would offer some relief, but none came from any of them. I read the Scriptures constantly, and prayed that God would heal me. I thought I believed in the healing done by Jesus and his disciples, and prayed to know more of it, and be healed by this same means. At times I seemed to get a little quiet after reading of what Jesus had done for the sick. While all this struggle was going on the doctors were trying to find out what ailed me, while I continued to suffer every hour of my existence. In this condition I seemed to prefer death, thinking it would be a relief. Instead of death, Life came, that I might have it more abundantly, for Christian Science was presented to me, and I was healed by reading Science and Health, by Rev. Mary Baker G. Eddy, the very person about whom these inquiries are being made.

Had my experience been yours, dear inquirer, you would have just as much love and gratitude for Mrs. Eddy as I have. Think of the matter in this way for a moment. Suppose a person in the same condition I was in, should, in their search for health and happiness, find an eminent physician, who, by material means, "restored their health," and thereby made them happy. Would you not consider that person very ungrateful and unkind if he failed to direct all those in ill health to this physician, and would not those who believe in drugs as a healing remedy speak of this doctor as one favored above his professional brethren? Now suppose we consider what this physician had to go through to gain his knowledge of the material art of healing. We will credit him with being an extraordinary medical student. Would he not as such be admired by his friends, and when amidst a host of them, with flowers and smiles on every hand, he graduated with great honors, would he not start out with greeting rather than opposition, and so become successful in his line?

Now let us consider for a moment what Mrs. Eddy has gone through in bringing forth and presenting Christian

Science to the people of the Nineteenth Century. Go back thirty years, and see a lone woman struggling with the Red Dragon, with little or no encouragement from her friends, but discouragement on all sides. See her poring over the Scriptures day and night! Why is she laboring thus? She has been healed. If this singular religion is told to the world she will be hooted and scoffed at. Some will mock; others will persecute for this nonconformity to the church creeds and dogmas. With every opposition from the world she struggled on. For what? Selfishness, vainglory, or for the satisfying of any one or all of the personal senses? For wealth or fame? For none of these things was she working, or is she now, but for those in the condition that I was in. For those who are tired of a spirit-material God, and are seeking a living God.

This requires a boldness of faith indeed, and calls to mind a part of Gamaliel's report to the Sanhedrim, concerning Jesus, which says: "When a man separates himself from all other men, both in point of doctrine as well as discipline, he takes a very great risk on his part, especially when he confines God to one channel, and that one of his own dictation. A man that assumes these responsible positions must have vast resources from which to draw, or he will sink in the whirlpool which his own impertinence has created."

Mrs Eddy took that position, and points us to this man, who separated himself from all other men, and of whose teachings the Holy Scriptures are full.

She teaches us through Science and Health, to daily struggle with and overcome evil, to love God and to serve Him as Jesus taught, to love our neighbor as ourself, to do good and avoid evil, to strive daily to live according to the Sermon on the Mount. That Love is reflected in love. Can we, who have been so much benefited by Mrs. Eddy's teachings, be expected to be other than filled with love and gratitude for one who has so consistently clung to Christian Science, and thereby given us a religion, the foundation of which is Love?

NOTE.—Mr. Smith, author of the above, is an active business man of Baltimore, Md., being president and general manager of a large manufacturing concern.—*Ed.*

A JOYOUS TRIBUTE.

GEORGE E. CAMERON.

Dear Journal:—I can no longer allow the claims of sense to whisper, "Wait until you are entirely healed before giving thanks through the *Journal*." *Now* is the time to acknowledge "Truth and what it has done for us" (S.&H. 371—28). In the September, 1896, *Journal*, is reported the partial recovery of a patient under the claim of so-called locomotor ataxia, said in *materia medica* to be incurable. But "the wisdom of this world is foolishness with God."

That my confidence in complete recovery is assured, can be evidenced by what has already been demonstrated. That it may re-assure those who are in doubt, or have fainted by the way, I write that they may take fresh courage. I have been working out of the same claim and all its accompanying terrors, and that in the face of the most bitter trials and opposition. About six years ago a fall was supposed to have gradually produced the condition. I tried "many physicians," among them some of the most prominent and successful in this city [Cincinnati]. I tried baths, hygiene, electricity, massage, patent medicines,—the last being some "Pills for Pale People," especially claiming to heal this trouble miraculously. All these efforts and remedies failed; in fact, each left me a little worse for the experiment, and becoming desperately alarmed, I began to look and pray to God in secret as well as I knew how. In a short time a friend gave me two little tracts, and suggested Christian Science to me. In my ignorance of what it was, I concluded it was spiritualism, magnetism, or some kind of hypnotism, under the name of religion, that was being foisted upon the unwary, so I said I wanted nothing to do with it, and that if any of them came to see me I would throw them out of the window. At this time it was three years since I had stood upon my feet.

On July 4, 1893, I was visited by a lady who gradually and gently introduced the subject of the healing power of Truth; but I did not throw her out of the window—I "heard her gladly"—the "child of hope was born." Oh, glorious day—a day long to be remembered, "Independence Day"—

a day to praise the Lord! I accepted the Truth, took my first treatment, and a great depression of thought seemed to be shaken off; I felt relief; the "third day" I stood up and took one step, the first in three years. I have improved slowly (to mortal sense) but surely, until now, with the use of a cane, I go up and down hills, over rough places, or wherever it is necessary for me to go, and I am fully persuaded that, with patience, perseverance, and obedience to the demands of Truth, I shall soon need no other staff on which to lean. I am a printer, and have been earning sufficient to pay my present expenses, and some of the debts which I had lost all hope of ever paying. I go about the various branches of my trade without my cane, and have done in the last year some of the best work I have done in twenty years at the trade. I have also been able to cheer and comfort many a struggling heart. I visited a man under the same claim, who had given up Christian Science through the mistaken views of others, who is now under treatment, and I rejoice to state that he has begun to walk about the house, and his family are now deeply interested in Christian Science, attending the meetings regularly, and this man's improvement has been the means of bringing others, who are being healed of claims of long standing.

But my physical improvement is only a part. I can rejoice to-day that I am nearer to what a man ought to be than ever before. I have been reformed from several bad habits—liquor, tobacco, and profanity; and such evils as envy, hatred, etc., are being cast out one by one.

I formerly belonged to another church, but I was not much of a Christian, and received but little help from my former beliefs. To-day I am ready to give to every man a reason for the hope that is within me. I could write a book, but it could not half express my gratitude. The best way to thank God is by learning more about Him, and living closer to Him. I thank Him for the discovery of Christian Science, and the blessings its teachings have brought. Our thanks are best expressed in continuing to seek and live the Truth—letting our light burn brighter, to brighten the pathway for those who stumble and fall upon the rugged hills of sense. I am willing to answer letters from those who desire to write, but suggest it would be best that they "seek the Kingdom of God" through the blessed Way pointed out in "Science and Health with Key to the Scriptures."

As soon as I was able, I attended the meetings of the

First Church of Christ, Scientist, here, and I never miss a meeting if I can avoid it. I feel it is a debt I owe to God and to my neighbor, to be present as a witness for Truth and what it has done. I have been a member of the Church three years, and try to earn all the blessings I receive, and repeat the glad tidings, "And on earth peace, good will toward men."

Neither tongue nor pen can ever fully describe the invigorating power of Divine Love to cast out sorrow, sickness, and sin. The half has never been told. I wish I had found it long ago; but I'm glad I have found it now, and I shall "Hold fast that which is Good."

OUT FROM THE DEPTHS.

WM. WOLFF.

I WOULD like to relate the story of my healing and conversion from Judaism to Christian Science, with the hope that it may benefit others of my ex-co-religionists.

I was brought up in the Jewish faith, an orthodox Jew. The first slight knowledge I obtained of Christianity was from reading the teachings of the Master at school. His commandments and example seemed so beautiful and charitable, contrasted with the "eye for an eye" creed I was accustomed to hear, that the strong impression they made on my youthful mind has never been effaced. It seemed as if some time I would accept Christianity, but it had never been presented in tangible shape.

When Christian Science was brought to my notice, I had been an invalid for twelve years, suffering continually from maladies that did not yield to medical treatment, among which were insomnia, asthma, enlargement of the spleen, chronic dyspepsia, deafness, and a wound of seventeen years' standing. I was continually drugging myself, only obtaining partial and temporary relief, until drugs failed entirely.

Being advised by my physician, I tried sea-bathing in summer and cold water treatment in the hospital in winter, principally for the claim of insomnia. Then, taking another doctor's advice, I went to the mountain region of the far West, but suffered more in that lovely climate than in the more rigorous one of the East. Then for the first time

I resorted to opiates, but even that method I was forced to abandon, as it failed to induce restful slumber. Then indeed I was in dreadful straits, it seemed as if I must give up all hope. I thought if I could only get a night's rest occasionally, I could endure the other troubles.

Just at this time, when I was in the darkest depths of despair, it was my good fortune to meet a Christian Scientist. It was like coming to a green spot in the desert. In my then condition of mind her sweet words of hope and cheer, and something that shone from her face, told me there must be a higher life than I had ever known, and I was induced to try Science that very day.

From the first I was deeply interested, listening intently to my healer's lucid explanations of Christian Science. I bought the text-book, *Science and Health*, reading it greedily day and night. Before I was treated a full week, although having apparently received no physical benefit, the grand and beautiful Truth taught therein burst upon me in all its glory. Then I knew I was on the right track and within reach of that for which I had been searching all my life.

I said to the healer, "Christian Science is a most beautiful, practical, and reasonable religion; I will accept it even if I am never healed." Now I understand the joy he expressed when he heard these words, and answered, that I could not help being healed, if I took that stand. At the end of the second week's treatment I still suffered very much, and began to doubt, when I awoke one morning to find that my wound of seventeen years' standing had completely healed! Of course I was elated, as I had fully intended that winter to undergo a surgical operation. Then I *knew* that all my other claims would disappear. One by one they left me; my pains ceased, I could rest well, my awful discontent and nervousness fled, and in their stead came perfect health and sweet peace of mind. My hearing has improved so much as to be noticeable to every one, and I know it will be completely restored by Truth.

Some of my Jewish friends have asked me why I became a Christian Scientist; why I could not simply take the healing and reject its theology. I answered them, "How can I receive so much and not accept? How can I remain in darkness when the true Light has come to my understanding?" The many blessings I have received through a better understanding of God, I cannot describe in words. I can find no language adequate to explain the sweet peace it has

brought me,—peace that the world can neither give nor take away. It is like listening to one continuous symphonic poem. I have been studying Christian Science nearly four years, and have brought many others into the blessed Truth that heals all sorrow, suffering, and pain. This testimony I give out of love and gratitude first to God, and next to our dear Mother, for my conversion and healing, and being lifted "Out from the depths."

THE MORPHINE HABIT.

LEWIS PRESCOTT.

I WOULD like to cite the Scientific cure of two apparently hopeless cases of the morphine habit made a few years ago which have stood the test of time.

A man who was a drummer-boy in the late war, being injured in one of the battles, was removed to a hospital where the attending physician, to relieve his suffering, gave him hypodermic injections of morphine. He remained some months in the hospital receiving this narcotic quite often, until, as he believed, the desire for it had a strong hold upon him. For twenty-four years thereafter he continued to use the drug, gradually increasing the amount injected into his system, until its deleterious effects became alarmingly apparent both to himself and his friends.

All self-effort to overcome the habit had long been useless, and his widowed mother had, with tears, appealed to the family physician and other doctors, to save her son, but was told there was no cure for him, that he would some day take an overdose and death would follow. Most fortunately Christian Science was now brought to their attention. His mother urged him to take treatment. He consented to do so. The third day of the treatment the case chemicalized severely, but on the fourth day he arose from his bed, healed. Dr. Greely, the family physician, hearing of the demonstration, said, "If he is healed it is nothing less than a miracle," and "a miracle" it proved to be.

A lady suffering from a physical difficulty that neither medicine nor surgery could reach, was advised by her physician to take morphine powders, which would give her some relief from almost incessant pain. For a year or more she continued to take the powders, under the doctor's direction,

and then found herself a victim of the morphine habit, which extended its hold upon her for a period of twenty-two years.

Through the influence of a friend who had been healed in Christian Science, her mother was led to try the treatment for kidney and stomach trouble, and was cured. After this demonstration the daughter asked the Scientist if it was possible she could be healed of the morphine habit. "I believe you can be," he said, "for all things are possible with God." She decided to give Christian Science a trial, but continued to use the drug, expecting the treatments would destroy all desire for it. No good results came from this; and the practitioner said to her, "If you really wish to be healed you must destroy every grain of morphine in the house, and take a decided stand for Truth." This she finally consented to do, and then came, as our beloved Leader expresses it in *Science and Health*, page 184, "the mental conflict between the testimony of the spiritual senses and the evidence of the material senses." After the second day's treatment chemicalization began, and for three days and nights, the practitioner remained with the patient most of the time.

Meanwhile her brother-in-law, postmaster of the city, heard what was going on, called at the house, and reminding the family that the physicians had said that if any attempt was made to discontinue or destroy this habit, the lady would quickly collapse and pass away, owing to her physical condition, requested that they dismiss the Scientist. "Why," he added, "what our learned physicians cannot cure, those absurd people need not attempt."

Upon the seventh day, in spite of all seeming opposition, the patient was healed, and later on the postmaster referred to employed the Christian Scientist to treat a member of his own family. Verily, the demonstration of spiritual love unfolds the Father-Motherhood of God, and the brotherhood of man.

CHRISTIAN SCIENCE is doubtless gaining in interest here in Beloit. There was an attendance of upwards of twenty-five present Sunday afternoon last, who gave the subject close attention. It will be remembered that the Christian Scientists of this city organized a church of that denomination here a few weeks ago, elected first and second readers, and hold services every Sunday afternoon at three o'clock, in the south room of the Opera House.—*Beloit Call, Beloit, Kan.*

FROM LONDON.

MARJORIE COLLES.

IT is nine years last March since I had the privilege of joining Mrs. Eddy's primary class. What a revelation her teaching was to me! When the class was over, I was so elated I thought it was going to be smooth sailing for me, as I was convinced of the nothingness of error, and God's omnipotence. When I returned home I told all my friends that God was not the author of sin, sickness, and death, and that Jesus destroyed them as the works of the devil,—the carnal mortal mind,—and commanded us to do likewise. I had a few dozen copies of Science and Health, which I distributed.

None would accept the teaching, some said they would rather die than be healed by Christian Science. Then the battle began. My friends began to avoid me; I was afraid to mention the name of Christian Science. I studied Science and Health with the Bible, and honestly tried to keep the door closed to wrong thoughts, and was able to master physical claims, which gave me hope and courage. And then evil thoughts would come to me as to my dear Teacher's honesty and purpose. I had difficulty in getting them out, but finally realized I never loved God or my neighbor, until she showed me how it was to be done; and then I would go on rejoicing in the fact of there being but one Mind.

I had a great deal of zeal and very little knowledge. I made many mistakes, and learned some bitter lessons, which have purified me, made me desire to be more humble and less selfish. Since I studied, I have not been laid up for one whole day. I have had some severe claims to meet which sometimes have lasted days, but I have always been able to go about as usual, though it was sometimes a mighty battle. I have great forbearance towards the sceptical ones who have not known our Mother personally. I have often thought if I had not known her, and stayed with her, and seen her great humility and selflessness, I might have been like the doubting Thomas. I cannot understand those who have studied with her, being unfaithful to her teaching. I am sure the reason is, they do not desire to meet the

demands of Truth laid down in Science and Health. Mrs. Field-King has been here nearly thirteen months. The work has grown marvellously since she came. Mrs. Ward, who was the only Christian Scientist in London, and who did such good work, and conducted the meetings, rejoices with the rest of us that we have so experienced and faithful a teacher as Mrs. Field-King. She has taught a number of students who are willing to bear the discipline of Science. The work is going on slowly and surely; we are all working in perfect unity, and intend it shall be so, because we will be watchful to strangle any unloving thought, so that it cannot find lodgement and bring forth fruit after its kind. 'The Jews' Synagogue, which has been purchased for our place of worship, will, we hope, be ready for us by the end of June. The last new book of the Mother's is much appreciated by us all, and we realize more and more what her life of self-sacrifice has done for us. I want to show my gratitude in my life for all her wondrous Love and patience, and I would not intentionally add one straw to her burden. I do not think I am deceiving myself when I say my chief desire is to destroy in my consciousness the seeming power opposed to good.

London, England, May 24, 1897.

GOD'S UNFOLDINGS.

M. L. H.

AN early conviction in awakening from material sense, of a sincere desire for only the pure Truth—to take no one's opinion of what "Science and Health with Key to the Scriptures" teaches—is surely a protection from the shoals of false literature and human theories, and is that which will save from mental darkness, a darkness dreary and black. Such a conviction showed me that to accept the revelation of Truth, means to accept the revelator as such, and led me to see that the ways, means, and appointments provided were of God, not of personal choice.

To make ready our thought to abide by the messages of Love is our part as Christian Scientists. This will prove to us their divine origin. To sit under the hallowed unfolding of Divine Science from our Leader's wealth of spirituality, is a boon beyond estimate.

There are proofs innumerable of what such a basis as instruction from the Founder of Christian Science makes possible in human consciousness.

This illumination of thought was shed abroad in the reflection of the spirit of Christianity, the mighty power of the emanation of Truth through the personal teaching; now with our last gift, "Miscellaneous Writings," the impersonal teaching can be carried far and wide, a humble, holy message of Good to every waiting heart.

This opens the understanding through such sweetness and purity of thought, plainly pointing out and showing how to destroy the barriers that seem to be between us and the realization of Truth. Constantly are we taught to find our individual relation with the Divine Mind, to learn to stand alone with God. This is Christian Science. And now have we an especial opportunity in this book to realize God's love with us. Our faithful teaching has but helped us to make ready for this last unfoldment of Good. Honestly done, teaching is work, demonstration, to impart of one's understanding as Science and Health directs, page 451. Multiplied experience with answering integrity makes a ground-work of actual, practical proof of the declaration of God's Word, and wherever such teaching is found it should bring a response of grateful acknowledgment of the same. At the right time, a fitness having unfolded for class-study, that privilege accepted was to reap large spiritual blessing. Have we not always found with God's methods so lovingly and wisely provided for this age, that onward steps taken, wider, deeper experiences follow, greater opportunities for good, larger responsibilities; and is not thought enriched to meet them?

Thus have we found it in the past with personal teaching; will it not be so with this last message of God from the pen of our Leader? Whilst we rejoice and well marvel at the possibilities for us, will not higher demands be upon us, are we not to prove worthy of this gift of Love, to rise to the greater positions of trust, might, and opportunities it opens to us?

To strive to live what this work teaches, just by the pure, true living therein portrayed, is our best return of gratitude for the loving toil it expresses. With larger lessons, the use we make of them proves our worthiness and the real value they are to us. So may we bless God for the sacred privileges and rich bounties wherewith He has blessed us.

LETTERS TO MRS. EDDY.

406 Lyon St., Grand Rapids, Mich., June 16, 1897.

REV. MARY BAKER EDDY.

Beloved Mother:—Gratefully I send you this token of love from these dear children. You would be very happy to know how greatly each child esteemed the privilege to send you something. Each has made her own offering of love and gratitude, since only the children and I have known about it, keeping it a sweet secret that would be out by-and-by when the love-thoughts had blossomed and borne fruit. Our part toward the Sunday contributions has not been decreased because of this special work, and we all feel enriched for it. Each one of the six little girls has written her own letter to you and brought it to me to send. I made the little box, which is quite a demonstration for me, showing that Love enlarges our efforts and blesses us. The class are here to-day to read the little letters, and see the handkerchief safely boxed to send to you. Ours is one of four classes in the Sunday School, each child in the class studies the lesson-sermon in the Christian Science *Quarterly* each week at home, and all are earnest, happy little students of Christian Science, and are grateful to you for giving this Truth to the world. The handkerchief was chosen to send to you in the hope that you would use it. The forget-me-nots are for remembrance, and the flowers in the corners were large and open, and we thought symbolized hope and gladness. It is the choicest one we could find. The children all send you thanks for your precious book, "Miscellaneous Writings," and for the *Journal*, which they all delight to read. I read to them the chapter on Mother's Room from "The Mother Church," when they were here last week, and all were delighted with it. They are looking forward to the time when they may become members of the Mother Church; and that means to them that they must endeavor daily to overcome error with Truth and Love. Ruth and Mabel have their names in the "Bee-hive." The others have come into Christian Science since that time. Ruth's mamma is the superintendent. The Sunday School furnishes the flowers for the Sunday service. The school has just given a dozen Christian Science Hymnals to the church, and

last winter they contributed nearly twelve dollars towards the Reader's desks. I have told the little girls we must not look for a reply, since Mother's time is very precious. Trusting you will be pleased with this little effort, and that it will teach us better how to love.

Sincerely, and gratefully, and lovingly yours,

Mrs. Carrie B. Wolcott.

406 Lyon St., Grand Rapids, Mich., June 16, 1897.

My Dear Mrs. Eddy:—I am going to tell you how grateful I am for Christian Science. I have been in Science since I was two years old, and I am now nearly eleven.

Hazel and I demonstrate over all the mortal mind beliefs that appear to us.

I hope you will enjoy the hankerchief as much as we enjoy sending it. Our little Sunday School class grows very rapidly in Truth.

Our little kitten was in the cellar one day, when papa stepped on her real hard. Papa knew that I loved my kitty, so he brought her to mamma to treat her. Grandma said kitty would die. Mamma treated her, and the next day she was playing as well as usual. I think she is the most playful kitty I ever saw.

I expect to go to Boston some day and see the Mother's Room. I must close now.

Yours lovingly,

Mabel Louise Wolcott.

401 Cherry St., Grand Rapids, Mich., June 15, 1897.

My Dear Mrs. Eddy:—I want to tell you how much we think of Christian Science. My sister says that she doesn't know how people lived before Christian Science was discovered.

My mother was cured by Science when the doctors could not help her any more. I have one sister and two brothers. There are six in our family who love Science. I am nearly nine years old. Am so glad we have Science and Health, it makes the Bible so much easier to understand, and we can keep well and help each other.

I hope you will enjoy this handkerchief as much as we enjoy giving it to you.

Your loving child,

Genevieve Utley.

Boston, June 30, 1897.

REV. MARY BAKER EDDY.

Beloved Mother:—May I thank you from my heart for your precious gift to me? God helping me, I do strive to be faithful in these troublous times, and still am pressing on. I do have some blessed experiences, dear Mother, of one of which I will speak. A young man who had lain four weeks in the hospital, typhoid fever, was taken to the home of a relative who believed in Christian Science. I was called to work for him on Friday, visited him Saturday. The Truth at once appealed to him. On the Wednesday following I went to him again, and found a happy man rejoicing in God, a "changed man," as he said, loving your blessed book, "Science and Health with Key to the Scriptures," because it had given Truth to him.

He had been out of doors all that day, walked downstairs himself. "Truly God is good to Israel, even to such as are of a clean heart." I do, dear Mother, appreciate your marvellous, tender, lovingkindness and forbearance to us-ward. Thanks again for the gift.

Lovingly your student,

Mary W. Munroe.

FAME.

In the fullness of youth, wealth, beauty, and love were hers. Yet all her dreams were of fame.

"I will write a great book," she said, "and my name shall be upon every lip, and my praises sung throughout the land."

So, in the joy and vanity of youth, she wrote her book. But fame stood a long way off. Then, as time passed, sorrow came into her life. Grief blotted out ambition, and dreams of fame were forgotten.

But once more she took up her pen.

"I will write a book," she said again, "and it shall be not for the multitude, but for the few who have suffered as I have suffered. It shall speak to them as a sister speaks, and give counsel and courage and cheer."

So she wrote her book. And it was a book not for the few, but for the multitude. For all had suffered. And her name was upon every lip, and her praises sung throughout the land.

And lo, fame had come.—*Ladies' Home Journal.*

IN THE PUBLIC LIBRARIES, ETC.

A COPY of "Science and Health with Key to the Scriptures," has been presented to the Oklahoma County Jail; also a copy of "Miscellaneous Writings" to the High School Library at Oklahoma City, Oklahoma Ter.

From Lawrence, Mass., comes word that the text-book has been placed, by the society there, in the Public Library of that city; also in the adjoining towns. Our letter says: "The book is being read by two inmates of the jail, and the Quarterly Bible lessons studied, and is seldom found in the Library. One of the prisoners who was confined to his bed, has been healed just by reading the book."

From Barre, Vt., we have the following:—

"Church of Christ, Scientist, at Barre, Vt., through its Directors, have endeavored to find out how many of the public libraries and reading rooms in Vermont are supplied with Science and Health and the *Journal*. Nearly all of the following have been supplied with the text-book within the last year and a half:—French Library, Barre; Fletcher and University Libraries, Burlington; Soldiers' Home, Bennington; Free Library, Calais; Free Library, Georgia; Kellogg-Hubbard Library, Montpelier; Free Library, Pittsford; Library, Poultney; State Normal School, Randolph Centre; Public and Ladies' Library, West Randolph; Public Library, Rochester; Free and Y. M. C. A. Libraries, Rutland; Public Library, West Rutland; Public Library, St. Albans; Public and Y. C. M. A. Libraries, St. Johnsbury; and the following have been supplied with the *Journal*:—French Library, Barre; Fletcher Library, Burlington; Kellogg-Hubbard Library, Montpelier; State Normal School, Randolph Centre; Y. M. C. A. and Free Library, Rutland; Public Library, St. Albans; Y. M. C. A. and Public Libraries, St. Johnsbury."

The text-book and a copy of "Retrospection and Introspection," have been placed in the State University at Fayetteville, Arkansas, and our report says, "were gladly, I might say lovingly, received."

The text-book has been placed in the Moulton Public School Library at Bunch, Iowa, being received, our report says, "with many expressions of thanks from the principal."

In Jacksonville, Florida, all of Mrs. Eddy's works are in the City Library, having been placed there over a year ago.

From New London, Conn., comes word that the text-book and *Journal* are in the Public Library there. Our letter says: "March, 1897, I sent *Science and Health* to a friend in a flourishing village with the request that it be placed in the Sunday School Library of the Methodist Church there. March 24th I received a reply from which the following is extracted: 'The book came yesterday. I will at once hand it over to the superintendent, Mr. —, to be placed in the Library. They will receive it gladly, I am sure.' With my own copy, there are already five copies of Mrs. Eddy's book in this small village. . . . I feel sure it will be in constant use in the library. There is more and more interest taken in the work of Christian Science as time goes on. This *must* be of necessity. The cures they have performed must attract the attention of all thinking people. 'By their fruits ye shall know them.'

"The assistant superintendent wrote as follows: 'Mr. B. gave me the book, *Science and Health*, and I presented it to the Sunday School, which tendered you a unanimous vote of thanks. Please accept my thanks also.

'E. C. P., Asst. Supt.' "

From Leavenworth, Kansas, comes word that the text-book and *Journal* are in the Public Library there. Our letter says: "That there are those interested in reading the book is shown by the fact that it is out all the time, and names entered for it in advance."

In Cedar Rapids, Iowa, the text-book and "Miscellaneous Writings," have been placed in the Free Public Library, courteous acknowledgments of the receipt of the same having been received by the donor, First Church of Christ, Scientist, of that city.

The Scientists of Webster, Texas, presented a copy of the text-book to the Young Men's Christian Association of Houston, Texas, a short time ago, receiving thanks therefor.

The El Dorado Public Library of El Dorado, Kansas, was recently presented, by the Church of Christ, Scientist, there, with a copy of the text-book and "Miscellaneous Writings."

The Christian Scientists of Burlington, Vt., have placed a copy of the text-book in the Fletcher Free Library, the Billings Library, and Jail of that city; "Miscellaneous Writings" has been placed in both of the above libraries

and in the new library at Newbury, Vt. The *Journal* has been placed on the table of the Fletcher Free Library. We publish the following letters also:—

3022 Prairie Ave., Chicago, June 15, 1897.

Dear Journal:—You may like to know that "Science and Health with Key to the Scriptures," rides the waves of the Atlantic as often as the noble steamship *Normania* of the Hamburg-American line makes a voyage.

I placed it in the library by the cordial courtesy of the librarian in January, 1896, upon leaving the steamer at Alexandria, Egypt. I took a number of copies of the dear book with me, intending to place them in libraries, but instead left them in the hands of individuals who were so eager to possess them that I could not refuse.—U.

The University of Chicago, May 21, 1897.

Miss Lillian A. Dean, Tipton, Iowa.

My Dear Madam:—The University of Chicago will accept with great pleasure the gift from the Christian Scientist Association No. 44, which you suggest in your letter.

Our library at present contains no volumes on the list enclosed in your letter. We have had frequent inquiries for the same, and shall greatly appreciate being in a position to furnish this information.

Sincerely,

ZELLA A. DIXON.

BOSTON AND MAINE RAILROAD DEPARTMENT Y. M. C. A.

Concord, N. H., June 24, 1897.

Mr. Ezra M. Buswell, C. S. D.

Dear Sir:—I want to thank you for the *Christian Science Journal* and "Miscellaneous Writings," which you so kindly placed in our reading room. The men are reading them and seem to enjoy an interest in them.

Very truly yours,

R. E. BURLEIGH, *Secretary*.

NOTES FROM THE FIELD.

LIKE a great many who served as soldiers, four years and five months, during the war of the Rebellion, when I got back home I had to bring some claims with me, which grew in strength year by year until, in 1887, I had to give up all kinds of work. Five or six doctors gave me up, and told my wife to move me to this place, which she did in July, 1888. I was at that time so reduced in flesh and strength that the folks and my doctor said there was no use trying to do any thing for me.

I was paid an insurance on account of being declared totally disabled from any and all kinds of labor. I kept staying on, taking medicine, and doing everything to live. A good friend of mine, an engineer, got off his engine, seeing me in my garden leaning on my hoe, on the seventeenth of May, 1894; he shook hands with me, and asked me if I would like to get well. I told him of course I would, but I said there was no use trying any longer, as I had tried everything, but was getting weaker and would soon go.

My friend said, "There is help for you in Christian Science." I told him I had not heard of it. He let me take a little book to read. I dropped my hoe and went into the house, and my friend went on his engine, saying he would be down soon to see me.

It was just a month before he came again, but in that month I had found the Truth; that it was not God that was making me suffer. In the morning after my friend had been to my house I tore two plasters off my back that I had put on two days before. Medicine that I had asked God to bless so that I might get better, I threw away, for I knew then why God did not bless the medicine, for He does not have to use medicine, he uses Love to heal the sick and sinful.

When people would exclaim, "Why, how is this, you look so well and are getting so healthy?" I would say Christian Science healed me. Some would ask me, "Are you a Christian Scientist?" I would say, "No; but I wish I were. I am trying to be one, and shall be, for I am just learning of the goodness of God." We all have been taught to fear Him

instead of love Him, and perfect Love casteth out fear, and that is what healed me.

My wife opposed me, and was quite put out when my friend used to come to see me, and would go to her mother's and stay until he went away.

But she was taken sick. I got a doctor for her; he did not help her; then I got medicine at the drug store, but she got worse, and at last had to take to her bed, but I knew that it was all right, or would be, at the proper time. I was wishing for my friend to come, and he walked into the house, but my wife could not run away this time. We commenced to talk, and he read in *Science and Health*. He said to her, "Now if we disturb you we will go out;" she said, "No, stay." When he had to go he said, "She is healed." I went a short way with him, when I came back my wife was up. I said, "Holloa;" she said, "There is nothing the matter with me, I am all right;" she was healed, and did not mean to be.

She does not care how often my friend comes now, as she delights to hear him read *Science and Health*. It is wonderful to know God, and it is so much better to understand Him and to be healed by Him; one feels so much happier, and now we can love him instead of fearing him.

C. S. Bunker, Central Bridge, N. Y.

My attention was first called to Christian Science in the early part of last December. My wife had been an invalid for over seven years, during which time we had tried all the remedies we had heard of. One operation had been performed, and the doctor said she could never be any better without another and more serious operation. At this time our attention was called to Christian Science. At first I was not favorably impressed, but finally consented to try it. December 12, 1896, my wife was first treated. For three years prior to that time she had been confined to the house nearly all the time, and for five months had been confined to the bed.

Three days after her first treatment she went with me to Colorado Springs (a distance of seventy-five miles), and remained a week visiting friends; during that time she walked wherever she wished to (some days it would amount to several miles), and went up and down stairs as nimbly as a child; something she had not been able to do for several years. At the time of her first treatment she weighed

eighty-five pounds. January 7, 1897, she weighed one hundred and twelve and a half pounds. Her sickness had cost for doctors, drugs, etc., about twelve thousand dollars, and she had received no benefit whatever. Christian Science cost about twenty-five dollars, and she was healed, made perfectly well. This twenty-five dollars includes treatment and several books.

I was thankful for her recovery, but as I had usually enjoyed good health, thought Christian Science could do nothing for me, but in this I was mistaken. December 28, I met with an accident whereby the first and second fingers of my left hand were nearly amputated. I was in the mountains where I could not get any help from a Christian Science practitioner, so did the best I could for myself. I had not learned the first letter in the alphabet of Christian Science; all I could do was to declare that "there is no sensation in matter." I wrapped a cloth around my fingers, and did not undo them until I arrived at home, three days later, when I took off the bandages and put on a piece of sticking plaster to hold the fingers in place, and in less than two weeks they were healed without the use of medicine or the help of a doctor, leaving no scar. From the time they were injured until they were healed I did not suffer one moment's pain.

I never have been a member of any church, but find I cannot get along without Christian Science, and the benefit I receive outside of physical healing is beyond all price. On March 12th my brother visited me, and on the 14th attended the Christian Science Church, that was his first introduction to Christian Science. On March 30th he was blown up with dynamite. He was blown about twenty feet, and rendered unconscious; his right hand was badly lacerated, burned, and filled with small pieces of rock; his hand is all healed without the use of medicine or help from a doctor, and without leaving a scar. He has also been cured of the tobacco habit of forty-five years' standing; he acquired the habit when a small boy, it having been prescribed by the doctor for the cure of the asthma.

I. F. Peck, 2630 Gilpin St., Denver, Col.

Dear Journal:—About four years ago I came into the understanding, in a degree, of Christian Science, since which time the *Journal* has been the greatest source of comfort and encouragement. If you have room in your columns will

you kindly add my mite to possibly help and encourage others. I was educated as a trained nurse, and followed that profession several years, until my marriage.

About the time of the birth of my son I heard of some wonderful healing through Science, but discredited the report, declaring that it would have happened so any way. I was a firm believer in medicine, and declared that what physicians did not know was not worth knowing. Soon after this my sister-in-law was presented with a copy of Science and Health. The contents of this book was such a revelation to me that it has absorbed my thoughts ever since, and convinced me that my way of life was all wrong. Other members of our family became interested, and two were healed of severe claims. During this time we noticed that our little boy did not seem like other children. He was six months old and a picture of health, yet he could not hold his head up, and to all appearance neither saw nor heard anything. I was loath to believe anything wrong, because I knew of no cause to produce such seeming effect. Finally I was persuaded to have him treated by a Scientist, one of Mrs. Eddy's loyal students, who lived about twenty-seven miles from us. She saw the child and consented to take the case. When he was eleven months old he began to notice me and to recognize my voice, but it was some time afterwards that he learned to locate the sound. He has been treated at intervals for four years, and to-day is an ordinarily intelligent child; for a long time it was the general impression that he was imbecile. He controls his head fairly well, is learning to talk, and is anxious to walk, which I have no doubt he will do very soon. Three years ago I received class instruction, which has been a great help to me, and have had many good demonstrations of Truth's power to destroy error as well as some seemingly dark places to wade through. But I know that Christian Science is the Truth, and God will surely lead me in the right way.

My second son was delivered under Science treatment, and the birth was painless. My sister-in-law, also a Scientist, was with me. My teacher, Mrs. B., had charge of my confinement, but the birth taking place early Sunday morning, we had no means of communication until later in the day. The next day, Monday, I was up and dressed, made no change in my diet, and have not been in bed a day since. He was three years old last June. I could tell of many more good demonstrations.

We hold regular Sunday morning services, and experience meetings Sunday evenings at Holmes' Reception Parlor. We are trying faithfully to sow the seed, and God in his own good time will give the increase.

J. W. S., Hoosick Falls, N. Y.

MANY of us come to the place where we long for death, thinking in that way to get rid of terrible suffering. For five years I had lived this sort of life, longing for the time when death would set me free. I first heard of Christian Science while sitting at my mother's breakfast table supping hot water, the only thing which did not distress me.

I was persuaded, much against my will, to visit the lady in an adjoining town who, they said, had effected cures for many in the neighborhood. The distance was only ten miles, but I was fearful I might die away from home, when my step-father made the remark I might as well die one place as another, and promised to take care of me. About noon we were ushered into the healer's presence, and I shall never forget my first impression of the peace and rest which she seemed to possess.

She asked what was the trouble, and my reply was that I did not know and I did not think any one did. No more was said for a few moments, when it was suggested that we get our dinner, as we had to go back on the one o'clock train. I said to my father, "You go and get yours, there is no use in my going." The healer asked why, and when told I could not eat anything, said, "You can eat and drink whatever you want, nothing will hurt you." That moment I felt I was well, and ate a hearty dinner. I felt like a bird that had been a prisoner for years and had just obtained its freedom. I seemed to enjoy everything. And when my healer said I must have Science and Health, I bought it, and soon after returned to my own home so much improved in looks that my neighbors did not know me. When asked what was the cause of my improved condition, I told them Christian Science had healed me, and showed them my book. They one and all turned from me, as it seemed, would not read the book, and hinted I was not right in my mind.

I thought I could not stand it to lose all my friends, and so gave up Christian Science and rushed headlong into social life, which lasted about six years; when suddenly I was

brought face to face with the fact that my baby boy was very sick, and I read the doctor's fear. I hunted up Science and Health, and walking the floor with my baby in my arms, tried to read it. I had cut myself off from Scientists, and did not not know where one lived.

In two days my baby was gone and I had plenty of time to think, and was not long in making up my mind to study Christian Science, and without a seeming effort on my part was led to know where my healer lived, who has so lovingly and patiently broken the bread of life to me. I am beginning to see the beauties of this Christ-Life, and know by the demonstrations I have that the harvest is here.

Phemie E. Mason, Chadron, Neb.

My mother passed away with consumption, and it had always been the fear that I should inherit the same. I never gave it very much thought, feeling whenever the call came I was ready to go. But about three years ago something came up that made me desire to live, and at the same time came the thought, that there was something the matter with me. I lost in weight every day, the more I ate the poorer I got, and from one hundred and sixty pounds I came down to one hundred and nineteen pounds in less than a month.

I was in a very bad condition all summer, and knowing that medicine could do me no good I did not take any.

In the winter it seemed as if I were better, but as soon as spring opened I was as bad as ever. At this time I was told what Christian Science was. Before, it was told me that Scientists did not believe in Christ, so I would not have anything to do with it, not even investigate it, but then I was told that Christian Science was the practising and living of the Christ, and that God was Life, Truth, and Love. Oh! how sweet it sounded to me, as I had always been told of punishment and hell-fire.

As a religion I could accept it, but the healing part seemed too much for me. I could not understand that God did not lay sickness on man, and thought I was not good enough to be healed.

I was given "Science and Health with Key to the Scriptures" to study, and was very much interested. About two months after I first heard of Christian Science, I was taken with a severe attack of typhoid fever. I asked for treatment, and was relieved in a few hours. This was proof

that it was the work of God, and that Christian Science was the Truth, and I studied more carefully than before. I never asked for treatment for consumption. I did not get clear until three months after I received treatment. It was on a Sunday afternoon, I was studying as usual, and it came to me that God is all-in-all, and he made man perfect, I could not pass away in consumption, it must be a false belief, and I felt as though something heavy was rolled away from me; there came a sense of peace over me, and the cough left me, I rested and slept nights, which I had not done for a long time; the greedy appetite left me, and I gained every day, and in a very short time I came up to my old weight, and to-day I am a picture of health and happiness, and pen cannot describe my gratitude to God and our dear Mother, who has revealed this great Truth in our age, and to her loving student's student.

Peter Jensen, 577 Central Ave., Cleveland, O.

I NEVER knew a well day from childhood, until a few years ago I was treated by a Scientist for a complication of diseases, pronounced by twelve physicians, incurable. Mine was not a case of instantaneous healing, but years of patience and love on the healer's part, telling me over and over again of the wondrous love that healeth all our diseases. I was very willing to accept the healing, but loath to part with my sense of God. At times I would almost give up in despair, thinking she had a different God from mine. I do not know when I accepted God as Love, it seems now as if I never knew any other. At the first treatment I gave up medicine gladly, for I had always declared medicine was not the healer, and accepted my condition as best I could. From a child I had never been able to eat fish, the doctors had made a law that it was poison for me, and later on they discarded all food except hard bread and hot water. On this liberal (?) diet I lived fifteen years.

In all that time not one drop of cold water was allowed me, as it was thought to produce spasms of the heart. Different doctors had told my husband one mouthful of meat would be sure death for me. I never could eat fruit of any kind, it was supposed to bring on a strange numbness. Sometimes I would be unconscious for days. Now for seven years I have eaten everything that is good to eat, thanking God that I am no longer subject to man-made laws. This is the first of many claims that Christian Science has

destroyed for me; even the claim of death has been destroyed. When I seemed on the verge of another existence, and could no longer see the friends around me, and their voices seemed afar off, as I became unconscious I seemed alone in space with the one word LIFE in large letters.

When I became conscious again a new life had begun for me. I was not able to get right up and say I was healed, but gradually, as I put away my sense of the old life, a clearer understanding of the Life that is God came to me, showing me as never before that the only death is to die daily to sin, and as we lay down all that maketh a lie, we do lay hold of the Life that is God.

Words cannot express my love and gratitude to the Mother for showing us the way to this new Life through Science and Health as revealed to her.—*L. J. H.*

I WILL endeavor to give a brief account of Christian Science work in St Paul.

In 1894 two ladies of this city went through a class in the Northwestern Christian Science Institute, Minneapolis, and from that time commenced to prepare the ground, demonstrating the Truth, healing the sick and sinful. In the fall of the same year meetings were first held one evening each week at a private house; once, no one but the leader was present, and sometimes only two or three. But in a short time the attendance increased, until there were never less than seven present.

A number of other students from the Minneapolis and other Institutes afterwards came in, besides many earnest and devoted ones who were not regular students, but who gladly added their efforts in the building up of the work. In the fall of 1895, a room was first rented, which was taken on faith, as no funds had yet been demonstrated. The first month's rent was paid by one of the leaders, and ever since there has been no lack.

In the spring of 1896, regular Sunday services were first held, with an average attendance of twenty-five, which number soon increased until a new room in a more central part of the city was rented, and our attendance continually increased until we now have from forty to seventy-five present every Sunday.

In June last year, a society was formed, which about eight months later was disorganized, and February 26, 1896, First Church of Christ, Scientist, of St. Paul, was organized and

incorporated under the Minnesota State laws with thirty members.

We have a deep sense of gratitude for the blessings of Divine Love, so bountifully bestowed upon all our efforts, and for the great wisdom and tender care of the Mother, through whose instrumentality these blessings have flowed in upon us all. There being but one cause, God or Good, there can be but one effect, viz.: the reflection of Good. Our Church is built on the rock Christ Jesus, and must stand forever.—A. D. S. Clark (*Clerk*), *St. Paul, Minn.*

I FEEL it my duty to give a demonstration we had at our home. Our little boy, aged nine years, was thrown from a horse, and the horse stepped on his arm, tearing the flesh very badly. Three younger brothers saw him thrown, and when they saw the torn flesh, they were white with fear, and at first I was frightened; but I said, "God is with us, children; he will not forsake us." I then began treating aloud. In a few seconds their faces were restored to their natural color, and the little boy said, "Mamma, it does not hurt me now." His father went for a surgeon to sew up the wound. I sent also for a Christian Scientist to treat him, and she did so. The surgeon came and went to work. We told him we did not wish to give him anything. He put in twelve stitches, the little boy lying and seeing all the stitches go in, but having no pain.

It was understood that we wanted no medicine, but when the surgeon got through he put some flesh powder on the wound. I tried to stop him, but he would not say a word to me, but bound it up and got out of the house as quickly as he could. The little boy said, "Mamma, it hurt as soon as the medicine went on." I asked him if he wished it off. He replied, "Yes; wash it off." We then unbound it and washed off the medicine, and he has not suffered any with it since.

I took him to meeting with me the third day. The next day after the stitches were taken out a friend came to the door on business, and said, "I want to see that boy that was hurt." He was out at play, and I called him. The man said, "How is your arm?" "It is all right," was the reply. The man said, "Well, that was a pretty bad hurt, wasn't it?" The little boy said, "No, it was not." The man looked at me and said, "You have got him pretty well trained;" but added, "It is a beautiful way to bring up children.

Mattie E. Thompson, Montrose, Col.

I WAS brought into Christian Science by the loss of a very dear friend. Grieving brought on not only nervous prostration, but rheumatism, with which I had been threatened for years. I commenced reading Science and Health more through curiosity than anything else, as I then had not the slightest idea of the grand Truth the book contained. At the end of the first reading, to my great surprise and delight, I felt wonderfully improved, and at the end of the second reading both claims left me. This was a year ago, but more beautiful still, Divine Love took away all sense of loss, and in its place came a peace and happiness I had not known for years.

The spiritual uplifting changed my views in regard to the Bible entirely. I had always taken a great dislike to reading the book, because I could not love a God who sent so much sin, sickness, and death to the world. How beautiful it was when I realized He was all Love, and what a revelation the Bible is to me now!

Shortly after I was healed by the reading of Science and Health, I commenced taking treatment for deafness of twenty-three years' standing, but I was not helped. It did not discourage me, though at first I had expected an "instantaneous" cure. I have since realized that I must work out my own salvation. I can so clearly see the errors that hold me in bondage, that I know when they are overcome the claim will also disappear.

Our dear Leader says, "Error discovered is two-thirds destroyed."

I have had some beautiful demonstrations, and every day I am striving to lessen the material beliefs, and grasp more of the spiritual realities.—*N. C. B.*

WE often hear the remark, that Science and Health is too expensive. If it were cheaper, more people could have it, and it would be doing more good. To show that this is one of the false claims of mortal mind I wish to give a testimonial as it was given by a lady in one of our meetings.

"After being treated by several physicians, and trying all kinds of patent medicine, gradually growing worse, my husband heard of Christian Science, and bought a copy of Science and Health, and brought it home, saying, 'I want you to read this book, it may heal you.' I said, 'How much did you pay for it?' 'Three dollars and eighteen cents,' was his reply. 'A fool and his money are soon parted,' I

answered. 'What do you think that book could do for me?' 'Read it and see.' I laid it aside, thinking it was wrong to throw away so much money when we so needed it. The more I thought of it, the more I thought I must read it, as he had paid so much for it. If it had been only fifty cents or a dollar I would have left it unread.

"I commenced reading it, and had not finished before I was healed, physically and morally, and am to-day a well woman, doing my own work, and my home, instead of being one of wretchedness is one of peace and joy. And the 'little book' has wrought this transformation. I want to say that if I could not get another copy, a thousand dollars would not purchase this one.

"If at any time I seem to be tired, my little girls will say, 'Mamma, you had better read your book.'"

This is only one of the many instances that I might name, showing that our text-book is above price.

D. E. Goding, Randolph, Vt.

LAST September, while in the mountains of New York State with a friend—a devoted Christian Scientist—I was prompted by herself and husband to try Christian Science treatment for my eyesight, which was, and for several years past had been, very much impaired. Notwithstanding I had undergone treatment from a celebrated specialist of New York City without relief, I was then about to place myself under treatment of another specialist of national reputation in Atlanta. For several years I had worn glasses, not only to strengthen the material sense of sight, but to prevent painful distress of eyes and head. On returning to New York City in October, I placed myself under treatment, and at the third visit, in as many days, discontinued the use of glasses, and to my amazement learned that my eyesight was completely restored.

This occurred early in October, and up to this writing the cure has been complete.

On my return home to Key West my husband became greatly interested in the cure, and in November we both returned to New York to join a class. During these instructions my husband was completely cured of a very annoying and, at times, painful organic trouble, which necessitated the constant use of an appliance that has ever since been entirely dispensed with.

Our physical cures, however, we consider of very slight

import compared with the quiet peace and understanding we have found in our brief experience of this beautiful religion, and can only wonder why all do not partake of it.

Mrs. Eleanor Hellings, Key West, Fla.

MANY sorrowful experiences had led me to lose faith in medicine. I had no religion, and knew nothing of the Bible, because in my childhood I had heard it so materially interpreted. My heart's cry for "something!" was answered by a friend who, two years ago, sent me Science and Health. The first thing that appealed to me was the hope that disease could be prevented, which seemed greater to me than its cure. The lethargy of discouragement and doubt was dispelled by the possibility of doing some good in the world. This was begun by asking a few friends who seemed receptive to the new thought to read the Bible and Science and Health each Wednesday.

"The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are Life," and it was these words of Spirit and Life from the Bible and Science and Health which have wrought a beautiful work here in Salt Lake City. The Wednesday readings continued until a private house could no longer accommodate those who came, and we moved into the Odd Fellows' Hall, where we remained until our growth demanded still better quarters. Our last move, one year ago, was to the beautiful Jewish Synagogue, to accommodate our congregation of between four and five hundred people.

No greater blessing has come to us than our impersonal Pastor, the Bible and Science and Health. This little history of our progress is like the Christian Science infant spoken of on page 459, line 17. Its beginning was "meek, its growth sturdy, and its maturity undecaying."

Lucretia H. Kimball, Salt Lake City, Utah.

EIGHTEEN months ago I was in a condition of mind and body that was very deplorable, to say the least. I was given no hope for my health except through a surgical operation, but I could not seem to realize that I should be well again if I went through it.

Through the efforts of a dear friend I was led to try Christian Science treatment, and after eight weeks' treatment I felt that I stood where I could realize the Truth for myself, with the Bible and Science and Health for my guide and

help; and now after a year and a half of work in the Science, I can say that I have realized all, and more, than I ever expected to, for I have my health and an improved condition of mind, which I never should have got in the old way.

It was no sudden case of healing, but a constant desire and effort to put this great Truth into practice as I understood it, hardly noticeable from day to day, but looking back over a space of eighteen months, I can see how great the change has been. It has been made so clear to me that to realize health, it is the mind that has got to be healed first. If any thing is troubling us, instead of hugging our sorrow to us and bemoaning our sad fate, and leaving God's power entirely out of the question, we should leave it all with Him, and know that "He doeth all things well." How grateful I am for Christian Science, and what it has done for me and my family, I never can express in words, for it has given me what I never expected to have in this world,—health and happiness.—*S. O. G., Wakefield, Mass.*

Dear Sir:—Perhaps a few words from one who is as yet wandering in the borderland of Christian Science, a member of the "infant class," as it were, may be of some help to others who have just entered upon an investigation of the "crowning glory of this century," as was said at a recent testimonial meeting in the Mother Church.

I was led to investigate Christian Science by the healing of my wife of a serious claim, and following her healing accompanied her to the Sunday morning service at the Mother Church as well as the Friday evening testimonial meetings, and also read "Science and Health with Key to the Scriptures," and other works of Mary Baker G Eddy.

This I did without a thought of becoming interested in Christian Science. At the time I had been an inveterate smoker for twenty-one years, and had had no desire to stop the habit, so far as I recall. As a result of the reading referred to and attending the services, I was healed of the tobacco habit almost unconsciously, so quick was it. There was no tapering off. The truth had reached me, and I stopped in an instant. It was not will power that did this, for had it been I should have the desire to return to the habit. That I have not had for a second. If this was not a demonstration of Christian Science, what can it be termed?

Herbert S. Fuller, Brockton, Mass.

My brother is buying and shipping potatoes, and in handling the baskets, he got quite a large splinter in the fleshy part of his hand, just below the thumb. The men at the depot worked at it as long as he could stand it, but did not get it out. I did not know anything about it, but happened to call at his house about two hours after it was done; it was swelling badly, and paining him very much. I asked him why he did not come to me and get treatment; he said he did not think I could help him until the wood was taken out. It was evening, and he would have to wait until morning to have it removed; he wanted me to treat him so he could stand it until morning. He soon got easy and went to sleep, and did not know anything more about it until morning, then the swelling was gone and no wound to be seen; his hand felt perfectly well. Before noon he met one of the men that had tried to get the wood out of his hand; he told him he would have an awful time with the hand if he did not have it opened and the wood taken out. They went into the doctor's office; the doctor cut and probed until my brother fainted; they laid him on the table and cut and hunted for the wood until the other man asked him to stop; but they never found any wood. He came back to me for treatment. In three or four days the hand was well again.—*E. B. A., Manawa, Wis.*

Our reading room and dispensary work is one of much importance. The numbers coming in are weekly on the increase, until we are now obliged to increase the workers. Here we know that "God with us" is causing the blind to see, the lame to walk, and the deaf to hear.

A woman came in for treatment after having had an operation for tumor. The physician told her that again she must go to the hospital for a more serious operation than the first. She having heard of Christian Science, came to the rooms to learn more about it before turning again to the physician. She began treatment, and very soon her eyes were better, she found she did not need her glasses. She had not mentioned her eyes in asking for treatment. She continued to improve in every way, and in a few weeks she was entirely healed. The spiritual light that came to her caused such rejoicing that the physical belief seemed to have entirely gone from her thought. This is but one of the many who are finding God's word is true, "He that seeketh findeth." Is anything too hard for God—Omnipotence?

A. E. L., Brooklyn, N. Y.

I HAD neuralgia so severely that one of my eyes failed, and I was obliged to wear glasses; but since coming into Christian Science, I have exchanged the glasses for silverware, as I had no farther use for them. I now read a Bible of very fine print, and cannot tell that my eye ever was weak.

I cannot tell the joy Christian Science has brought into my family. It saves doctor's bills, it saves drug bills, and it saves aches and pains. I am stronger than I ever was. Surely God is an ever-present help to all who come into the understanding of His laws and trust Him.

Mrs. Harrison Smith, Unionville, Mo.

EXTRACT from letter of a student to her teacher.

"I am now treating a poor woman in my neighborhood who has a bad old claim of ulcerated leg from a varicose vein of ten years' standing, with occasional outbreaks. She has had better nights since I have taken the case, and has given up the salve she used to put on it. She is doing her work, a thing she had not been able to do for weeks."

Then, from a more recent letter:—

"My woman with the belief of varicose veins is well; all the ulcers and boils are healed and gone, and she walks down town from beyond my house whenever she has occasion."

I WANT to thank our dear Leader for the love and happiness I am coming to know through her love and life. I have had so many demonstrations of the Truth as declared in Science and Health, that I feel I must tell one of them.

I have been making the demonstration over having to begin the use of glasses for over a year, and finally, through the help of my teacher, find that I can see perfectly.

K. W., Angola, Ind.

I HAVE been troubled with sore hands and arms for fourteen years; when I went for treatment the bone and leaders could be seen. Words cannot express what I suffered. Now they are perfectly healed. I also had granulated eyelids for thirty years, now they are sound and well. I have perfect health. I tried many physicians, but of no avail. They said if ever I had my hands healed it would cause my death.—*Mrs. A. V. White, Dallas, Texas.*

EDITOR'S TABLE.

WE publish some extracts from a sermon recently delivered from the pulpit of a leading Methodist church in Atlanta, Georgia, for the information it gives Christian Scientists as to the standpoint from which this class of religionists attack Christian Science, as well as aiding us in answering the oft-repeated question as to why Christian Scientists do not remain and work in their old churches?

We would not for a moment abridge the freedom of the pulpit to discuss or attack anything it wishes, but we at the same time reserve to ourselves the privilege of expressing our regret that one assuming to preach the Gospel of Christ,—the Gospel of peace and good-will,—one occupying the position of a spiritual guide, should so far forget the dignity and propriety of his position as to attack, in an ungentlemanly, if not almost brutal manner, the purest and best womanhood. God pity such conceptions of "ministerial duty."

Meantime, however, we congratulate the disciples of the Cause in our fair Southland, upon the great impetus it has received, and will receive, as the result of unjust and un-Christian villification.

The extracts are as follows:—

"Faith-cure will take little of our time to-day. It is held by the advocates of this theory, not aspiring to churchhood, that the practice and use of medicine is both unnecessary and sinful; that, according to the Scriptures, disease may be cured by faith and prayer without the aid of physicians and prescriptions. It would surprise you to know what numbers of people, elsewhere and even here, fall into this view of things—the more easily because it lessens expense.

"This is not the divine teaching. It is right and helpful to use prayer in the treatment of disease. But along with that, and going before it, natural means are to be used. First the natural, and then the spiritual. The anointing with oil James advises, was advance practice in that day, and this was followed by prayer. The two were joined together. If medicine is useless, why was the earth made a vast pharmacy of *materia medica*,—trees, rocks, salts,

waters, gases, foods? Why, in one single tree in Paradise, were all the medicinal counteractives and curatives lodged by the Creator? What God teaches in creation, He confirms in His own practice. He is, and He commands that He be approached as, the Great Physician. 'But did not Hezekiah rescue himself by prayer and faith?' These did much, but the fig poultice God prescribed did more to effect his healing. As between the two, the poultice was the better recourse; and you will show best sense, if you are sick, by sending first for a sensible physician, and then for your pastor, letting the first prescribe, and the other pray. Faith is helpful, but less so than a first-class watering place. Prayer is good for a man with a broken leg, but it is better to give him a plaster of paris cast. Prayer for life won't lengthen it as surely as will a good beefsteak, well prepared and fully digested. Christ was a prescriptionist. He anointed the eyes of the blind, and followed prescription with curative power. 'But He generally touched them.' True enough,—his touch was prescription applied. All *materia medica* was embodied in Him, and under His finger-tips all the curative forces and properties of the universe resided. You cannot set aside the physician without revolution in the divine order of things. God puts him with the preacher, and says to the two, as to the seventy, 'Go ye into all the places whither I shall come, and heal the sick that are therein.'

"But faith-cure compared with Christian Science is moderate madness, a little craze. According to this, both ministers and physicians are impostors, and they should be set aside. The church itself is a mistake, and is destined to fall. The issue between this humbug and the church is sharp. There is no common ground between them. It is an irrepressible conflict—one without armistice—and nobody can stand with Christian Science without a denial of the faith once delivered unto the saints. It is downright apostasy from the Gospel."

We do not intend to enter into any controversy with our Southern friend, but we feel it our duty to call attention to a palpable inconsistency in his statement, and a perhaps unintentional error in his quotation of Scripture. He says, "It is right and helpful to use prayer in the treatment of disease, but along with that, and going *before* it, natural means are to be used. First the natural, and then the

spiritual. The anointing with oil James advises, was advance practice in that day, and this was *followed* by prayer."

He is mistaken. The record says:—

"Is any among you afflicted? let him pray. . . . Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Here the prayer, or "spiritual" means, came first, and the oil, or "natural," second. Our friend's reversal of this order is therefore not warranted. But he omitted or overlooked the verse immediately following the one he quotes. It says: "And the prayer of faith [not the oil] shall save the sick, and the Lord [not the oil] shall raise him up." Then follows this significant statement: "And if he have committed sins, they shall be forgiven him." We suppose our friend will not claim that the oil would have forgiven sin; yet James coupled the sickness and sin together.

As to this quotation then, if our friend wishes to be Scriptural, he must reverse *his* order and accept that of Scripture. He also quotes the incident of Hezekiah's healing in support of his position of first the natural, and then the spiritual. He is equally unfortunate here. Let us see:—

"In those days was Hezekiah sick unto death. . . . Then Hezekiah turned his face toward the wall, and prayed unto the Lord."

The fig "poultice" is not mentioned in the account as given in Isaiah 38, until just before the close of the chapter; and then, not God (as our friend says), but Isaiah, said, "Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover." Here the "prayer," or "spiritual," plainly precedes the fig "plaister," or "natural." The same order appears also in the account in 2 Kings 20. Our friend will here also, in order to be Scriptural, have to reverse his order. Likewise he must give the credit for the prescription of the fig poultice to Isaiah, rather than to God. A more careful reading of Scripture will be necessary before our friend shall be able intelligently to instruct his people in correct healing methods,—if he desires to be Scriptural.

We have expressed our regret that this minister of the Gospel of Christ should have stepped aside from his duty to assail and malign the pure and self-sacrificing womanhood that is giving its whole life-purpose to the uplifting and saving of the human race. We also regret,—and we know the many thousands of readers of this *Journal* will share this regret,—that one assuming to expound the sacred Scriptures,

and to whom many are doubtless looking for correct Scriptural instruction, should thus recklessly distort its meaning in the vain attempt to throw discredit on the higher and spiritual interpretation which has blessed its hundreds of thousands, and is daily lifting suffering invalids from beds of pain to health and happiness, and raising stricken and sorrowing ones to holier lives.

It is indeed to be regretted that ministers of the Gospel should raise their voice in violent opposition to the practical application of that very Gospel they have, all their ministerial lives, been preaching, so far as they have understood it.

This is truly one of the anomalies of the ages.

It is interesting to note that while this particular minister of the Gospel sees in Christian Science "downright apostasy from the Gospel," a "humbug," etc., many of his ministerial brethren, equally honest and intelligent with himself, are finding in it that Gospel for which, all their previous lives, they had been searching, but which, in their theological and all other studies, they had failed to find. As there is more joy in heaven over one sinner that repenteth than over the ninety and nine that need no repentance, so there is more significance in the adoption of Christian Science by one honest, intelligent, minister of the Gospel, who has investigated it in an unbiased way until convinced that it is the true Gospel, than in the ninety and nine attacks of those ignorant of it, or so filled with prejudice or misapprehension that intelligent investigation is to them a present impossibility.

We know of several ministers who, in the very recent past, were perhaps as deeply prejudiced (if not as violent in their methods of attack) as our Southern friend, who are now its earnest disciples, and proclaiming it as indeed the Gospel of Christ. Would that the class of theological thought which now *believes* itself to be opposing Christian Science might come in contact with their *converted* brethren. They would, we feel sure, leave with them, at least, a very different impression of what Christian Science is, or what it is not. God speed the day of their conversion from "religiosity" to Christianity.

It is most gratifying to record the fact that over fourteen hundred new members were admitted to the Mother Church at the semi-annual meeting held July 3d. The total membership is now, in round numbers, seventy-five hundred.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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TO THE MOTHER HEART.

JAMES T. WHITE.

WHO walks the flower-bordered paths of Love
With soul attuned to nature's song, learns that
The hand of Love is but the Hand of God.
O Mother Heart, thy love has found the Way,
The Truth, the Life; has banished Sickness, Sin,
And Death; upon thy gentle bosom, Fear
Is soothed away, and Sorrow comforted;
Thy healing hand is stretched o'er all the world
In loving benediction;—of a truth
That hand of Love must be the Hand of God.
And, as the wise men, in the olden time
Brought gifts to Love, new-born at Bethlehem,
So at the feet of Love, a grateful world
Its homage and its reverence lays again;
While earth and Heaven unite to say, Amen.

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BUILDING.

EMELYN M. TOBEY.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—2 Corinthians, 5 : 1.

IN both the Old and New Testaments much is said of building, yet reading the history of those ages we find the dwellings of the Israelites to be very primitive affairs, but exact in construction, especially the places of worship.

Why was so much thought given to this subject?

The reason is that the Israelites used the word in a figurative rather than a literal sense, and in the text quoted above, Paul has taken advantage of this very familiar expression to illustrate the thought of humanity in getting rid of the false mortal sense of things, and gaining the true idea of Life, Truth, Love.

In building, the first thing to be done is to prepare the ground for the structure. So all stumps, rocks, weeds, or anything that would interfere with the erection of the building must be cleared away. What are these stumps, rocks, etc., which would seem to obstruct the work?

A stump, according to Webster, is "a fixed or rooted remnant." Hence such thoughts as fear, bitterness, covetousness, vanity, and many similar ones would be considered as stumps, and should be dug out and destroyed.

Rocks, from the hard, flinty nature usually characterizing them, would be types of selfishness, pride, obstinacy, etc. Such thoughts as these, from their seeming obduracy, require to be blown out with the strong declarations of Truth.

Weeds are the more subtle thoughts which spring up in abundance, and though often fair to look upon, are poisonous and destructive, for they seem to choke out the thoughts of purity, innocence, goodness, unselfishness, etc. In the history of John the Baptist is manifested the way of preparation for laying the foundation which is Christ Jesus. As Mark expresses it, "Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Mark 1 : 2). This messenger, or message, is the thought which shows the hollowness and emptiness of what the world considers glorious. It represents the transitional stage spoken

of in our text-book, "Science and Health with Key to the Scriptures," page 9, where the physical or depraved condition of mortal mind is disappearing, and such qualities as are given under the second degree of mortal mind, on that page, are beginning to be expressed. As the ground looks when ready for the foundation, so is the thought in this moral condition. However closely one may adhere to the qualities mentioned above, they only leave an empty hole, and, though purifying in their nature, they do not bring salvation. This preparation is, however, very essential in building, for without it no foundation could be laid.

What is the best foundation upon which to build? In First Corinthians, 3 : 11, Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ."

The foundation of anything is that upon which it rests. So the building must rest or stand upon Jesus Christ in order to have a sound foundation.

The qualities requisite for a good foundation are firmness, steadfastness, endurance, strength, etc. If one studies the life of Jesus as related in the New Testament many instances will be found in which he exhibited these qualities, among some of the most prominent of which are the confounding of the doctors in the Temple at the age of twelve, the answers given to the Scribes and Pharisees upon the different occasions when they sought to confound him, his demonstrations over sin, disease, and death; especially the demonstrations at the cross, the resurrection, and the ascension.

Having gained a clear apprehension of what the foundation is—which is laying it—what shall be built upon it, and how shall it be built? Certainly such a foundation is worthy of a good structure, one that is permanent, one that is perfect, one that shines as a fair monument of the builder, and expresses all that is desirable and necessary to man. A fitting abode for the royal thoughts that may enter there. By studying our text-book we find that the "third degree of mortal mind" or "spiritual salvation," in short the "reality," consists of the following qualities: "Faith, wisdom, power, purity, understanding, health, love" (S.&H. page 9).

This then must be of what the structure is built. "Faith," as defined in Hebrews, "is the substance of things hoped for, the evidence of things not seen," or, as it reads in the margin, "Faith is the ground or confidence of things hoped for, the evidence of things not seen." Faith or trust, then,

is that which cements the building. The faith mentioned here is an understanding faith, which knows why and in what to have confidence. All the faith or confidence that may be had in persons or things conceived by the senses, so-called, does not bring salvation, and is frequently disappointing. But reliance upon Spirit or Truth does bring peace and joy, a peace and joy which is not known to the world.

"Wisdom," as defined by Webster, is the faculty of discerning or judging what is most just, proper, and useful. It is also defined as the knowledge and fear of God, and sincere and uniform obedience to His commands. This is the wisdom which is from above.

Both David and Solomon taught this wisdom, and Jesus gave practical illustrations of it in his life.

See Proverbs 4 : 1-13. Such wisdom gives power, which is the next quality to be considered. Power is the ability to do or act. Paul says that the gospel or glad tidings of Christ is the power or authority of God, and this is exemplified in healing the sick, destroying sin, and freeing from the bondage of error.

Jesus, in teaching the Lord's Prayer, shows that power must be ascribed to God, for he says, "thine is the kingdom, and the power, and the glory, forever" (Matthew, 6 : 13). It is not only *now*, but *forever*.

Purity is a clean, clear, unmixed condition, indicating singleness of thought and purpose. Nothing defiling, destroying, or corrupting can belong to purity, hence it must be immortal.

Understanding and wisdom are almost synonymous terms, but understanding is more the faculty by which a great part of knowledge is obtained. Referring again to the Proverbs of Solomon: "And with all thy getting get understanding" (Proverbs, 4 : 7). It is therefore a quality greatly to be desired.

Health, as generally understood, is freedom from disease; but considered in a wider sense it means wholeness, completeness, perfectness.

Love, as here considered, means more than the ordinary use of that word, but it is clearly shown by Jesus in giving what the world considered his life for the sake of the world.

How is it possible to rear a structure from these qualities? Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." In studying the Scriptures, the text-book, "Science and

Health with Key to the Scriptures," is requisite, for the spiritual interpretation of the Bible is here given, and the way to make practical the teachings of the Bible is shown through this book. It teaches that faith in or reliance upon Spirit is permanent and enduring, and that such faith is to be had by practice or example.

To do, to act, is requisite to a permanent building, or, as expressed by Paul, "Work out your own salvation." The first thing needful, then, is a desire for Life, Truth, Love, which desire is manifested in action, which is the second step to be taken. Then to persevere in adherence to Spirit, in spite of the error which would seem to come to destroy and discourage, opens the way to the recognition of the reality or attainment of these spiritual qualities. A building erected according to this Principle is permanent, strong, beautiful, one fit for any use.

NO GIFTS TO MRS. EDDY.

SINCE the reception on July 5 by Rev. Mary Baker Eddy to members of the Christian Science Church, many stories concerning gifts of great value given then to the Mother of Christian Science, have been afloat. One was to the effect that she was the recipient of a \$20,000 check and two candlesticks, each three feet high, one of sterling silver, and the other of solid gold. Another was that her people took off their jewels and gave them to her, and covered a table with gifts of gold.

Mr. George H. Moore, a relative of Mrs. Eddy, who had charge of the reception, makes a statement in which he characterizes the reports as silly and malicious, and says no gifts and no money were given to her on that day, or left for her on the premises, except one breastpin that was tossed toward Gen. Baker, who saw it was addressed to Mrs. Eddy, and gave it to her.

"With a check signed by Mrs. Eddy for \$369.65 I settled the bills for the conveyance of that grand gathering at Pleasant View from and to the depot," said Mr. Moore. "With the little that I know of her life, I am quite sure that the founder of Christian Science spends thousands of dollars annually in private charities, while she herself is reluctant to receive gifts, and her students know it, but their great love for her goes over this fact, and they occasionally do send her magnificent gifts."—*Boston Herald*.

CHILDREN'S OFFERING

FOR

MOTHER'S ROOM.

Beloved Busy Bees:—Truly this is an hour of "sweet surprises!" You all, ere this, have read the joyful news in the *August Journal*, embodied in our Mother's promise of an early invitation to visit her in her Concord home, as did the "big children" on Monday, July 5th, in response to her message read in the Mother Church on July Fourth. I will quote the part which causes our hearts to bound with delight:—

My precious Busy Bees, under twelve years of age, are requested to visit me at a later date, which I hope soon to name to them.

With love, Mother,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., June 30, 1897.

What a "white day" this will be in our experience! How fitting that this, the seventh anniversary of our organization as Busy Bees, should be celebrated near the Pond at Pleasant View, sipping the true nectar in the sunshine of Mother's present realization of harmony,—heaven,—ever after to animate our own sweet Purpose to distil and dispense freely to others the honey thus stored!

Boston's resident workers have held six meetings at different times and homes, each symbolic of progress "out of sense into Soul." How significant that this seventh swarming of the Mother's precious Busy Bees should be at her own "sweet home" in Concord! How her dear heart reaches out to the "little ones," even saying to us all in "Miscellaneous Writings:" "Beloved children: The world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

How shall we show our gratitude for such remembrance and wise guidance? Shall we again join hands, renew our offerings, and establish a Perpetual Fund for Mother's Room, from which to draw for any passing need?

You have yielded loving obedience to every call, whether to give or to cease giving. When, in response to my letter published in the October, 1895, *Journal*, we disbanded, it was to enable you to begin active work for your local churches. Reports from this line of work have been very cheering indeed.

You will recall also in that letter a gleam of promise: "I know that should a similar call [to work] reach you in days to come, it will find you ready."

Now is the time for you to carry on the work for the Mother Church and the home church, as do the "big children." I hear your shouts of joy and the glad response, "We are ready!" Come, then, in the spirit of Love, with your tithes quarterly, beginning with October, 1897.

This invitation is to all under twelve years of age, including those formerly of us, and those wishing now to join us. "Whosoever will" is welcome to work and share with us, at its coming, the reward of well-doing.

It is the privilege of those twelve years of age and over, to become members of the Mother Church, and thus continue the work so well begun; leaving as a rich legacy to the "little ones" following them, the example of loving service well and faithfully performed.

It is pleasant to think that it was just twelve years from the time our Leader founded the *Journal* (our present means of communication with each other), until her first entry into her beloved Church. This corresponds exactly with the age each Busy Bee must attain to, before he or she can enter the same Church as a full member.

And now, dear ones, we are ready for systematic action. The teachers will please accompany all offerings invariably with names of the workers *alphabetically arranged*. You may send your tithes of "honey," whether small or great, now waiting to be expressed from the local hivelets to the parent Hive, to reach me not later than October 3d; and thus we shall annually commemorate the day when the silent Voice was first heard saying, "Start a Children's Fund. Build a room in the church and call it Mother's Room."

The second quarterly outpouring will come from our hearts as a Christmas offering, and will be received up to

January 6th, the anniversary of the dedication of our dear Church, including Mother's Room.

The third quarter's reception has its date in April; significant as the Easter season our Mother loves so well; the date of the first *Christian Science Journal* so bravely issued by her for our good; and the date of organization (1879) of the first Church of Christ (Scientist) ever organized.

The fourth ingathering will fall naturally and rightly on our date of National Independence, July Fourth, the day upon which, in 1876, the first Christian Scientist Association was organized by our Leader; now doubly precious to us as the date of the first general assembly of the "big children" who nobly worked for the church in which our precious Mother's Room *towers*; to learn more of Mother's Pleasant View of the true and final liberty and independence of the whole race, which Con-cord alone frees from dis-ease.

You know our Leader feelingly exclaims in "Pulpit and Press," "Ah, children! you are the bulwarks of freedom, the cement of society, the hope of our race."

There is indeed a sweet similitude between the organizations of the "big" and the "little" children; the little ones virtually learning, in this preparatory school of the Busy Bees, how to prove really valuable to the whole Church and world later on, when in full membership with the Mother Church.

As this Church has its First Members, so we have our original "swarm" of nearly three thousand children, whose names are indelibly printed upon individual parchment circlelets, deposited in the onyx Bee-hive, to remain perpetually standing in Mother's Room, a sweet souvenir of the busy, *stingless* bees that, in the Nineteenth Century, swarmed in Love.

As the Corner Stone with its contents is sealed forever, so our Bee Hive, containing these names, and our Leader's Address on that memorable Dedication Sunday, is to be perpetually sealed.

As the branch churches regularly give tithes of their possessions for which they are indebted to the Mother-Vine, so the local hivelets reserve a sweet portion of their tribute-honey to send to the maternal Hive which gave them birth. As new members of our Church share all future rewards, so new Busy Bees will be lovingly welcomed and share all blessings earned and won.

What a comfort to think that even "we little ones" may

follow our Leader, whom, though many of us have not seen in person, we yet love, and may with her work for God's cause!

We have truly begun to build aright, unselfishly, the hives of individual character. I see you are eager to go to work, so I will close, sure of a quick response from the *heart* and *hive* of every Bee in this country and in other countries; causing the tribute-honey to be sealed and entrusted to Love's care for speedy and safe delivery at the Home-Hive, where I, too, shall busy be in its careful receipt and right distribution. "Love watcheth over all."

Your loving sister and co-worker,

Maurine R. Campbell.

Address, 107 Falmouth St., Boston, Mass.

Just as the above is penned for the press, comes a tender message from our more than busy Mother and Leader, saying that she is so busily engaged it will be impossible for her to have the great pleasure she anticipated in seeing her precious Busy Bees this summer.

She dearly loves you all, and carries you in her consciousness, hence does see you and visit all who are receptive to the Truth.

Let us lovingly and gratefully work on. Thus faithfully doing our own work we will help Mother, while we await the next summons which will come in God's good time. "They also serve who only *stand* and wait."

Again lovingly,

M. R. C.

August 10, 1897.

NOTICE.

APPLICATIONS for membership in the Mother Church to be presented at a semi-annual meeting, must be in the hands of the clerk not later than the twentieth day of the month preceding the day on which the meeting is held; furthermore, it is desired that they shall be sent at as much earlier date as possible.

"THE Religion of the Bible a Religion of Healing," by Mr. Irving C. Tomlinson appeared in the June number of the *Christian Science Journal*.

Mr. Tomlinson was formerly a resident of Akron, and is a graduate of Buchtel College. He was a clergyman of the Universalist faith, but has recently adopted the Christian Science doctrine.—*Akron Beacon Journal*.

ANOTHER VICTIM OF STRONG DRINK SAVED.

"Chicago, Ill., Nov. 22, 1890.

"Mrs. A. W. G.

"Respected Friend:—Your very kind letter of October 30th is received. You kindly gave me the names of some Christian Scientists to call on. I went to Mrs. H., but she was not at home. Her daughter directed me to Mr. P. He has been giving me treatments since I called, one week ago last Thursday. I was bound with the chains of the adversary—strong drink—and was in a pitiable state, mentally and physically. I will not go into details,—suffice it to say, I felt there was no hope for me, only to fill a drunkard's grave, and thought the sooner I was gone the better. I know you will rejoice with me when I inform you that in two days I was restored to my right mind, and the desire for strong drink had entirely left me. No one but myself can know what I have passed through all these years, bound down by this demon, that almost destroyed me, soul and body. Words are inadequate to express my mind to-night that I am now free from bondage; and it has been accomplished through Christian Science.

"I have been thrown among a class of people who are much opposed to Christian Science, and naturally I fell into their views; but now I *know* Christian Science is the true way to live.

"I received last week a letter from a lady in Michigan who corresponds with my dear mother, in which she said: 'You are killing your mother, and I know it. You will be sorry when she is gone, I fear.'

"I read her letter in the post office; the tears fell thick and fast. I was on my way to Mr. P. I had about two miles to walk. I could not keep the tears back all the way there, and it seemed as though my heart would break, for I do love my mother most dearly. Mr. P. talked with me and gave me a treatment. Oh, how I was relieved!

"Mrs. G., I have come to that point in my life where I know I am God's child. I have said to Mr. P., 'Why, oh why, could I not have had this light come to me years ago, and not have caused my dear old mother so much sorrow and anxiety, and myself so much suffering?'

"I have been to Dwight, Illinois, where I took the Keeley cure; I also took the Hargrave treatment; have been to the Thompson Sanitarium, Washingtonian Home, and other places, trying every way to get rid of this monster appetite; but everything failed, until now Christian Science has become my healer and saviour. God *alone* can destroy this appetite.

"Your letter advising me to seek Christian Science was the means of my being where I am to-night. You will be blest for sending me that letter, for I probably would never have sought Christian Science if you had not written me.

"This morning (Sunday) I attended the Christian Science service at the Auditorium (the largest hall in Chicago), and I judge there were two thousand people in attendance.

"Will you kindly write to me just what my mother's condition is? I do hope her life will be spared, that I may see her and make her remaining days peaceful and happy. I am now just beginning to live, and I long to see my mother, I thank you with all my heart for your love for my mother and interest for me.

"Very sincerely yours,

"W. E. C."

For prudential reasons we withhold the full name of the above-named young man, but we can furnish it to any private inquirer.

We have pleasure also in publishing the following letter from the wife of the young man's healer, whose full name we also will furnish if called for.

"Chicago, Nov. 24, 1896.

"*My Dear Mrs. G.*—Your letter regarding Mr. C. is at hand. I suppose he wrote you how he came to us. He had been to Mrs. H., and finding her out of the city, the daughter directed him here. He had sold all his clothes and was in a sorry condition. After one treatment he seemed a changed man. His mother need have no unhappy thoughts about his clothes and food. We procured a suit of clothes from a friend who is about his size. He is well dressed. He takes his dinner each day at my home when he comes for his treatment—so is doubly fed. We hope very soon that he will find employment. He procured a room for which Mr. P. has paid. God will not allow him to suffer while he looks to Him for aid. It was my privilege to be a Normal student of our dear Mother. If I can tell Mr.

C.'s mother anything further that will be a comfort to her, I shall be glad to do so.

"Yours in the bonds of Truth, *"Mary F. P."*

Many persons suppose that Christian Scientists ignore the material needs of those who come to them for aid, giving them only spiritual food, and looking only after their claims of sin and sickness. This is a mistake. The outside world would be amazed if it knew the abundant and sweet charities of the every-day sort that Christian Scientists are practising all over the land. They help in the ways pursued by other good charitable people, although having no organized methods such as others have, and, in addition thereto, render aid in ways that their outside friends have not yet learned, as the above letter aptly shows.

When the man, lame from his mother's womb, who sat daily at the gate of the Temple called Beautiful, asked of Peter and John an alms, he expected something material,—something that would relieve his temporal wants. "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength; and he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

How much more he received than he expected! How much grander and more beneficial the spiritual than any material help could possibly have been! The material, necessary and well in its way, would at best have been but for a day; but the help Peter gave was eternal. And how much greater was even his temporal sense of joy as he leaped and shouted and praised God, than material aid could have brought, even though it had been any amount of money! What a lesson in true charity we have in this Biblical picture!

Apply the lesson to the case of our young man. He has indeed received at the hands of his healer needed material aid, but how much better the spiritual awakening which has destroyed the fiendish appetite for drink, and turned his thoughts toward God and his dear old mother! With what childish simplicity he tells his tale, and how filled with thankfulness his heart!

Is not this God's work? Who, in the face of such Christly charity as this, dare, in jest, or malice, or scorn, say aught against a movement which is reaching and saving the lost sheep of Israel as is this Christianity? God pity those who, in the blindness and misapprehension of prejudice, denounce as "unchristian and unscientific" a system which can point to such fruits as Christian Science is daily bringing forth in the world.

We have kept ourselves informed as to this young man, and he has never returned to his drinking habit.—*Ed.*

THE WORK IN ATCHISON.

HATTIE E. GRAYBILL.

IN June, 1894, a lady from Atchison, Kansas, came to me for Christian Science treatment, returning home at the end of two weeks greatly benefited, and a few weeks later was perfectly healed. The following October, three persons who had known of her healing, came to me in Kansas City, Mo., and asked me to go to Atchison, as a number would like to be treated. I said, "Is there no Scientist there?" And they replied, "No; we never heard of any." Then I got the *Journal*, October, 1894, and there being no card there I said, "I will consider the matter for a day or so and let you know." The call came so earnestly and urgently that I decided to go there two days in each week, and continued doing so for about one year. The field was ripe for Truth, and responded liberally in healing and demand for literature.

In April, 1895, seven students and myself procured a charter as "The First Church of Christ, Scientist," of Atchison, Kansas. We began with holding our meetings in my office rooms. In December, 1895, after we had procured our charter with the above-named title, in reading the revised Mother Church Manual, I noticed that no branch church could take the title, "The First Church of Christ, Scientist." Our reason for using the article "The" in the first place was that the laws of the state of Kansas regulating incorporated organizations require all corporations to use the word "The," and to make it a part of the name of the incorporation. For instance, "The Atchison Gas Co.," or "The Atchison Coal Co.," etc. In reading the Manual I felt that something must be done that our church might follow the

order prescribed in the Manual governing Christian Science churches. I then sent for our attorney, through whom we had procured the charter. I read to him the instruction given in the Manual on church titles, saying it was evident that in order to follow the Manual, the word "The" would have to be legally stricken from our title. I explained to him the reason. He said, "Well; but you don't understand; the laws of the state of Kansas demand this." I replied that the Divine law demanded our first obedience. I insisted that obedience to the demands of Christian Science adjusted every question in the growth of Christian Scientists, and would adjust this one if we did our work right. He then left the office, looking as if he thought the whole matter was simply a woman's whim. I went home satisfied that God would give us our title according to the Divine order, and that neither human law nor mortal mind could interfere. Then occurred to me the circumstance that material law had once questioned the title of our Mother Church. I got the *Journal* containing the history of that event, and read and re-read it, feeling that all would work out right.

It seems that the lawyer about this time began looking over the amendments of the laws of the state of Kansas, and found one allowing religious and charitable institutions to omit the article "The." He immediately made known this discovery, and we decided to ask permission of the State to drop the word "The" from our title. The request was granted.

In March, 1896, having outgrown our original quarters, we procured the Y. M. C. A. room (after that organization had disbanded and their property been sold at auction), leasing it for two years. We had not one cent in our treasury at this time, and it seemed a big step for so small a body to take, but the good of the Cause must come first in all our considerations. The annual meeting of the Church held April, 1897, showed that all bills were paid on presentation, and a small balance left over and above all expenses. Our church membership at that time numbered about forty. At our Association meeting the thought urged itself upon me to speak of the question which seemed paramount at this time, that each student of Christian Science and member of the local church should not only own all the publications of the Christian Science Publishing Society, but should also join the Mother Church, and lend every effort to support the Cause of Christian Science through

that Church, whose mission it is to "preach the gospel to every creature," healing the sick, reforming the sinner, and raising the dead.

I tried to impress upon each student the necessity of supporting liberally, unselfishly, and financially; not stopping at our per capita tax, or feeling, that when it was paid, we, as members, had done our whole duty to the Mother Church—not simply the "Boston Church," but the vine on which depends the success of the branches; that there could be no good fruit-bearing branches without a well-nourished vine; that the one depended on the other; that any apathy on this need of the hour would tend to shut out the light of Truth and Love, and must be recognized and overcome as the work of error. We all seemed to realize, as never before, what a responsibility we assume in becoming members of the Mother Church.

A short time after this, I learned that the German Methodist church was for rent, that congregation having given up from lack of support. We looked at it with a view to renting. In the course of conversation I discovered they wished to sell it. Next day I called a meeting of our Board of Trustees to talk over the question of renting the church, when one of the members suggested buying it. A motion was made authorizing our clerk to negotiate for its purchase. In the mean time a meeting of our church was called, in which the trustees were instructed by unanimous vote, to offer three thousand dollars cash, immediate possession to be given us. That same evening the church members pledged the money, and in a few days the money was received, property purchased, and services held the following Sunday, it being Communion Sunday, July 4, 1897. The church on that occasion was well filled. The architecture of this church is modern. It is a well-built brick structure, handsomely finished inside, with a seating capacity of between three and four hundred. It is situated in a good neighborhood, and on one of our best streets.

One more thing I think is worth while relating in connection with the raising of the money to buy the property. One member of the church, who has a family, with a small income, subscribed one hundred dollars toward the purchase money of the church, and I, looking through a sense of limitation, remarked that he need not feel that he must subscribe if it interfered in any way with the comforts and necessities of his family. This brought forth the reply that

before coming into Christian Science he was away from his place of business the greater part of his time, caring for a sick wife and children, and that in the nearly two years they had been in Christian Science he had not lost as much as one half day from work; and he questioned if his gift was really as much as conscience dictated. It was very noticeable in the raising of the funds for the purchase of this church, that every member did his part in the most unselfish and loving manner,—as will always be the case when we love God and his Cause more, and self less.

GOD THE SOURCE OF ALL SUPPLY.

M. M. E.

The knowledge of the Holy is understanding.—Proverbs, 9 : 10.

That I may cause those that love me to inherit substance; and I will fill their treasures.—Proverbs, 8 : 21.

The Lord will not suffer the soul of the righteous to famish.—Proverbs, 10 : 3.

THE Bible is full of promises to those who believe, understand, the "All Power." We say that God is all: that He is Mind, Principle: that He is the only power, and yet in the same breath we talk of poverty and want as realities: make graven images, bow down and worship them, forgetting the only true God or Good, and allowing the famine thought to grow until it (seemingly) fills all space, and hides from view the Heaven of His presence where is all Substance, abundance, plenty, sufficiency. James says, 3 : 10, "My brethren, these things ought not so to be," and "By works a man is justified." When the famine thought came to Abraham it led him down into Egypt (darkness), but "Abraham believed God," and we read that he went up out of Egypt very rich in cattle, in silver, and in gold (Genesis, 13 : 1, 2). To Isaac came the same belief of insufficiency, but he obeyed God and sojourned in the land, and "sowed in that land, and received in the same year an hundred fold: and the Lord blessed him" (Genesis, 26 : 12). "When the famine was over all the face of the earth," Jacob, although he had had abundant proof of God's loving care, and His law of supply, sent his sons, the false brethren, down into Egypt for material food, followed them himself, and

finally died there; yet he foresaw that the time would come when his descendants would go up out of the darkness of error, return to the land of promise, and recognize God as All-in-all, a present help in time of trouble. This famine is mental, self-mesmerism. Like other forms of idolatry, it holds sway in mortal mind, and can only be overcome by Immortal and Divine Mind. We must have faith to believe, then do the works which prove we have the true understanding. In the Book of Ruth, we see again mortal man driven from home and kindred, living in the land of Moab (false sense of Life) in fear, doubt, perplexity, and death: striped of all externals, bereaved, empty, the survivors returned to their own county to learn "that the Lord had visited his people in giving them bread." They found fulness of supply, abundance. Mental penury fled before the true facts of Being,—"the knowledge of the Holy." Elijah "who stood up before the Lord," conscious of the power and dominion reflected by man made in the image and likeness of God, or Good, was fed morning and evening by the ravens (1 Kings, 17 : 6). He demonstrated over his own belief of lack and famine, and was able to show to the widow that God, Mind, was the true source of supply, "that those who trust Him shall be fed," for "the meal wasted not, and the oil failed not," for a whole year. Elisha, David, Solomon, Job, Isaiah, Amos, all the prophets, caught glimpses of the glorious Truth, that perfect and Omnipotent Mind is both able and willing to "keep alive in time of famine, and deliver from the power of the enemy." We have read these Bible stories from our childhood days, but they touched no answering chord. We thought the Jews a very perverse and stubborn people, and did not recognize the kindred thought that linked the past to the present: false teachings and doctrines dulled our ears, and we heard not the voice speaking to us, as it did to patriarch and prophet. Even when our Master proved His understanding by feeding the multitude, and said, "Nothing shall be impossible to you," we did not discern the connection between the old and the new, or that he was teaching the same lesson for all time and all people: that the God of Abraham, Isaac, and Jacob is the same yesterday, to-day, and forever. When called upon to pay the tax of the country, he did not turn to Judas, who carried the bag, but to mortal sense took the most unlikely method to obtain it, a way which was and is, to the Jew thought, "a stumbling block and to

the Greek foolishness." He knew the treasures hidden away from mortal view in His Father's house, and His mission was to teach mankind the way of Truth, that they might one and all find the plentiful supply furnished by a loving Father's care, eat of the manna and drink of the fountain of Life. We do not listen to His voice, but go on putting money in the bank against the time of old age, and the dark days we fear in the future: worry and fret over the loss of a few dollars, speculate, forget the Lord our God and His promise to those "who seek first" His kingdom. Again, a prophetic voice calls to us to "obey God," and come out from our sojourn in Egypt, Moab, and Samaria,—the strange lands to which we have fled,—and return to our own country and inheritance. The days of famine, of hunger and thirst, have passed, and God hath again visited his people and given them bread. This voice tells us God is Principle, Substance, Life: that man, His image, reflects in due measure the capabilities and possibilities of Spirit. With our text-book we can unlock the "sealed book," and behold the supremacy of Spirit over every material condition, the wonderful power man possesses over adverse circumstances and material resistance. That as we live in Mind, we live in the atmosphere of plenty. There is no scarceness in Spirit. God's idea is nourished, refreshed, clothed by immortality. How shall we attain to this true understanding, how realize this plenty? By careful and prayerful study of the Bible and Science and Health. As we cannot attain material knowledge without labor, so we must struggle, toil, and strive for this faith which leads to spiritual power. We must do the works. If poverty as well as great riches is a discord—disease—we must deny its testimony, just as we do a belief of sickness, or sin. The remedy is Truth. We must search until we find this truth, which will destroy to our own thought, and to those about us, this erroneous belief. Scientists are to some extent demonstrating this rule in Christian Science. The *Journal*, the Friday evening meetings, testify to the Allness of God, and that if we follow the teaching, we shall receive the blessing, dwell in the land where we shall "eat bread without scarceness." (Deuteronomy, 8 : 8-16; S.&H. last paragraph, page 176.)

A TESTIMONY.

B. R. S.

YEARS ago, when seemingly under the shadow of great suffering, mental and physical; when idleness, enforced by a mistaken education, seemed to bind me as with chains; when religion was a myth, and hope for good a cheat, I stood, in the midst of plenty, spiritually starved, peering into unknown and terror-filled darkness. Like Moses, I was tending my flock at "the backside of the desert," when I heard the call to look *up* into light, not downward into darkness, and beheld the "mountain of God," and paused, trembling, doubtful, but with a new hope as sweet, as sure, and as heart-stirring, as the song of birds after a storm, to listen to the command I was to hear. It came about in this way. A friend from Chicago, a Scientist, came to our town to make a visit. I asked her question after question; I remember she explained very little, simply stating that health had come to them through the wonderful healing power of Christian Science. From that hour I recognized that the Star of the East had risen on my horizon, and the whole current of my thought turned in its direction.

I soon sought treatment of a Scientist in Chicago. The healing was not instantaneous, but penetrated my cloud-bound consciousness, as the slow, warm glow of a ruddy fire the almost frozen body. I lost sight of self and its desire for healing; I simply "let go," forgot all about it in marvelling at the *change* that had come over the universe and man. What *was* the light gilding all with such glory? I found myself singing and humming through the house like a girl, tossing my baby up over my head. I saw a look of wonder in my husband's eyes and paused. What a marvellous change was this? A few months ago that precious little one had to be lifted by her nurse and put into my lap; I had felt life a burden and each step an effort, and now, what was this? I must know the power, and at once subscribed to the *Journal and Series*, and purchased "Science and Health with Key to the Scriptures," and began the study. Such light as poured in upon my thirsty soul! I was like a sponge absorbing—drinking in until I felt I

must give out. Every Scientist recognizes this stage. The precious truths found voice in the Sunday School, where I was a teacher, in society, in conversation with pastor and physician. I soon saw, with amazement, that I was avoided, criticized, and maligned; friends betrayed me, and I began to shrink; when Truth whispered like unto this: "This is the way Jesus was persecuted; you are being found worthy to follow in his steps;" and a great gladness chased the shadows away.

At this period, my husband's health failed; soon this was followed by a failure in his business. The material sky seemed all clouds; the home was broken up. Soon the little we had left was gone, and still no work was found. We were absolutely penniless. In this, our extremity, Love was with us, the precious Ever-presence, removing grey shadows of fear and doubt, even my husband's despair, as he faced the situation with me, did not seem real to me nor to daunt me.

I took up my Bible, and opening, read Matthew, 17 : 24-27. Turning to my husband I gently pushed him into a chair, and began to tell him the glad truth this brought to me, of the unfailing *source* of our supply. I saw a great change come over his face, but did not know until months after how the precious Truth, and my faith, saved him from a suicide's death. In his great darkness it was light to him; in his hunger it was bread, and he fed upon it and it sustained him through the battle that the senses fought afterward. We decided not even to mention to our family this absolute penury, but to seek spiritual riches and trust God. Nor did we trust in vain. Like the Children of Israel, we lacked nothing, every need was supplied. Love poured its abundance upon us in glorious generosity, rebuking, chastening, destroying error of sense in its pathway, and opening avenues of help to other hungry ones; giving courage to voice Truth fearlessly, and to demonstrate it although condemned and criticized. We had regular meetings for the study of the Bible lessons (for in these months we had made friends who were willing to listen to Truth), we had our little Sunday School, we had hope in God, and so in poverty of sense found the riches of Spirit. Many were the demonstrations of Love's presence and power; oh I must give, with a prayer that it may help some dear heart passing through a like dream. In this little town there was a baby born. Christian Science was so condemned in the home.

and every hint at a scientific demonstration at this time so antagonized, that it was decided that the mother, since she could not consent to the bondage of fear of the old treatment, had better go elsewhere for a time. This she did, and when the hour of seeming trial came, she found, in God, physician and nurse; that there was no fear, no suffering, no obstruction to Truth and Love. The birth was painless, almost, and the one friend who stood by her declares that the demonstration of God's strength and care was wonderful. The next day the mother was up and about; the third she was attending to her duties, and caring for the new baby boy with joy.

Since this time the demonstration of God's power as taught in Christian Science would fill pages. Trials that led through deep waters—close by the valley of the shadow—have proven to be ladders on which we have climbed to heights of beauty and health. Material conditions and environments have been proven powerless to oppose the progress of God, Good.

"The salvation of the righteous is of the Lord: He is their strength in the time of trouble. And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, *because they trust in Him*" (Psalm, 37 : 39, 40).

SHE IS HEALED.

Dear Journal:—The following letter is from one who is rejoicing in the proof of Christian Science healing after many years of physical suffering. The claim was of a scrofulous nature from knees to ankles. One ankle had been bandaged with a rubber bandage (referred to in her letter) for so long she feared to step without it.

She had been under the care of five prominent physicians in Chicago. One, after experimenting for years, said there was no doctor in the world that could heal her. Eminent doctors in the east, specialists, a sanitarium, faith-cure, electricity, magnetism, and mud baths were resorted to, all to no purpose.

The claim of heredity could not be met by any of them. She was always an earnest searcher after Truth.

This letter, so filled with joy and gratitude for what

this blessed Truth has done for her, and her words of love for the grand work in which she is now engaged, also, love and devotion to the Bible and Science and Health, and for our beloved Teacher, Leader, and Mother, may serve to encourage and brighten the pathway of some for whom the seeming cloud has obscured this radiant Truth which is ever shining for one and all.

Ever in the Cause of Truth,
New York, N. Y.

R. W. B.

My Dear Mrs. B.:—I have often wondered if you have been conscious of the love that I have sent out toward you. I have often been with you in spirit, and always with joy and thanksgiving that is almost unspeakable. If I could only tell you how much your sweet persistency in getting and *holding* me to the Truth has done for me, you could scarcely believe it. I am well; I am happy; I am doing my Master's work. What more can one say? and you were, as I say, the first one to get me started in the way that is Life. As I was returning to the city after being out of town to help some one, I was thinking of you and the time when that "rubber bandage" seemed all the world to me, thinking that nothing but Divine Love could ever cancel the debt of gratitude I owed.

There were times when it seemed as though I never could walk, or even live, without that bandage. Now my ankle is perfectly well and strong. I knew months before that I was healed, and that it would all become manifest in His own good time. I walk and work from morning until night, and am never tired. Oh, it is glorious to be free from pain; it may seem small to those who have not suffered for twelve years as I did; but just this physical relief alone is cause for constant rejoicing with me, and this is, as you know, the smallest part of the joy which the change of thought brings in every way. The "new Life" is the great and unspeakable joy. The freedom and power of this "new Life" is one of the most wonderful things to me. To *know* that I live and move and have my being in Infinite Love, and to be able to demonstrate it for myself and others, is happiness unalloyed. Your words of love in regard to our dear Teacher, find an echo in my own heart; she is one of God's chosen ones. She will reap eventually her reward for her labor of love, for it is all Love from beginning to end.

I am very busy in the Christian Science work. There is one thing that rejoices my heart, and that is that all my patients become Christians. This amazed me at first, but now I see that there is no other way—that the *true* healing must be made manifest in just this way. They all attend the Sunday morning and Friday evening services, and are filled with the Love that passeth understanding.

Then, too, they are all *at work*, that is the best part of it, and proves that their feet are really upon the "Rock." I study Science and Health constantly, together with the Bible, which has become a new book to me. My love and gratitude to our dear Mother for all she has done for us, cause my eyes to fill with tears, and my heart to overflow, when I think of the way over which she has passed "with bleeding footsteps," that *we* may know of this Truth that makes free—that shows *us* how to triumph over sin and sickness *now*. I am so grateful that when she saw this Divine Light, she followed it, "Laying aside every weight," showing, proving, to us that we, too, could follow in the steps of the great Way-shower. I was tired of theories and am glad at last to *rest* in demonstration.

Sometimes, when reading, I feel, as some thought is made plainer than ever before, as though I must go out into the highways and call out to the passers-by, "Good people, do you know, have you heard of this wonderful Truth, this blessed book? Through it we enter into Life, for it unlocks the Scriptures, and sends a stream of Light on through the coming ages." But I have learned, too, to be patient, and know it is not to those directly about us, or to our own loved ones, that the Truth can always at present be made manifest, but we are like Jesus, sent to the "lost sheep," to those who are hungering and thirsting after this Life.

I often think how you would come to me (after I had been treated by you) all radiant with joy, and say, "Isn't it just glorious?" I would try to feel that it was, but only saw "men as trees, walking."

When you brought dear Mrs. B—— to me, and she told me I must "lay *hold* on eternal life," it seemed to arouse my whole being to press forward, to make one last desperate struggle to at least "touch the hem of his garment," and you know the rest.

Most lovingly yours in the Truth,

K. W. B.

NARROW AND BIGOTED?

A. A. SULZER, M. D., C. S.

SOMETIMES we hear people say, "You Christian Scientists are bigoted and narrow. From the way you quote Mrs. Eddy one would think her the repository of all wisdom; that she has the gift of prophecy, and understands all mysteries." And, again we hear them say, "The author of Science and Health arrogates to herself unwarranted authority; her rulings are arbitrary and despotic." But those who are best acquainted with Mrs. Eddy's teachings know that there is not the slightest suggestion in any sentence of hers from which such an inference could be legitimately drawn. Everyone who speaks a truth, speaks with authority. Truth, and truth alone, has authority to speak. There is no mystery in truth. Mrs. Eddy has not written simply for to-day, nor for a limited number of readers, but for every age and for all humanity. She is teaching a Principle, founding a philosophy, based upon a new interpretation of the one pure Cause and its effects. She has shown the utter fallacy of prevalent theories about God, and about man and his spiritual origin and relation to Deity. She has searched the Scriptures with the lighted candle of Science, and with that divine understanding which enables her to spiritually grasp the Christ-thought, the Christ-power, and bring to human comprehension that which had, theretofore been wrapped in deep and difficult mystery. She has pierced that dark shadow, the home of the mysterious and unknown God, in which all seeds of ignorance germinate, and taught us its unreality. She has shown us that in its place shines the Reality of the light of Love—the ineffable brightness of a Divinity who is no dread mystery whom we are to approach shrinkingly and with awe, but who is Love itself, and in whose infinite perfection we may intelligently and unstintedly participate. There is no mystery, no veil, no concealment; but only the marvellous wonder which fills the finite mind as it contemplates the measurelessness, the absolute infinity and sufficiency, of God's goodness and love.

The way of salvation, as interpreted by Mrs. Eddy, is so far above and beyond the popular ethical and religious thought of the day; her teaching is so profound in its explanations of the Science of Being, of the nature of the

Christ, and the light which it sheds upon heaven and humanity, that it startles a sleeping world and even seems a blasphemy to professing Christians. That it should not, at first glance, be understood by those who examine it only from the standpoint of material sense is not to be wondered at. Not all are ready yet to bear witness of the true light. We have so long looked upon the inverted and distorted pictures of mortal mind, so long followed a shimmering marsh-light which, scarcely sufficient to make visible the vaguest outlines, has disclosed only apparent ugliness and dark deformity, that our eyes are blinded by the "light of the knowledge of the glory of God" which bursts upon us in Divine Science, chases away the ghost-haunted shadows of material sense, and reveals Him whom the world "ignorantly worships."

Those of us who have demonstrated the pure truths of Christian Science, and have also looked upon the sad wreckage of so many who were borne upon the flood of spurious teaching, know too well the necessity of strict obedience to the Mother's admonitions. Her text-book, "Science and Health with Key to the Scriptures," should be the daily companion of every one engaged in the investigation of Truth. And one sees in studying the new book, "Miscellaneous Writings," as never before, the breadth and depth of character, the far-reaching sagacity, the prolific intellectuality, the inexhaustible sweetness and spirituality, forming the soil in which Science and Health took its roots. To fully comprehend the grandeur and magnitude of that work, to judge it fairly, we must be to some extent in sympathy with the author. To fully appreciate her labors, we must know and appreciate her temperament and character. The new book furnishes this perfect mirror of the multiform phases of her innermost self. Her thoughts smile upon us from every page, though oftentimes through tears. Yet even these bring out and make more vivid the varied beauteous tints, as light is reflected and refracted from drops of rain.

Since the publication of Mrs. Eddy's works there have naturally sprung up a multitude of weak and imitative natures, which feel that from having simply given themselves the trouble to be born they are endowed with all capacity, and that, like Aaron's rod, they may "bud, blossom, and bear fruit in a day." As parrots sometimes act like thinking beings, so these imitations, presuming upon the credulity of the public, have given themselves out as originals. The world, always ready to shirk the responsibility of think-

ing for itself, is often a willing listener to babbling chatterers, yet every really great reform, every innovation in our time-honored faith and inherited prejudices, must meet with savage opposition. Every pioneer of a new and higher thought, though it be that which shall "undo the heavy burdens and let the oppressed go free," has been misrepresented and persecuted even by those whose loud groans awakened the thought. To be misrepresented by those whom we love is the most cruel trial reserved for self-devotion; it is the bitter cross upon which oftenest was crucified the heart of the Son of Man.

THINKING OF OTHERS.

Now that the time for summer outings has arrived, and we are absorbed in plans for going and doing, we want to remember, as we arrange for our own comfort and pleasure, the lives outside with which ours come in contact. What can we say and do that will be helpful to another? What should we leave unsaid?

Many kindly things will suggest themselves to be done, many words or acts suppressed that might cause pain. Charity for faults will "cover a multitude," and grace — the willingness to do things lovingly — be hourly exercised.

Yet there is one failing many unconsciously indulge in to the weariness and distress of their hearers, which if realized as a failing would often be restricted, viz., the tendency to speak of one's physical ailments.

What right have we to spread before others an account of some siege of illness, often going into tedious minutiae, forgetting that we ourselves are the only ones especially interested in such an affliction. We may desire sympathy, but does that excuse us for thrusting our troubles, mental and physical, in the faces of our friends? Does it not show a want of delicacy on our part, and of consideration for them? Some believe that repeating accounts of sickness so keeps it in mind as to cause a liability of its return, and that the sympathy of the hearer also helps this liability. The physicians say to their patients, "You will be much better if you take your minds off of yourselves." This is a point worthy of consideration.

Do we ourselves enjoy having our friends relate chapters of their ailments? Do not these recitals sometimes amount to positive rudeness?—*Presbyterian Journal*.

A PARABLE.

HELEN CAMILLA BRUSH.

THIS little parable was suggested by the second verse of "The Mother's Evening Prayer," written by Rev. Mary Baker G. Eddy.

Love is our refuge; only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

THERE was once a beautiful country in a land far away, where there was never any night, or sorrow, or sighing. Its king was great and mighty, and his subjects were loving, faithful, and obedient.

There was no sin in all the land, and so there was never any sorrow, sickness, or death. To know the king was to know all the kingdom, because his subjects were the perfect expression of his will. There was no money in all the land, because the king possessed, and gave the substance of, all good gifts, and we know that it is only where true substance has not yet appeared that money is necessary. So this king gave unto his people all that they could possibly need. Loving infinitely he gave infinitely, and there was never any lack to those who came to him or made known their wants to him. His gifts were new every day, an ever-present outflowing of love. Day by day he gave his people the substance of life's best blessings, and instead of material wealth he gave them strength, health, life, happiness, fullest capacity for music, art, and all that makes life beautiful.

There was no strife or envy, because each one possessed these good gifts infinitely. There was infinity yet individuality of gift, and life that was as varied as it was rich and beautiful. So this king and his people dwelt together in unity and love, and there was ever an abiding peace, harmony, and joy in all the land.

But there was at one time a strange illusion that came over the lives of these simple, happy-hearted people. While their king was in their midst, loving and blessing them infinitely, one sad day they dreamed he had gone from them and was far away in some realm unknown to them. They no longer turned to him for life and its rich blessings, but

each dwelt in dark isolation, eagerly clutching what he fancied remained to him of yesterday's gifts.

Then there was a strife among them, and they sought to steal, every man from his neighbor, until finally it seemed as if all must perish, so great was the want and confusion. While they were wondering how these things should end, suddenly there appeared before them a great and terrible army menacing the whole land: countless foes in all directions, a great and innumerable host. In their distress the people cried unto their king to deliver them, although they believed he was far away. But the voice that they knew and loved answered in quick response, saying, "These foes are not real, they are a mirage from the desert of sin. They have neither life nor power to act. They are led by the spirit of evil who has no kingdom and no subjects, and these hosts that seem so mighty are empty phantoms. Yet they are deadly to look upon, and whole armies, not having the anointed vision to look through them, have fallen dead in terror before them. Advance upon them with a stout heart, and behold, there is no army, no battle; there are no foes but the figures of mist which the light of Truth can dispel in an instant. Go forward, and instead of bloodshed and death there shall be green pastures, still waters, and quiet habitations."

As the people listened and *obeyed*, behold, in a moment, all was changed. They saw that their king whom they loved was in their midst, and when they looked again for the strange mirage or illusion, even the illusion proved to be an illusion, and all was beauty and light ineffable. Life, Love, and Holiness forever and forever.

FEAR DESTROYED.

EMMA GOULD EASTON.

IT has been proven to me lately that nothing is overcome till demonstrated over in Science, and that we must repeat our experiences until we are willing to face them fairly, and know their nothingness. As a child I had a great fear of bears. Alone at night I could see their big black forms moving about the room, and I suffered as keenly as though there had been what mortal mind calls a real cause. This fear I naturally outgrew, and would have said I probably never should have it to deal with again.

From being a quite timid child, I have, through the understanding of Truth, been able to demonstrate over fear of the water and of horses so completely that I have almost forgotten that it was ever anything but a pleasure to have to do with either.

But to return to the question of bears. A while ago, I was for a few hours alone in the woods in a region where bears are not infrequently seen; in fact, fresh tracks had been found there a few days before, and while I stayed alone from choice, in order to have a quiet time for study and work in Science, no sooner did I realize that there was no one within call than the thought of bears came with all its old time belief of fear; but this time I had a remedy, and it was near at hand. I opened the Bible, and read the eighth Psalm, and when I had finished I realized that I had dominion over the beasts of the earth, and that Love was ever present, and then a beautiful sense of the world of God's creating came to me, and I knew that I was only "Alone with Thee, in breathless adoration."

The practicability of Christian Science came to me as never before, and I thought with a heart full of gratitude of the dear Mother who has made it possible, through her great self-sacrifice and love of humanity, for us to realize our God-given right of freedom from the bondage of fear. How can we do less than obey her at least in the specific things she has asked us to do? Perhaps many of us have wished that she might require some service of us, and now within the last year or two there have come two requests. It is our privilege to write for the *Journal*, and to tell what the Truth has done for us and through us in the experience meetings that are now quite general among Christian Scientists, and nothing should prevent us from obeying. Whatever our excuse is for silence we may be sure it comes from error and not Truth, for we are not to "speak with enticing words of men's wisdom," but simply to tell what Christian Science has done for us, and it must have done something, else we should not be at the meetings week after week, or subscribers to the *Journal*. With a demonstration to give, what can keep us silent but fear, or its error, that is constantly arguing with us to make us disobedient, and shall we calmly submit to either?

If the Mother had allowed fear to carry the day twenty years ago, would Science and Health, the great light of the nineteenth century, be in our homes to-day, giving us health, happiness, and freedom?

If we have been blest through receiving from the *Journal* and the meetings, how much more shall we be blest in giving?

CHRISTIAN SCIENCE vs. SCHOPENHAUER AND VOLTAIRE.

Idaho Springs, Col.

WHEN Christian Science was first presented to me I ridiculed it. The idea that a person like myself, brought up, almost, in natural science, a student of Schopenhauer and Voltaire, who had proved Darwinism in the geological field, and who ruled his thoughts by the law of conservation of mass, could believe in anything so visionary as Christian Science, was too much.

However, my friend was patient, and after a while I started to read *Science and Health*. It was just what I had been looking for all my life, and when I had read fifteen pages, I asked to be treated. I had little or no faith but great hopes, and said if I could be healed I should believe. First, after two days' treatment, I put aside my glasses, which I had worn for four years. I had a bad claim of astigmatism, and three doctors had sentenced me to wear glasses for life. A skin trouble which caused me great torture, and which no doctor had been able to cure, followed the glasses in about a month. Then my left ear, which had always been deaf, began to "chemicalize." From smoking fifteen or more cigars a day, I began to forget to smoke, and no longer cared to drink, and in every way began to regard myself in a different light.

Then I came to Colorado, and for six months or more made slight progress, but I continued to read, and later on when I needed help knew where to go for it. This time I was cured of rheumatism in half an hour, and also relieved from various mental worries. With this treatment I received more understanding, and soon after decided that I could take care of myself as well as any one else could, and that as I must work out my own salvation sooner or later, I might as well begin at once. With two exceptions, since then I have taken care of myself with very little trouble.

One day, a little later on, it came to me that I must stop smoking and drinking absolutely, and I did. I had long ceased to care for tobacco or liquor of any sort, but had used the two from time to time, as I thought society de-

manded it. A short time afterwards, in walking with a friend, I found I could hear almost perfectly from my so-called deaf ear, and now I can use a telephone almost as well on one side as the other. Everything else improved from that time on.

Last December I had the opportunity to study, and since then I have had some very good demonstrations. I rely on Principle more and more every day to guide me in mining, surveying, in fact in everything which comes up. As I improve and demonstrate better, I find my business and my relations with other people improve.

I do little treating, for I like to help people to help themselves, and few of us here are physically sick, though most of us have mental troubles enough to overcome. I see more and more each day the necessity that Christian Scientists should set a good example, and the proof of the saying, "I, if I be lifted up from this earth, will draw all men unto me."

James Underhill, Mining Engineer.

HYMN.

CHARLES H. CLARKE.

"God is not moved by breath of praise,"

Honest must be our call.

Test Thou our life in all its ways,—

Thou comprehendest all.

Unspoken thoughts to Thee are known,

Our open fount is there.

God, not my will, but Thine, be done;

Fervent desire is prayer.

No loss obtains in trusting Thee,

Mute prayer has its rewards.

Our actions speak our gratitude,—

Good deeds are more than words.

We consecrate our life to Thee,

Each motive pure install,

So will Thy Love reflected be

In us,—Thou source of all.

LETTERS TO MRS. EDDY.

Salt Lake City, July 14, 1897.

Our Beloved Mother and Leader:—When “Miscellaneous Writings” first came out, I thought of writing to you and expressing my gratitude for the immediate help it was to me. But everything I thought to write seemed like a mere jingle of words compared to the glories of immortality which that book revealed.

Its clearness and simplicity seemed to bring God and Heaven very near. While reading it, I felt a nearness to you that I had never before felt, and it seemed thereafter that I could call you Teacher, as well as Mother and Leader.

Indeed, it has ushered us full many a league out of the sense of personality, and thereby better fitted us to labor in the vineyard.

A few years ago, when you closed your college, the murmurings came in and called it a mistake. Now it is easy to see how much more important it was to have a Leader, than to have one more in the ranks.

Among the many important demonstrations since the closing of the college, we have the revision of Science and Health, the building of the Mother Church, our church guide and code of morals (the Manual), the new form of service, the Impersonal Teacher, and the building of the churches made a possibility.

What steps toward freedom! How much more important to this age than the personal teaching of a few more students!

In this work, you are to-day teaching and leading thousands, and so establishing Christian Science upon the rock, and none of the storms of material sense can ever stop its onward march. These manifestations of wisdom have won the confidence of thousands, and brought out the willingness to try to follow without a murmur. It does seem that your writings contain everything that is necessary to the salvation of mortals. All my varied experiences show me that it is all revealed in your works. This age needs to put it into practice. What a privilege it is to live in this age of Scientific revelation!

Accept, dear Mother, my feeble lisplings of gratitude for

what God has done for us through your writings and your faithful students.

In kind remembrance,
Lewis B. Coates.

First Church of Christ, Scientist, Kansas City, Mo.

Dear Mother:—Accept my heart-thanks for the Concord papers sent me. I placed them in our reading rooms, in one of the best buildings in the city, and in a few days every paper was taken and treasured by every Scientist who was fortunate enough to have received one. Could have used more.

Recently, at Mrs. Baird's suggestion, we, her students (and yours first), erected a Christian Science tent at the *Chautauqua* here in one of our parks.

We gave away about five hundred tracts, *Journals*, etc., sold some Christian Science literature, talked with hundreds of people, had Bible studies of our lessons in the *Quarterly* twice each day, and altogether did, I think, a grand work.

With a never-failing love and, I trust and pray, a perfect obedience, I am,

Ever Truth's through you,
Wm. Bradford Dickson, C. S.

209 N. Topeka Ave., Wichita, Kan., Aug. 6, 1897.

Beloved Mother in Israel:—My little daughter took such delight in writing of her own accord the enclosed little letter, that I trust it may reach you; and let me express my heart-felt gratitude for your life of labor and love, and for your books *one* and *all*, and *all* in *one*,—precious beyond value. I realize that you have been, and are to the world, "The restorer of paths to dwell in."

My desire is to live worthy of this "high calling" unto which you have bidden us, and to prove myself.

Your sincere follower,
Mrs. Anna E. Tucker.

209 N. Topeka Ave., Wichita, Kan., Aug. 1, 1897.

Dear Mother:—I love Christian Science. Mamma was in Christian Science before I was born. I did not know there was a claim of any medicine till I was about four or five years old, and now I am most eight.

A while back I had a kitty, and I was out picking flowers, and it was upstairs. The screen was loose and it fell out,

hurt his leg and maybe broke it. I cried and wanted mamma to treat it; she told me to, so I did. The next day it was well. I like that little story about you singing to the pigs when you were little. My name is in the bee-hive. If the Busy Bees visit you I would like to go too. I would love to see you.

Your loving friend,
Amy Tucker.

A LETTER FROM REV. GEORGE TOMKINS, D.D.,
CHRISTIAN SCIENTIST.

New York, Aug. 7, 1897.

REV. MARY BAKER G. EDDY.

Beloved Mother:—A month has passed since you honored me with a personal interview in your beautiful home, after the Pleasant View demonstration. Strong in the realization of Truth, it may not surprise you to know, that I went thence to Geneva, N. Y., and raised up one, as from the dead, who had been an invalid twelve years, and spent eight in bed. Next morning she was up at six o'clock and prepared my breakfast. Her servant leaving the next day, she has done all her own work since.

One lady here testified in our meeting, that I had healed her instantly of diabetes.

Absent treatment likewise:—A lady in Oregon, eight years an invalid, five years bedridden,—after reading one of my letters sat up in bed, and thus, she writes triumphantly, "I scared my husband."

These are just samples. I have many glorious cases of God's present ability to heal all who will be made whole. And I rejoice, and ever will, that the fluctuating Faith Healing, has given place to the Scientific Certainty of Healing, as prescribed in "Science and Health with Key to the Scriptures."

Sincerely in Truth and Love,

G. T.

Be what thou seemest; live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

—*Horatio Bonar.*

THE TRUE ABOVE.

MARION PINCKNEY HATCH.

Look not above,
As up to sun or star,
To find your heaven,
For Heaven is here,—
Is God, and God is near,
Not far, and He is All.

Thou canst not go to Him
As unto earthly king,
For God is Spirit, Mind,
And must be sought
In highest, purest thought—
The true above.

Therein our Resurrection,
Its beginning, its completion,
Shown us by our brother,
Sent of God, the Father,
To reveal the way of Love,
Which, to know, is our Above.

A SUNBURST OF UNSELFISHNESS.

Pleasant View, Concord, N. H., Aug. 12, 1897.

Dear Editors:—I submit to your decision the publication of this private letter. Such a sunburst of unselfishness should shine on more than my lone heart. True, I returned the writer's check or first instalment of the sum named—as I do all gifts of money, well knowing that hearts so fraught with divine Love will find ready ways for bestowing alms on others more needy, and for objects that will gratify their goodness as emphatically, as their donations to me evince their gratitude.

MARY BAKER EDDY.

Park Hotel, Macon, Ga., June 16, 1897.

Dear Mother and Guide:—Much of the sacred gratitude one feels for God's gift, "Miscellaneous Writings," is unspeakable, beyond words, for it must be manifested by deeds, even as the highest prayer is the practice and proof of Truth.

Akin to the thankfulness I now feel was that I felt when Christian Science and your work were first explained to me, and humbled, and marvelling, with melting tears, and touched by the glorified ideal, I thought on the great miracle of such a self-sacrificing life as yours. Every day since that first hour the attainment of the fulness of Christian Science has filled my whole heart's desire, and every day I have sought and worked for higher demonstrations of it.

Never did a people, such as these thousands, have such comfort as has fallen upon the hearts of the many calling out for Mrs. Eddy to teach them the Science of Christianity. In this last book all may have your own practical applications of the rules of Science and Health for constant reference. As the seed-sowing of this book is so great, what will the harvest be? The field is already *white*, for purity is dispensed abroad. The true wealth is ready for those who have been crippled with the belief of inability by the material sense of origin, and will now receive at the gate Beautiful such alms, such promoting benevolence and endowments, as Science gives in the name or Mind of Jesus Christ of Nazareth, through the repetition of His works. The lame, the halt, the helpless, infirm, and incompetent

may now "walk and leap and praise God" for the capacity to help themselves and do good to others, to be well and do well.

Faithful followers of Christian Science may learn the lessons of this hour, and see how to march on toward your triumphs in gaining the New Jerusalem. The new book is the guide to the "holy city." How blessed it is to see that our Mother in Israel, our Mother in spiritual things, is so lovingly seeking to bring all into the great inheritance of Christian Science, where they may sit down and reign with Christ, their demonstrations following them. But because the impersonal Truth is teaching, this does not mean that Scientists are to work less at this period, but more. The Holy Comforter leadeth into all Truth. The necessity for prayer, watchfulness, devotion to the right, to the Cause and the fulfilment of obligations, is even increased. There is only one whose work is of such order that it does not necessitate her joining the assemblage in person. After laboring abundantly you are crowned with victories, but for others to feel that there is at this day no need for attending services, when they have not worked their problems, would be foolish, presumptuous sin. The majestic strength of standing before the world as an active Christian Scientist, always helpful in humility, is a satisfaction that nothing earthly in tendency can give. Blessed are they who are working together for the establishment of the kingdom of Truth on earth. The promise reads, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." All may obtain the Sabbath rest by first laboring in the Lord's vineyard for the overcoming of sin, disease, and death for themselves and others.

As all are to be taught to-day through the cultivation of the grace to know God's will, and the grace to do it, this brings the needful growth of the individual—the development of goodness and greatness, infinite glories for each one. Thus each shall be joint heir with Christ in the coming reign of Christian Science. It is so cheering that those who are imbibing the Spirit of the Truth you teach, learn by the reflection of Principle of the wonder and beauty of "the things God hath prepared for them that love Him," and which the "eye hath not seen nor ear heard."

We are rejoicing that God is pointing to the impersonal healing, that the reflection of Love and Truth will bring instantaneous extinction of disease, as Science and Health is given the patient to show him how to continue to walk in the Light. The impersonal work is vanquishing the claims of sin and sickness, removing the evidence of the senses, and clearly separating the true practice of Christian Science from the counterfeit in mesmerism or mortal mind cure or mental science. This is the work of Love for the salvation of mankind.

In regard to the revisions of Science and Health, and the occasional purchase of a new copy, I have thought, It is a privilege to pay three, five, or six dollars for a new lesson from Mrs. Eddy. Yet this precious new book, unfolding what is needful for class instructions, can be secured for the insignificant sum of two dollars. I hope that you will receive from me one hundred times that amount, and a reward one hundred-fold along all lines of our share in this holy work. After the war the recompense reaches you. "They shall bring the glory and honor of the nations" into the New Jerusalem.

May I ask the privilege of sending you two hundred dollars for my copy of the new book, with its teachings so valuable beyond human computation?

The enclosure with this letter is for a portion of that amount, if you will accept it, and allow me to send the rest.

So much better than taking a seemingly much-needed vacation is the strength, uplifting, and happiness that come from the reflection of love and justice to the one who has already done so much for us, and opened fields of highest ministry and healing for us. What blessings go to you, Love's Beloved.

Ever lovingly yours,

Alice Jennings.

Love, indeed, is light from heaven;
A spark from that immortal fire,
With angels shared, by Allah given,
To lift from earth our low desire.
Devotion wafts the mind above,
But heaven itself descends in love;
A feeling from the Godhead caught,
To wean from self each sordid thought;
A ray from him who framed the whole;
A glory circling round the soul.—*Byron.*

NOTES FROM THE FIELD.

Extract from a Letter.

Now I must allude to a demonstration which came to me the day after I received your kind letter. It was something that, to mortal sight, was terrible to bear, but it was also one that showed me the power of Love and Truth; and I here now say that your kind letter, through God's love, prepared my own heart to go calmly through the trial that awaited me. Time and space forbid giving all the minute particulars, but I will try to give enough so you can understand about it.

A messenger came to my house one morning saying that my grandson in Mattapan was very low, that they were going to carry him to the City Hospital, and his father wanted me to get there as soon as possible,—before they took him away; that was all, and the first I had heard. The messenger left, on my saying I would come at once.

I knew nothing of what had happened, but I started through a blinding snowstorm to go there. I wanted to be at work, I could not wait. What was the trouble with the little one I loved so well? Tears began to roll down my face as I walked along, and I cried, "What shall I do?" The Mother's hymn came to me and I began,

Shepherd, show me how to go
O'er the hillside steep.

At the end of the first verse I cried out, "O my Father! this hill is steep, tell me what to do, and how to go." Then like a flash the thought came: hospital,—that means an accident, and they are all frightened,—bones broken, pain, inflammation. Now treat against fright, fever, and pain; and there and then I commenced the best I could. I felt the full assurance of God's love and power that all would be well. I reached the house in an hour and three-quarters from the time I started. The father and mother were in the first room; I said: "How is the boy?" They said, "He appears a little better." I asked how long since the change began, they said within an hour and a half, and that the doctor was just in, and said as it stormed so hard, and the boy appeared easier, they would wait a while before

going to the hospital. I said, "There will be no going to the hospital,—the boy will be all right in a little while." (I had not seen him). Then I asked, "What is the trouble?" They said that three days before an iron pipe weighing two hundred and seventy-five pounds, fell on him, struck him in the chest, drove him against the brick wall of the mill, the back of his head coming in contact with a steam pipe, fracturing the skull, and then all falling to the floor with the boy under the pipe; that was what they told me before I saw him; that he had not had a moment of his mind since he was hurt, was raving all through the night; that brain fever had set in, and the doctor said the only hope was the hospital. I went to him and sat down and began to calm the fear. In twenty minutes he was asleep, and slept an hour and a half, then woke up, looked at me, and said, "Grandpa!" He was sane for the first time since the accident. Enough now to say is this: in three hours the doctor coming in said he was free from fever, appeared to be all right, was free from pain and wanted to eat. Since then he gained to the astonishment of everyone. His arms were both paralyzed; he could not move his hands, arms, or fingers. He at first did not know he had been hurt; wondered what made him feel so strangely. I explained to him what had happened, and in a few moments he could shut and open his hand, and began to move his fore-arms a little. In three days he got upon his feet; now he is able to go about the town.

Now, my brother, this demonstration showed me my own nothingness and the all-power and goodness of God. In all my life I never felt my own littleness as I have in this, and the goodness and glory of our God is beyond words of mine to express.

When I first saw the boy they wanted me to look and see the hurt in his head. I said, "No; his head is all right, he will soon be well." The doctor gave him up the next morning as not needing any more of his attendance. Now the boy is all right, and if his skull was fractured I do not know it; it surely is not now. . . . All I can say now, is, that God has been very good to me. I am only just beginning to learn.—*E. G., Forest Hills, Mass.*

For over twelve years I had been a slave to the belief that certain kinds of food were injurious to me, and this belief kept growing upon me until everything I ate would

turn sour and distress me. I had always lived in hopes of some time finding the kind of medicine that would give me relief.

Many different prescriptions I have had from first-class physicians, but without any lasting benefit. Nearly every patent medicine I heard of pretending to benefit those suffering from the same trouble I would try, and yet my disease kept growing worse until finally, two years ago last October, I was taken to my bed with terrible pains in my stomach. A physician was called who pronounced it chronic gastritis. He left me medicine, but it gave me no relief. We called another physician in whom I had great faith. He commenced on me with all the energy of his medical knowledge, knowing, as he afterward stated, that if he could have perfected a cure in me it would have been worth many dollars to him in his practice.

I was, with the exception of a few days, confined to my bed for thirteen weeks, and no one can imagine how I suffered. I could take scarcely any food into my stomach, and what I did (buttermilk, koumiss, beef-tea, etc.) was not because I wanted it, for many times I wished I might never have to eat again, and only for the thought of leaving a family, death would have been a welcome visitor.

Christian Science had been mentioned to me several times during my illness, but each time I would ask them not to talk that trash to me, for I had enough to contend with, without listening to foolishness; not knowing that I was trying to reject the only thing that could cure me. It was not until the doctor told me he had done all he could, and I had become so weakened I could hardly raise my head from the pillow, and believing that but a few days remained for me, that I gave my consent to have a Scientist called in. I had no faith in them, and had always been bitterly opposed to that kind of treatment for the sick. The lady asked me if I wished to have her treat me, and I said, "Yes; anything that will give me relief." She said I would have to follow her instructions, and dispose of all the medicine and tubes, and dismiss the physician.

It was on a Saturday in January, 1895, that I received my first treatment. I told some of my friends Sunday, that I had quit taking medicine, and they said, as I afterwards heard, that there was no hope for Wire now; he was losing his mind, had quit taking medicine, and was fast sinking away.

Monday came, and I still seemed to be suffering as badly

as ever, and had had but little sleep for several days. The Scientist called that morning for the second time, and read to me from Science and Health, and gave me another treatment. Before leaving, she told me when I felt like eating to eat, and it would not, and could not, hurt me. Those words seemed very strange to me. She said also that I would not receive my strength from bread alone, and if I did not eat I would be all right. She also told me that when I wanted to I could get up and dress and go outdoors if I felt like it, that I was in God's keeping, and He would guard and protect His child.

To my surprise, about one o'clock that same day, I began to get hungry, and as I had been told to eat, determined I would, no matter what the consequences might be, and I ate beefsteak, potatoes, squash, and bread and butter, all I wanted, which was no small amount, and from that time to the present I have never questioned myself as to the amount or kind of food I should eat, and have never missed a meal.

When I had finished my dinner the pain had left me, and I felt easy and satisfied, and in the course of an hour I got out of bed, dressed myself, and walked a half block and returned without the assistance of any one. I gained strength rapidly, and in thirty days had gained nearly as many pounds, and the first of March following resumed my work as sergeant of police, and have missed but one day's work since.—*Frank C. Wire, Salt Lake City, Utah.*

I HAVE often thought of writing to the dear *Journal*, to testify what Truth has done for me. It is about six years since I first heard of Christian Science. When my dear brother brought this beautiful Truth to me, I saw at once that he was possessed of something that I, as a Christian, was short of, and I longed to know of it. Since then Science and Health has been my constant study. We read the *Journals*, and could not do without them; also study the Bible Lessons in our own home, and although alone, as a rule, yet we are pressing forward. I often think how much we are indebted to our dear Mother for the book Science and Health with its Key, which so unlocks the sacred Scriptures. Here let me tell of a little demonstration which occurred some two years ago. One morning I was suddenly struck with a belief of blindness; my eyes became so painful that I could not bear the light; it seemed to increase my suffering, so I tied a silk handkerchief over my eyes. The

neighbors came in and said I ought to poultice my eyes. I said I would do nothing of the kind, but if they did not get better, I would send to America for Christian Science treatment. At this, some laughed at me, and said, "You will look nice if you go stone blind." I replied, "Is not Jesus Christ as able to heal me when I am stone blind as when I am partly so?" From that very hour my eyes gradually improved, and the same afternoon I took off the silk handkerchief and sat reading the *Journal* for some time; the more I read the better my eyes became. I was overjoyed and said, "Now I know that Truth is healing me."

One day last week, when in the belief of pain, I closed my eyes and began repeating the Lord's Prayer with the spiritual interpretation. This I did several times, when every belief of pain was destroyed. I am now beginning to realize what Paul meant when he chose rather to be absent from the body that he might be present with the Lord (or Truth). But my highest cause for gratitude to God our heavenly Father, is this: that I am learning how to overcome sin. I often think of our dear Mother's words, "We must strangle the serpent of sin, as well as of sickness." May Christ, Truth, help us each day so to live that we may overcome evil with good.

Annie Lloyd, No. 8 Saltney Ferry, Mold Junction, Chester, England.

Two years ago I knew nothing whatever of Christian Science, and when it was first brought to my notice, asked numerous questions in regard to it in a sceptical way, having no faith in such a thing as mental healing. For upwards of fifteen years I had been an agnostic. In my early days I had been a member of an Orthodox church, and not having received the comfort and peace I was looking for at that time, and becoming, in consequence, very much dissatisfied, I finally drifted away from religious circles altogether, until I became practically an infidel, or at least an agnostic.

When asking questions about Christian Science, I was referred to Science and Health, and commenced reading this book. At first I was puzzled, but stuck to it (for I was looking for the Truth at this time), and having imbibed somewhat of the spirit, conceived the idea of putting it into practice. For some time I had been compelled to wear glasses specially ground for a bad case, as the oculist

pronounced it, of astigmatism. If I did not wear them when working, I would soon have a headache, which would compel me to stop. I was enabled, through the simple reading of this inspired book, to lay aside these glasses, and have not felt the need of them for more than eighteen months. Also I had been an inveterate tobacco smoker for a number of years, and considered this habit my chief source of enjoyment; but at the same time that I removed my glasses, I stopped smoking, and have not had any desire to resume the habit from that day up to the present time.

But more than this, far more, is the wonderful revelation of the Truth, the finding of a God that can be understood and reached. The spiritual uplifting therefrom is a daily and hourly joy; for, whereas, once the fear of something indefinite and undefined was always hovering over me, now I know that there is but the One Power, One Principle, and that is God—Good, Life, Truth, and Love. Knowing this, and understanding it, what is there to fear?

Once more I wish to express my gratitude to the founder of Christian Science and author of Science and Health, and my daily prayer is to obtain more and more of the understanding which is set forth in her cherished works.

J. P. J., Chicago, Ill.

Dear Journal:—I feel that I must tell you of the joy that has recently come to our home through Christian Science.

Mrs. J. came to our city a few weeks ago a helpless invalid. She came from a western state to this, her native place, for the purpose of looking upon the old home once more before the last enemy should claim her as its victim. For nearly two years she had been unable to dress herself, and a part of the time not able even to feed herself, and was dependent upon a wheel chair whenever she went out. When she left home for this city it required two to assist her to the carriage. Her neighbors thought it doubtful if she survived the journey. Her physician even told her it was useless to take any more medicine, as that could do her no good. The daughter, who had been her mother's faithful attendant through so many months, accompanied her on the long journey. She said she felt as though her Heavenly Father was leading her, and so it proved, for on her arrival in Concord she was carried to the home of a relative who is a firm believer in Christian Science, and this friend lost

no time in presenting it to her, reading from "Science and Health with Key to the Scriptures," by the Rev. Mary Baker Eddy, and explaining to her the healing power of Truth, all of which she gladly accepted, and the third day after her arrival, she sent for Mrs. B., a C. S. D., to take her case, and on Friday took her first treatment. Mrs. B. called on her again Saturday, and Sunday morning, before church-time, she walked with her friend to her healer's home, a distance of three blocks, for her third treatment. Sunday evening she took a ride of nine miles without discomfort. Monday she went for a walk, and called on friends. Tuesday she told Mrs. B. that she felt like a new being, in fact she was well, but as she was to go for a long ride the following day she thought it best to continue treatment the week out.

The M. D.'s pronounced the case paralysis, with other claims of as serious a nature. I may add, this demonstration was made several weeks ago, and Mrs. J. and her daughter are now faithfully studying the Bible, and Science and Health, for more of this glad news that means so much to them.—*George H. Moore, Concord, N. H.*

Dear Journal:—In hopes to help some one I will write you a little of my life before and after coming into Christian Science. When I first came into this mortal belief of life, the doctor said I could never walk, and the church people told me I must wait and walk with the angels, which gave me a dreadful fear of God and the grave.

The doctors also said my bones were soft, for which quantities of phosphate were administered; also remedies to promote circulation of the blood, as no veins were visible on my body. There were two curvatures of my spine, which prevented me from raising my head, and obliged me to look sideways. This made me cross-eyed. I was fast going blind, could not read five minutes without great pain. There were no heels to my feet,—which no one would believe if they saw them now. One hand and arm were useless. Most of these beliefs have vanished like a dream, and the rest are becoming more and more unreal to me as Truth is becoming understood.

When Christian Science, through one of Mrs. Eddy's faithful students, said to me so lovingly, "There is no death, dear child," such joy as no one can know who has not felt the influence of this blessed Truth was mine. My healer is also my teacher, and words could never express

the love and gratitude that go out to her for so lovingly and patiently leading me out of the errors of sense. Science and Health has been my constant companion ever since, and we must not forget to thank the author, Rev. Mary Baker Eddy, for giving it to the world, for it heals the sick and sinful, and throws such light on the Bible. Through the understanding that Mind sees, many who have come to me wearing glasses have gone away without them. One lady who used two pairs—one dark pair to go out with, and another light pair for the house,—who could not look toward the light without great pain in her head and eyes, is now perfectly healed.

One little girl who, the doctor said, had broken her thumb by a fall, was well after two treatments.

B. L., Fort Dodge, Iowa.

Dear Journal:—It is over two years since the writer penned her first note to the field, telling what one year's study of Science and Health had done for her. That first testimonial was never sent. Page after page was filled, until it dawned upon her that if all she felt was to be incorporated in the "note," the publishers would be compelled to issue an extra supplement for her particular benefit. Then came to her the realization of the powerlessness of material means to express fully the thoughts that burn upon the altar of a contrite and grateful heart. Deeds must take the place of words. Since then my quiet and humble efforts in God's vineyard have been greatly blessed. I was healed of numerous claims pronounced incurable, by simply reading the book, Science and Health. To show that it was not blind faith in the book, its author, or in the person who loaned it to me, I will add that I did not know any one had ever been healed through its perusal. The healing was so gently done that I was well for several days before I fully realized it; the fact was noticed by my husband, whose attention was aroused by seeing me eat various articles of food previously shunned as so much poison. I was conscious of nothing but perfect harmony of mind and body. The chain of mental, moral, and physical beliefs melted before the divine voice of Truth spoken through Mrs. Eddy's book, and I was free. I had no Bible, because I was then an ardent admirer of Ingersoll. I never analyzed or denied a single statement, mentally or audibly, as I was constantly in the habit of doing when reading other literature. I im-

bibed the inspired words as a dry sponge absorbs water. The blessed Science never seemed "hard to understand," because, from the first, I loved it and loved her who gave it to a starving world. My prayer now is that I may become worthy to call her "Mother."

With Science and Health for my only guide and teacher, I was in a few months able to destroy claims for others.

C. D., Florida.

THE healing power of Truth as revealed through Christian Science has just been demonstrated here at Faribault. It was a case in which Mind surgery has proven its superiority over that of the disciples of Esculapius, however skilled they may be in their profession.

Our little boy, Harold, not quite four years old, while playing with another child, fell from the top of a washing machine, and, according to the common belief, dislocated his shoulder and broke his collar bone. This occurred July 2nd. Believing in the power of Truth as taught by Christian Science, we did not call a surgeon, but depended upon the understanding that God is All-in-all. Harold also, who is a firm believer in Christian Science, treated himself, declaring the Truth as he understood it, and relying upon God's power to restore him to wholeness and harmony.

In about an hour, his shoulder came back to its natural position. As Harold expressed it, "God shut it up." The same night the collar-bone was restored to its normal place. When this was effected, he cried out, "Mamma, the other bone is shut up too." He, however, remained quiet to a considerable extent until yesterday, the 7th, five days from the date of his fall, being evidently held somewhat by a sense of fear. This having been uncovered to him, was destroyed, and he got up from the chair where he had been lying, and said, "I am healed. God did it." Since that time, he has been around the house and yard at play, and has helped his mother pick currants and the like, and uses both hands apparently without pain, or any sense of pain.

This is clearly a case of Mind surgery, and proved that Christian Science, as its discoverer and founder, Mrs. Eddy, claims for it, is equal to the setting of broken bones as well as healing the sick.

Willard Turner, Faribault, Minnesota.

Extract from a Letter.

It has been about six months since you sent us *Science and Health*; I must tell you what it has done for us. My wife, as you are aware, had been afflicted for thirty years with liver and kidney trouble. Doctors pronounced her case incurable, after doing all they could, and we believed her life would terminate in Bright's disease. Our niece, whose father and mother both died from lung trouble, seemed to be affected in the same way; the best physicians we could get, pronounced her trouble catarrh of the head, lungs, and bowels, coupled with a hemorrhage from which she had suffered for years. Finding that medicine could do her no good, we took her to San Antonio, Cal., as a last resort, hoping the climate might possibly benefit her, but she grew worse. It was at this time my wife wrote you to know if you had not been benefited through Christian Science, with a view to trying it if she received an affirmative answer. On receipt of the book you sent her (*Science and Health*), we all went to work, reading it, and practising what we read the best we could, and we thank God our heavenly Father, that the book, with your assistance (though you are far away), has effected a complete cure in every instance. We all are sound and well, and just as happy as we could wish. No more doctors, no more medicine, and, better still, we have learned from reading the book how to interpret and understand the Scripture. Many passages that have heretofore puzzled me, are made plain and simple, and I must say that we never were in the full enjoyment of religion as we are today; we know of a Truth that God is Love and ever-present with us; and we bless and adore His holy name for the great Love He has shown us in bringing us into this new and living way.—*J. C. Allen.*

Dear Journal:—I wish to tell of a demonstration made by a Scientist simply denying a claim that was voiced to her.

A person had a leg broken, and it was improperly set by the surgeon. Upon examination, it was decided that it must be broken again and reset, and a date fixed for the operation. In the mean time the mother of the person told a Scientist of it, describing the case at length. The Scientist simply denied the claim, and realized that God's child was not flesh, blood, and bones, but the spiritual offspring of the One Mind, hence there could be no accidents. The result was,

when the surgeon came to do his work, the limb was perfectly sound and straight, showing no sign of a fracture. The surgeon asked if she had been prayed for, or treated by Christian Science, as no earthly power, he said, could have done it.

A member of our Church, who is but a babe in Christ, being but a beginner in Science, had a demonstration in obstetrics, where there was no pain whatever, and the mother was up almost at once.

We heard of our dear Mother's kind invitation to visit her at Concord, but too late, according to the belief of time and distance, to have reached there. How we all would have enjoyed being there. Yet, when we reflect, we see she is *continually* inviting us to come where she really lives, "upon the mount of Holiness, the dwelling-place of our God" (Pond and Purpose), and how much more important it is to accept *this* invitation. Truly, God's kingdom *has* come, "on earth as it is in Heaven."

Edward E. Norwood, Memphis, Tenn.

My warfare with error has but barely commenced, but with each succeeding trial I gather fresh energy and press upwards.

A little over a year ago I was on the verge of moral idiocy.

Rather strong language to apply to one's self, but after repeated self-examinations and struggles against pride of humbling myself thus before all, I affirm such to have been my mental condition, and now take pleasure in testifying to the efficacy of the Christ-Truth, as revealed in Christian Science, in searching out and uncovering error for me to destroy. None but those similarly situated, or who have a knowledge of the operation of Christian Science in parallel cases, can conceive of the agonizing conflict that one must endure in casting out this kind of devils. Much peace and rest have been won; much more must be obtained. "Thy kingdom come."

The physical benefits received are freedom from smoking and chewing tobacco and the use of intoxicating liquors, and healing of nasal catarrh of twelve years' standing.

I have only studied "Science and Health with Key to the Scriptures," fourteen months, and have never received class instructions, but in justice to one who has, upon my solicitation, given help and advice, I wish her to know that her

labor has borne some fruit, and to acknowledge my indebtedness to her. Also may the perfume of this grateful life ascend to the "Mother Heart," and add one more to her "crown of rejoicing."—*F. S. Willbur, Burnett, Minn.*

I WAS healed of a disease of the spinal cord by Christian Science.

Before studying Christian Science I did not believe the Bible, for I could not understand it; but now I believe it, and am able to understand it, in a measure, and I read it more than any other book.

I was an invalid for over three years, during which time I spent several months at Eureka Springs, and Hot Springs in Arkansas, and "suffered many things of many physicians." While at Hot Springs I was too weak to bathe, but took treatment from the late Dr. Buchanan, who at one time was a member of the faculty of Vanderbilt University. He burned my back thirty-one times with a red-hot iron, but could not help me, and frankly told me so, advising me to go to a specialist in some city. My home physician recommended Prof. Walter Hay, professor of nervous diseases in the Chicago Medical College; so I went to Chicago to him. He spent nearly a half day in examining me. I paid him thirty dollars for the examination, took his treatment nine months, and gradually grew worse. Then my home doctor said to me, "I may as well tell you, nothing will cure you, and the only wonder is that you are not in your grave already."

I decided to try Christian Science, which I did, and the first day I laid aside medicine, my bowels moved naturally, and in about two and a half months I was entirely well, had gained forty pounds, and have been well ever since.

C. C. Jones, Marion, Kan.

I CAME in contact with Christian Science about ten years ago. My wife was an invalid, not able to walk a block without great distress. Our attention was called to Christian Science, and, as a last resort, we decided to have her take treatment. She bought Science and Health, and applied herself to its study. She began to gain at once, and in a few months was entirely well.

I knew she was well; knew she had been healed by Christian Science; but so pronounced was my dislike for it that I requested her to talk about something else when her friends

called; but, true to the teachings of Jesus, she wanted to tell what God had done for her. I was so blinded I failed to get any benefit, and even after passing through a class where the Truth was made plain, I found myself shutting my eyes and closing my ears to demonstrations before me.

I had been smoking for thirty years, and I think no man enjoyed it more than I. I asked my wife to treat me so that the appetite would be destroyed; that was more than a year ago, and at no time since have I had the slightest inclination to smoke.

I have always been afflicted with an ungovernable temper, which I find has yielded to Christian Science. If I had no other proof of the power of God, this would be sufficient; but we all have more proof.

We are able to read the word of God by the light of Christian Science; we no longer regard life from a double basis, but we can in a degree, make the separation.

Isaac L. Killie, Denver, Col.

I MUST tell of a beautiful demonstration of the Truth I have just had, that makes me feel humble, although my heart sings for joy.

My husband is a professional man, and is accustomed to only a limited amount of outdoor exercise. Yesterday (July 7) he had occasion to be out on business, and was prostrated by the heat, the thermometer going to one hundred and five degrees in the shade. He asked me to treat him, and the evidence to the senses was such that I went into another room to treat him. He was livid, and his heart acted irregularly. I treated him, and in one half-hour he dressed and came down to supper, eating even more than usual.

This is a city of churches and medical colleges, and when we came here, three years ago, we found no Christian Science services. Two members of my family met each Sunday morning to study the Bible Lessons. During the past week, we organized First Church of Christ, Scientist, of Keokuk, Iowa, with twelve charter members, and of this number, no one except our leader has ever had any teacher except the Bible and "Science and Health with Key to the Scriptures."

A copy of our text-book is in our public library, and also the Christian Science *Journal*. As soon as we can, we will add to them the wonderful new book, "Miscellaneous Writings," by our beloved Leader.

Frances Nagal, Keokuk, Iowa.

For the benefit of any honest inquirer into the practical workings of Christian Science, I wish to say what this treatment has done for my husband.

For over twenty years he had been a sufferer from inflammatory rheumatism and other troubles, brought on partly by exposure during the war. At last he became a victim of paralysis—totally unable to move from his waist down. Four doctors told us he was incurable.

Meantime his sufferings were so intense that he had to be kept constantly under the influence of morphine, taking it every four hours. Of course this made him so stupid that he could not answer a question, or take any interest in what was going on around him.

At the end of the third week, all pain had ceased, and the craving for the drug was gone. He then became interested in everything, and could enter into a conversation with pleasure to himself and others. He soon stopped the use of tobacco, and gained pretty good control of his hands. In the six months that he was under treatment, he was cured of the morphine habit, of chewing tobacco, of paralysis, and other troubles, without a drop of medicine. He does not walk yet, but he has so much better control of himself in every way that we feel sure he will, by faithful and persistent effort, gain that also.

We are now studying Science and Health, and trying to gain an understanding of the Truth which has done such wonders for us.—*Nellie Seiter, Fairbanks, Ohio.*

White Mountain House, N. H., Aug. 8, 1897.

Dear Journal:—About five years ago we placed "Science and Health with Key to the Scriptures," upon the table in our public parlor. Guests would take it up and look at it, and seeing what it was, would quickly lay it down and slip away as if they had done something of which they were ashamed. To-day Science and Health, with all the books by its author, are upon the table, and it is nothing uncommon to see them all in the hands of our guests.

About three years ago we commenced to hold services in *one* room in the house, our number being three or four people; the number increased until last season (1896) our audience filled *four* rooms, which open into each other, one of which was once occupied by our dear Mother. The last three Sundays of the season of 1896, we held service in the parlor by request of our guests. To-day, August 8,

1897, we had an audience of seventy-five people at the service in our public parlor.

Yours in Love,
Emile Rounsevel.

I AM always glad to hear of animals being helped. I find they respond very quickly to Truth.

A white Pekin duck, unable to take a step, was given two treatments, when it was cured. My sister said she never knew one to get well before, with such a claim. One day, about eleven o'clock, the same sister came to me in great distress, declaring that her favorite colt was ruined; and insisted upon my going out to see him. On the way out I was realizing the Truth, feeling that she might ask me to treat him, and when we got there I did not look at him at all, but turned to sister and asked her not to worry so over him, telling her that he would be all right. "No, indeed;" she replied, "no power on earth can save him," or words to that effect. Then suddenly seeming to remember something, she asked, "Can *you* do anything for him?" I assured her that God's power was unlimited, and we could only look to Him.

I took up the case at once, and late that afternoon she came bounding into the room where I was, her face radiant with delight. "Sister, he is all right—he is up, walking around." The claim was partial paralysis, caused by accident.—*M. J. S., Grifton, N. C.*

OUR boy, now thirteen years of age, when six months old, was completely paralyzed in his right side and lower limbs. He was perfectly helpless, and could not sit alone until eight years old. He had spasms, and never slept a night through until nearly eleven years old. About that time he began to crawl on his knees, then gradually, with help, he could go on crutches. He had the best of care and medical aid all these years, all to no avail. Physicians said there was no help for him, that his case was incurable.

We were advised to try Christian Science. We did so. After the fifth treatment he threw his crutches away, saying, "Good-bye, old friends, you have served me well; but I have found something better." He now stands squarely on his feet, where before he stood on his ankle bones, and can walk three blocks, and is improving every day. I also was healed of a terrible belief of ten years' standing. For over eight years I could not lie down.

May God's choicest blessings ever be with those that so kindly showed me the way.

Mrs. Lola Tickner, Atchison, Kansas.

IN May, 1863, I was thrown from a wagon, receiving injuries which made me a helpless sufferer many years. At times I was dangerously sick, physicians saying I could not live. I tried various remedies, both mild and harsh; at home and in hospital; at last was pronounced incurable.

In 1889 an associate of the Shut-in Society wrote me of Christian Science. I replied, "If it is anything better than I have, I want it." My treatment was all absent, and my healing gradual, but sure. Some have said my healing was of the devil. I know it is of God—Good.

Three years ago I was kicked by a horse, and both legs broken and one knee knocked all out of shape. Two surgeons said it was a bad case. Some of the family circle said it was a judgment upon me to make me give up Christian Science.

My limbs did not shorten, and I am on my feet many hours each day. A little understanding of the Truth has done much for me. God be praised for Christian Science.

J. F. D., S. Amherst, Mass.

PLEASE allow me to express to you and to the contributors to the dear *Journal*, something of my thoughts as I perused the last June number.

I find that words are inadequate to convey even a small part of what it brought to my consciousness. From the very first page to the last, every word seemed, as I read, to be illuminated with Divine Love, such as I had never experienced before in reading a *Journal*. This number came to me on the morning of May 31, the day the world celebrated as Decoration Day, and my husband and I spent the most of the afternoon and evening in reading the *Journal*—and such a feast of spiritual food! I thank God every day for this blessed monthly messenger, which gives us food and drink from the experiences of faithful followers of Christ, also for the book "Miscellaneous Writings," which answers every question a disciple or enquirer could possibly wish to have answered.—*Mrs. J. L. F., Syracuse, N. Y.*

THE little ones in my Sunday School class give such sweet demonstrations every Sunday! One little girl said: "I woke

up in the night, and had a stomach ache, but I thought there was no such thing there, so there was no use treating, because God was with me, and I went right to sleep again."

A little boy said: "I was sliding on the ice, and fell down and hit my head, but I did not cry; I just said, 'There is no sensation in matter,' so the hurt all went away.'"

Another child demonstrated over dislike of cold water for washing in. Another over a cut finger, and another over selfishness. All these children are under eight years of age. It is not a wonder that our Mother loves "little children because of their receptiveness of right."

Eleanor Troxell, Evanston, Ill.

Dear Journal:—We wish to tell an experience we had a few days ago. Our little son, just nine months old, was playing by an open window, and the window fell down the full length of the sash on his little hand, mashing it down completely under the window. We instantly declared the Truth for him, and in less than five minutes he was eating some mulberries, of which he is very fond.

We have had the Truth proved to us in a great many ways.—*A. F. Pohlenz, Sterling, Neb.*

I BEGAN to read Science and Health five years ago, and four years ago my husband and I took the lessons. We began meetings at our house with three; last January we organized with five, and last communion day five more joined. More are interested and come to the meetings. We have a room in the business part of the town. We have sold over two dozen copies of Science and Health, and ten "Miscellaneous Writings," and are having same grand demonstrations of healing.—*Kate N. Cave, Kirkwood, Ill.*

EDITOR'S TABLE.

"**M**RS. MARY B. EDDY, the Founder of the Christian Science organization, wishes it to be understood that the Bible and her Christian Science text-book are authorized by Christ. In reference to this claim the *Christian Advocate* well says, 'To demonstrate that the Bible and Mrs. Eddy's text-book are both authorized by Christ would be destructive of the claims of Christianity, for there is nothing so unlike Christianity as Mrs. Eddy's teachings.'"

The above from *The Morning Star*, a Baptist publication of Boston, is along the line of many utterances of the pulpit and denominational press. If this utterance is true it is startling. If it is true that Christian Science is so un-Christian as to be destructive of the claims of Christianity, and that there is nothing so unlike Christianity as Mrs. Eddy's teaching, then Christian Science is all wrong, its adherents are a deluded people, and the sooner they abandon their faith the better.

Is the above utterance true? Is its author justified in making it?

From the Christian standpoint the answer must be based on Scripture. It is true and justified if based on Scripture. If true and justified, Christian Science is unscriptural. Is it so?

Let us fairly look into this question and satisfy ourselves whether or not all these severe strictures, from the pulpit and press against Christian Science, are true and justified on Scriptural grounds.

Wherein is Christian Science wrong? What does it teach? One of its primary tenets is that God is Love. From the beginning to the end of the Christian Science text-book ("Science and Health with Key to the Scriptures," the text of Mrs. Eddy's teaching), the fact that God is Love is insistently dwelt upon. It constitutes the continuous thread of its theme, entering into the warp and woof of each page. Is this teaching unscriptural? Let the Scriptures answer.

First, let Jesus speak in his great Prayer: "For thine is the kingdom, and the power, and the glory, forever" (Matthew, 6 : 13).

Is God's Kingdom—which is forever—a Kingdom of Love or a Kingdom of Hate? Which is eternal, Love or Hate? Is God's Kingdom a universal and eternal Kingdom, or only *partly* universal and *partly* eternal? Does Love prevail throughout a certain defined portion of His Kingdom, and Hate occupy the residue? If so, the word universal as applied to His Kingdom is a libel.

We feel compelled to rest on the understanding that Jesus' declaration means the "kingdom, power, and glory," of Love, not of Hate.

Next, let us hear from John, the beloved disciple:—

"He that loveth not knoweth not God; for God is love" (1 John, 4 : 8).

Love is the central theme of the Bible. Its pages glow and shimmer with the "power and glory" of Love. The Christian Science text-book but reiterates and amplifies this Love.

Is it therefore unscriptural?

Another basic tenet of Christian Science is that God is All. Is this unscriptural? Let the Bible answer.

"For I am God, and there is none else; I am God, and there is none like me" (Isaiah, 46 : 9). "I am the Lord, there is none else, there is no God beside me" (Isaiah, 45 : 5). "I am the almighty God; walk before me, and be thou perfect" (Genesis, 17 : 1).

These are but specimen texts of the affirmance of God's Allness. We find them running all through the Bible. If God is All, surely He is Almighty; if He is Almighty He is All. If this be true, there can be no power opposed to Him. This is the simple logic of the Christian Science text-book. Who can gainsay it? Do our opponents deny His Almightyness? If asked this direct question, they will answer no. But when they admit that other powers are as great, or even greater, what do they do? Do they not deny his All-power? When they admit that there can be any power opposed to Him in any sense whatever, even though infinitesimal, what do they do? Do they not in that proportion deny his *Almighty*ness?

Inasmuch as these two very plain and indisputable premises constitute the groundwork of Christian Science, and by virtue of the understanding arising therefrom, Christian Scientists are enabled to overcome sin and sickness, they cannot abandon their premises or change their convictions, however much that fact may distress their outside friends.

They feel, deeply, honestly, irrevocably, that if they were to turn from these (admitting the possibility of so doing) they would be abandoning the very fundamentals of Christianity. In this view, one of our assailants is correct when he declares that when one becomes "an Eddyite, his case is hopeless." We might with as much propriety be asked to change our conviction that the sun shines, as to accept the utterance as true, that a religion which teaches that God is Love and God is All, is "destructive of Christianity," and that there is nothing so "unlike Christianity" as this teaching.

We are thus driven to the conclusion that, however honest our opponents may be in charging that there is nothing so unlike Christianity as Mrs. Eddy's teachings, they are mistaken in their views, and we shall be compelled to maintain ours at all cost of criticism and denunciation.

We regret that our opponents are unable to see the real distinction here. It is this: There is nothing so unlike Christianity as Mrs. Eddy's teachings, *according to their conception of Christianity and her teachings*. We know there is a wide difference between false conceptions of Christianity and Christianity, and false conceptions of Christian Science and Christian Science. When this is understood, it will be impossible honestly to deliver such utterances as those quoted.

Another leading tenet of Christian Science is that God is Spirit. It dispenses with the article "a," which has no rightful place in the Biblical text,—and which would seem to single God out from spirits many and make Him one among the many,—and acknowledges Him to be the one Spirit. Is this unscriptural? Let Jesus again answer.

"God is (a) spirit: and they that worship him must worship him in spirit and in truth" (John, 4 : 24).

If God is Spirit, and Spirit is the universal All, it follows as a matter of ordinary reasoning that there is and can be nothing apart from Spirit. This leads to the conclusion that there is no matter, if by the word matter is meant a life, substance, or intelligence separate from Spirit. If it is true that there is such life, substance, or intelligence, Spirit is not All, and God is not *Almighty*. Yet the Christian Science claim that matter is unintelligent, substanceless, and lifeless is more questioned and ridiculed by our opponents than any other. They pronounce it ridiculous, silly, nonsensical. This conclusion of the Christian Science textbook being drawn from the plainest language of Scripture,

it follows that if it is ridiculous, silly, nonsensical, the Bible is so, and our good friends are simply inveighing against the plain precepts of that book on which they base their religion.

Their premises are, of course, based on the materialistic proposition that matter is real entity. To the material senses this is true. Matter is real to those senses or conceptions which so declare it. The Christian Science teaching is that these senses do not speak the truth; that they are not to be relied on. The following editorial from the *Putnam Journal*, which, as we understand, speaks from the everyday, and not the Christian Science standpoint, is interesting as showing the trend of thought on this point:—

"That the physical senses are deceivers and the truth not in them, is easily discerned when prejudice is set aside and a thorough examination made. For instance, the sense of sight is continually asserting lies, and if possible deceiving you. Did you ever stop to think what it says to you in the morning if you arise before sun-up? Listen: The sun is coming up. You know that is a lie because the sun is stationary as compared with the earth, which is turning in place of the sun coming up. The sun is smaller than the earth, says sight; but you know that is a lie. The distance to the sun could be gone over with a horse and buggy in a few months, says sight, but you know that is a lie, too, for by calculation it is known that if you were to use the most rapid express train on a direct line toward the sun, you could not reach it in a hundred years. The earth is flat, says sight, but you know better. The stars leave the firmament in the daytime, says sight, but you know better. The two rails on the railroad come together in the distance, says sight, but the engineer knows this is only another illusion, or lie, and pursuing his way proves the falsity of the claim; and so illustrations might continue, *ad infinitum*, and the sense of sight always found to be a liar, and the truth not in it. Now what confidence can be placed in a habitual liar? Will you trust him or God to tell you the truth? Whom will you serve? However, says one, I know the sense of sight is a liar and I will not put so much confidence in it, but when I see a thing and all my senses tell me the same thing, then I know it is true. The fallacy of such a position is clearly seen when all the physical senses are placed upon the witness-stand, cross-examined, and found to be liars

and the truth not in them, as well as the sense of sight. Who would trust five notorious liars more than one? In place of adding weight to testimony would they not rather subtract from it? Did you never see a person eating mutton with great relish thinking it was pork or beef? So with every physical sense, it cannot be relied upon, and when this is discerned and understood, then the light will begin to dawn upon consciousness that 'Man is spiritual and not material.' Then mortals will cease to seek pleasure so much in the material, and will have purer thoughts, which will be expressed in deeds of kindness and good works, and the whole universe will be found harmonious."

These illustrations very forcibly show the unreliability of the physical or material senses. They might be multiplied almost indefinitely, and, driven to their last analysis, would show that in no single respect are the physical senses other than deceptive. It is, then, these deceptive senses, and nothing else, which tell us that matter is real. Even physicists are of late years admitting the unreality of matter. After ages of vain effort to trace matter to its origin, they are driven to the conclusion that, after all, it is only a human concept. We have in our possession many sayings of men eminent in human science to this effect, but as it is not the purpose of this article to go into a consideration of this subject further than to hint at it, they will not now be noticed. Suffice it to say, that their deductions corroborate, in a striking manner, the utterance of Jesus that God is Spirit; and the teaching of our Christian Science text-book, that God being Spirit, and Spirit being universal, eternal, and infinite, nothing (no-thing) can have real existence apart from Spirit, God.

Christian Scientists are often charged with being pantheists. We know of nothing more pantheistic than the doctrine that God created matter as a something outside Himself or existing apart from His Being, having life, entity, substance, intelligence in and of itself. If not Pantheism, this doctrine is certainly Polytheism? The only true Monotheism is the belief in one Power, one Life, one Substance and Intelligence. Matter, then, is a false human concept,—"mortal error,"—and not the fact of existence.

We feel confident that we do no injustice to any other system when we assert that the Christian Science view of Spirit and matter is the only view that is wholly free from the taint of Pantheism.

We point to the "fruits" of Christian Science as the conclusive answer to such utterances as those we are considering. If bringing health, sunshine, joy, hope, Light and Life, to millions of sorrowing and despairing invalids; if teaching millions of mortals how to pray in such way that their prayers are being truly and practically answered; if bringing millions of our fellow-beings into oneness with God through the spiritual unfoldment of His Word; if making the teachings of Jesus Christ a practical, vital fact in daily life, instead of a mere "theological proposition," as one has recently well said; if adopting into human consciousness a resurrected, risen Christ, in lieu of a physical personality; if myriad other blessings which have come to the rejoicing hearts of the thousands who are daily testifying of the help, joy, and peace which have come to them through the teachings of our inspired text-book as it reveals the spiritual significance of the Holy Scripture,—if these are the results of a religious cultus that is "destructive of the claims of Christianity," and if there "is nothing so unlike Christianity" as this teaching, then in the name of God and humanity, let us have this religious cultus. Let us have Christ instead of theology; an all-seeing God instead of "blind leaders of the blind;" a living religion instead of a dead one; a practical Bible instead of a theoretical one. Let us have Life, Truth, Love, as our gauge of *existence*, rather than sin, sickness, death, for herein is "*all the law and the prophets.*"

THERE is a growing and serious misapprehension as to the meaning of Section 12, Article I. of the Church Rules, page 34 of the Manual. It is as follows:—

"None but the First Reader, or Directors, shall give advice on Church matters outside of the meetings. Any member of this Church who disobeys this Rule shall be dropped from Church membership."

It is evident this rule is to prohibit rather than authorize promiscuous advice. I suppose it was intended to correct a bad practice which had grown up,—that of giving general advice under the guise of authority, upon which persons acted supposing they were acting with authority.

I deem it necessary in self-protection to say that I do not understand that, as First Reader, I have any authority whatever to advise individual members as to their duty toward other students, toward their local branches, or in any other

respect. The Mother Church stands alone in its relation to other Christian Science churches, self-government, etc., and unless some question relating to the Mother Church, which is not specifically pointed out in the Manual or elsewhere, is asked me, let it be understood that I shall not answer it. Indeed, I cannot now think of any question that a careful perusal of the Manual will not answer. It covers the whole ground, and all matters of doubt or difference can, in love, be worked out under it.

Surely we have helps enough to guide us on our way without calling for explicit direction in every detail. As to the conduct of the services and Friday evening meetings, it is my understanding that the local branches and societies are to be governed by the local needs, or what seems wisest under the circumstances. If the Manual is carefully studied, there is no danger of going wrong.

I request, therefore, that the promiscuous inquiries, complaints, etc., that are pouring in upon me be stopped. I have neither the time, the desire, nor the authority to consider or act upon them.

Let me suggest also that if the students will carefully and prayerfully read the new Manual, and especially Section 8 of Article I., page 33, they will obtain a clearer idea of their duty toward each other, and the office of the First Members in acting upon complaints, than some now seem to have.

A careful perusal of the article in the August number, "Our Church Government," will prove helpful. The relation between the Mother Church and other Christian Science churches and societies,—the Vine and the branches,—is clearly set forth. The branches do bear, to a considerable extent, the relation that each state bears to our general government. Yet, within certain restrictions in matters of local self-government, each is independent of the other. But the controlling power in each is Love,—the "Love that is reflected in love;" and under this cohesive power all matters of doubt or difference can and must be adjusted.

S. J. HANNA.

I HAVE had the privilege of reading the above notice of the First Reader, and, as Clerk of the Mother Church, would respectfully make the same request, as I have had a similar experience.

WILLIAM B. JOHNSON, *Clerk.*

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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CHILDLIKE.

W. P. MCKENZIE.

"A S a little child"—I say the words,
And they seem to give me rest;
As a little child would I become,
And lie on the Mother's breast,—
For God is the Infinite Mother
Who hath borne and carried us all,
Who broods above
With a tender love
Aware of our faintest call.

But I asleep to that brooding love,
Have been content in the dream;
Or, fretted myself by day, by night.
In gaining the things that seem;
I pray that Truth may quicken
The love that is undefiled,
Till freed from art
And quiet in heart
I become "as a little child."

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THE SECOND COMING OF CHRIST.

EZRA W. REID.

JESUS, in his establishment of a new theology, or a new philosophy concerning God, which he called "The Kingdom of Heaven,"—literally the "reign of the heavens," as Matthew says, or the "reign of God," according to the other evangelists,—was but carrying out to their logical conclusions the highest and most Spiritual teachings of the Old Testament. (Miscellaneous Writings, 174—11, 18.)

This new Science, as we might call it, was so diametrically opposed to the prevailing religious views, that from the very first they began to clash. And he was so unsparing in his denunciation of their practices, and, as it seemed to his hearers, considered himself of so much greater authority than their old-time leaders, that they rejected him and his teachings. For instance, he would say, "Ye have heard that it hath been said by them of old time . . . but I say unto you," etc.

The Sermon on the Mount is an epitome of his doctrine. In it he sets forth with great clearness the Principle of his teachings. So far-reaching and exacting are the requirements that theologians have said, "The Sermon on the Mount was only an indication of the degree of perfection to which man should aspire; that man, weighed down by sin, could not reach such an ideal" (Tolstoi).

But Jesus practised these precepts in his daily life, and obedience to them was demanded of all who would follow him. He taught his followers to pray "Thy Kingdom come;" that is, the rule of Love and Truth must be established in the hearts of men, that all thereby may be perfect as the Father in Heaven, loving their neighbor as themselves, and, forsaking all dependence upon the material, rely upon the Spiritual for all things.

It was near the close of his earthly career that Jesus began to speak of the "second coming." It is obvious that the disciples but feebly comprehended the momentous events which their Master was relating, his death and resurrection, the destruction of Jerusalem, and the end of the world (age, R. V.); and it was not until after the day of Pentecost that they grasped the import of the great truths he had

taught them. Thenceforth they boldly and fearlessly preached "Jesus and the resurrection," and taught the people "all the words of this life," "rejoicing in tribulation," and "waiting for the coming [revelation, R. V.] of our Lord Jesus Christ" (1 Corinthians, 1 : 7).

We find such references in the New Testament as lead us to infer that this doctrine of the second *coming* was a source of great comfort to the Apostles, and the thought that they, being "in the light," might be privileged to remain "till he come," was one which buoyed them up amid all the vicissitudes of their lives. It has been said that one in every forty-two verses of the New Testament relates to this subject of the *Coming*, and its correlative, the *Millennium*, so that it is evidently one which cannot be lightly put aside as unimportant, or ignored in one's study of the Scriptures; indeed, we find in the early writings of the Christians, much that bears upon this subject; but gradually the belief regarding the reign of Christ became so colored with Judaic and other legends, that it can hardly be recognized as having any relation to the doctrine taught by Jesus and the apostles.

The fading away of the doctrine of the millennium was slightly checked by the expectation regarding the last day of the year 1000 A. D., and the hopes entertained concerning the success of the Crusades. Then, again, during the Reformation; again among the Fifth Monarchy men of Cromwell's time; and again among the Protestants during the Thirty Years' War, did the doctrine experience a partial revival.

It was not until the first half of the present century that the subject began to receive the serious attention and study it demanded.

William Miller, a devout, God-fearing man, after an intense application to the study of the prophecies, began, in 1833, to preach the Coming of Christ and the end of the world in 1843. The older ones among us are familiar with the story of the failure of the movement, and the disappointment, ridicule, and contempt arising therefrom. Still the undaunted champion continued preaching, having discovered, as he thought, other arguments to substantiate his claims, and finally he died in the firm conviction that he was right in looking for the Saviour to come at about that time.

In 1827 a sect arose in Ireland which acquired some prominence in England in 1830; and in Germany some of

the greatest of recent theologians were Millenarians. To-day there is quite a large number of people in this country, of various sects, who are identified with this doctrine, and are looking for and expecting the Christ and the end of the world; a few believe that he has come.

We cannot, within the limits of this article, enter into the discussion of the various beliefs of these people, their differences, and the mathematical, chronological, and historical arguments which prove the time of the second advent; suffice it to say, that from 1843 to 1873 there was quite a widespread expectation that it would occur within that period. In fact, many eminent English standard writers and commentators fixed upon the year 1866 as the year which would bring the Lord and his Kingdom. This date is one which especially interests Christian Scientists.

The great desideratum in the study of the Scriptures, is the ability to rightly divide the word of Truth (2 Timothy, 2 : 15). For example: Jesus, in his first public preaching, as recorded by Luke (4 : 18), quoting from Isaiah, says, "The Spirit of the Lord is upon me, because he hath anointed me . . . to preach the acceptable year of the Lord." By turning to Isaiah (61 : 2), we see that Jesus stopped in the middle of the sentence, and for some reason omitted the clause "and the day of vengeance of our God." He also said, "This day is this Scripture fulfilled in your ears." From this we can infer that that which was omitted was not fulfilled, and belonged to another period, forming thereby a parenthesis, which we might call the Gospel age.

The Scriptures are like a mine which hides within its depths untold riches. One needs to search, dig, and labor in order that he may become possessed of its wealth. The devoted, thorough student of the Bible, cannot but notice that, between the lines, underneath the letter, there is a wonderful arrangement of the workings of Truth, God, in the affairs of men. There are stated periods of history, superhuman and irresistible leaders, and predestined results; and the Divine power is so prominent, and their understanding of the Divine intentions so manifestly that which moves these leaders, that one is forced to exclaim with Amos: "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets" (3 : 7). There is a thread of continuity running through the whole warp and woof of human history. Carlyle said, "All history is the Bible" (Miscellaneous Writings, 253).

Peter, in his second epistle, divides human history into certain periods, which he designates "The world that was;" "The heavens and the earth which are now;" and the "New heavens and new earth." Here are three distinct divisions: That which *was*, was destroyed by water; that which is *now*, is to be destroyed by fire; that which is *to come*, is that wherein dwelleth righteousness. The discussion as to whether or not the *water* and *fire* are to be understood literally, can properly be omitted from this article. Jesus gives us to understand that there is a similarity between the two (Matthew, 24 : 36-40): "As in the days that were before the flood . . . they knew not until the flood came and took them all away; so shall also the *coming* of the Son of Man be." As has been already stated, Jesus coupled the *coming* with the *end* of the world. We are thus confronted with the fact that there is to be something sudden and unexpected.

The word *coming*, in nearly every case, is the translation of the Greek word *parousia*, which means *presence* (see marginal references in the Revised Version). Paul uses the word in Philippians, 2 : 12, when he says, "not as in my *presence* only, but now much more in my absence." The question then which the disciples asked was: "What shall be the sign of thy *presence* and the end of the age" (R. V.), just as though they understood that there would be a necessity for some sign or manifestation, whereby it might be known that the great event had occurred. Jesus in his answer said there would be false claims, signs, and wonders, to such an extent that they would deceive the very elect, if it were possible. He further said, the *presence* would be "as the lightning [light] that cometh out of the east and shineth even unto the west."

In the economy of God there is no chance; nothing occurs accidentally. As at the first coming, "when the fullness of the time was come, God sent forth his Son" (Galatians, 4 : 4), so now, there is a "set time" (Psalm 102 : 13).

All events occur as do the rhythmic movements of the universe. As in the olden time God revealed his doings to his servants, the prophets, so at the second coming there is to be a class called "the elect," whom Paul addressed as "ye brethren," when he said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thessalonians, 5 : 4; notice the difference in the pronouns). "As the eagles [vultures] are gathered where the carcase is, so shall my people be gathered where I am" (Matthew, 24 : 28, Luther's trans.).

In every effort that has been attempted, with possibly one or two exceptions, to investigate the subject of the second coming of Christ, there have been the false reasoning and conclusions, resulting from the erroneous ideas of who Christ was, why the coming, and what salvation is.

Christ was and is one with God. John thus speaks of the Logos (Word): "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without Him was not anything made that was made. . . . And the Word was made flesh."

The Jews could not grasp this idea, and when Jesus said, "I and my Father are one;" "Before Abraham was, I am;" "Your father Abraham rejoiced to see my day, and he saw it and was glad," they took up stones to stone him. The patriarchs and prophets, "caught glorious glimpses of the Messiah, or Christ" (S.&H. 229), and especially did Isaiah, who, in the "Gospel of the Old Testament," as it has been called, prophesied of Him who should be called "Immanuel—God with us," and it was this understanding which enabled those worthies whom Paul mentions in Hebrews 12, to undergo what they did (S.&H. 166—16, 26).

This Gospel (Greek, glad-tidings, good or joyful news) was the precursor of the Kingdom. Jesus' followers were commanded to go into all the world and preach the glad-tidings, the good news, and they were expressly told that "these good tidings of the Kingdom, shall be preached in the whole world [margin, inhabited earth] for a testimony unto all the nations, and *then* shall the end come" (Matthew, 24 : 14, R. V.). And now, after this Gospel has thus been promulgated, "we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness;" and what is this new heavens and new earth, but that which Saint John saw (Revelation, 21) in prophetic vision as the outcome of the Sermon on the Mount?

It was the Christ, of whom Jesus was the "highest human corporeal concept" (S.&H. 228, 229, 580), who was to come again after the Gospel parenthesis; but when Jesus ascended from the Mount of Olives, he laid aside forever the flesh—body—and "henceforth know we him no more after the flesh."

The year 1866 has been referred to as the year in which a number of English theologians looked for the end of the "present dispensation;" but as that time drew near without any Millennial symptoms, Dr. John Cummings, the chief

exponent thereof, was understood to have modified his original views considerably, and now conjectures that "the beginning of the Millennium will not differ so much, after all, from the years immediately preceding it, as people commonly suppose" (International Cyclopædia).

Was it co-incidental that Christian Science should have been discovered in the year 1866? As indicated in the above quotation, there is no reason for expecting that the beginning of the new dispensation should be so very different from the years preceding it, that is, from the standpoint of mortal man. Are not all of God's works performed through the still, small voice?

It was in this manner, and in this year of 1866, that Rev. Mary Baker Eddy discovered Christian Science, which, from the testimony of Jesus and the apostles, we feel sure is the Second Coming of Christ.

Jesus said that the Comforter, the Holy Ghost, the Spirit of Truth, would come, and lead into all Truth. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14 : 26). Christian Science lays hold of the principles contained in the Sermon on the Mount, and otherwise taught by Jesus, and thereby casts out devils, speaks with new tongues, heals the sick, gives sight to the blind and hearing to the deaf. Christian Science teaches that God is the only Mind, all-present, all-wise, all-powerful, absolutely the only Life, Intelligence, and Substance in the universe. It teaches that Man, made in God's image, is perfect, and, reflecting God, is deathless, spiritual. It fulfils all the requirements of the teachings of Jesus, expounds the principles by which he healed the sick and performed his miracles, and destroys sin "by the manifestation of his presence" (2 Thessalonians, 2 : 8, R. V.). In short, it inculcates that knowledge of God which is eternal Life, knowledge, which here and now enables one to triumph over sickness and sin. With an irresistible power it has advanced, until within the short space of thirty years its adherents are numbered by hundreds of thousands, and over a million of people attest its beneficence.

The Kingdom *has come*, and, as the light which is all diffused, is *the presence of the Christ*.

S. & H. 12-1: 43-19: 126-1: 293-10: 360-9: Retrospection, 28: Miscellaneous Writings, 179-24: 163-23, 26.

FROM A NEOPHYTE.

My Dear Mrs. F.:—I am indebted to you beyond measure for having been the first person who brought to my notice the teachings of Christian Science. You are fully aware how I treated the subject when you announced to me that you were one of that sect, and endeavored furthermore to impress upon me the great advantages to be derived by becoming a member of a society of human beings aggregating but a handful of people as against the combined population of this terrestrial orb, who appeared to me to be commencing a struggle for supremacy to which the battle between David and Goliath is but an inadequate comparison.

You well remember how I looked at you with amazement, not to say pity, when you rehearsed to me (as I thought at the time) a number of Scriptural sayings, which sounded like so much *twaddle*; in fact, they had, to my worldly comprehension, the ring of what are commonly termed hallucinations, and closely resembled the symptoms of incipient insanity. I felt at times, while you spoke, a sense of lassitude and boredom, and innate politeness alone deterred me from ridiculing your sincere admonitions and counsels.

The repeated efforts on your part to make me accept from you a copy of the Christian Science text-book to read, and my repeated refusals, originated in the mundane illusions I possessed at the time in combination with a fixed and hardened opinion I had formed on all matters appertaining to religion. This opinion was based on the amount of literature I had already ransacked on the subject, in which I had found nothing but emptiness, superstition, bigotry, and a cloak, as I was fully convinced, for all that was sordid, mean, and contemptible. In fact, I had ostracized myself completely from all beliefs, creeds, and isms that had been ventilated, were in process of ventilation, or to be ventilated. In a word, I hated the name of religion, and when you so kindly and generously offered to give me your experience, it irritated me, and only brought more vividly to my mind the thousand-and-one disappointments I had met with in the search for that Truth which had so baffled me all through life. I have always admired persistence, however, and your indefatigable zeal impressed me, and I finally accepted, unconsciously, I may say, the great boon you were bestowing upon me, and fully made up my mind to read the little book.

It is an accepted saying that "open confession is good for the soul." For three days I did not look at the book. I thought I would merely glance at the pages, tell you I had digested the contents, and return it, commenting upon it unfavorably, persuaded it would be but an epitome of all such similar theories, rehashed, with perhaps a new-fashioned coat on to dissimulate, and nothing more. At last I resolved to enter into a new search for the hidden treasure, desirous to find something tangible, something comprehensive, something affiliating to sound reasoning—in fact, seeking incessantly for a great want, something to fill up an immense void. I commenced to read, but the first few pages sounded like so much Greek to me. I smiled, but went on reading until I began to think I understood the drift of the argument, then I laughed. As I proceeded, I imagined again that I grasped the situation thoroughly; this time I laid the book down and roared with laughter. My exclamations were not very polite, I must say. They can be summed up as follows: What arrant nonsense. Is it possible there are people who can believe in such stuff? Well! well! well! just as I thought,—and many more such ejaculations were uttered by my great, intelligent, mortal mind. I read no more that night, and, indeed, never believed I would have the patience to attempt another reading. Two days having elapsed, I happened to see the little book on the table where I last placed it. I was feeling very despondent and very lonely; a thought occurred to me like a flash of lightning that the little book also appeared very lonely in its little corner, and seemed to speak and say: "I will be your companion—pick me up once more and treat me kindly, I am not vexed with you—you are the one who got vexed first, and threw me in the corner. Give me another trial, perhaps I can console you—I see you are very lonesome—if you will let me talk to you a little, I may tell you a secret you know nothing about, and which may make you a happier man, and then you will bless me." As I mused thus, I picked up the little treasure once more, and we had a long talk together. When I concluded it was half past two o'clock in the morning, and I had been engaged with this little consoler for six consecutive hours, and did not notice that the time had so quickly elapsed—but what a change in the interim—what had appeared so ridiculous in the previous reading seemed to have quite a different meaning—I slept that night very peaceably. I awoke next morning and felt much refreshed—an unusual occurrence with me, as I generally felt sore and tired on awaking in the morning.

Since then my new companion has ever been by my hand. I never leave it long out of sight—I have shelved all my other books of foreign lore. The prominent place in my heart, as well as mind, has been given up completely to the true, new-found friend. My real library consists now of "Science and Health with Key to the Scriptures," "Miscellaneous Writings," "Unity of Good," "No and Yes," and the *Christian Science Journal*. This compendium of true literature is all I care for—other reading matter appears stale and insipid alongside of such precious treasures.

But oh, what a great deal there is still to learn and understand in following the beautiful thoughts contained in these books! What a sublime pinnacle of perfection can be gained when these laid-down precepts are practised with Truth and Love! What Intelligence and Life will it not bring hereafter to our thirsting desire for happiness and real bliss!

A thought struck me in connection with this important episode in my mortal career. When Newton translated the great divine Principle, and called it gravitation, as Mrs. Eddy intelligently describes the fact—and Christian Science asks the leading question, what was the Power behind gravitation? Does it not appear to your mind very clearly that your demonstration upon me through divine Principle, was the medium by which the attraction was generated or caused, and which pulled me, *nolens volens*, to the reading of the little book for the second time? In the first reading I was prejudiced and ready to criticise. I entered the lists with a scoffing and sneering disposition, relying on my presumptuous worldly experience and knowledge. The natural result was I could not interpret a single spiritual thought, and my blind material sense dragged me still deeper into the abyss of darkness. On the second reading I evinced and felt a more placid disposition, and approached the altar with more humility, taking off my sandals, and bending my stubborn neck. Then a change came o'er the spirit of my dream, and the material had grown into the spiritual. This, indeed, is real knowledge, this is the greatest of all power. This great Divine Principle and One Cause is certainly incontestable. Poor mortal man alone seems to be ignorant of the Truth. He originates his own senseless so-called senses, binds himself hand and foot to them, and entails upon himself thereby all the illusions, dreams, and false beliefs which finally mirage themselves into the impossibilities of sin, sickness, and death, becoming gradually magnified into apparent realities.

Permit me, in concluding this spontaneous acknowledg-

ment of your kind offices in my behalf,—without which I should probably still be groping in the dark,—to add both our blessings from our heart of hearts, to the already radiant glories which encircle the brow of so beautiful and pure a teacher as the author of "Science and Health with Key to the Scriptures."

Your much indebted and grateful Prodigal,

J. D. Murphy.

SPIRITUAL CHRISTIANITY.

THERE may be fifty DOCTRINES of the Spirit; as there may be fifty theories of the light, and of how it is generated from the sun, and of how its beam is stranded, and of how fast it travels to the earth, and of how it gains entrance to the human eye. There is only one SCIENCE of the Spirit; as there is only one science, or accurate conception, of the origin, structure, speed, and office of the sunshine. But the fact of the presence of the light, of its institution in this world, through the sun, by providential goodness, and of the equal dependence of everybody upon it for sight and enjoyment, are not altered by the theories which human beings hold. We all live in the vast natural church of light, whether we have Newton's conception, or Young's conception, or Goethe's conception of its cause and composition; nay, whether or not we have cared to work out any conception of these. And the man with the inadequate theory, or the false theory, or no theory, SEES just as well as the man with the true one, if he conforms to the practical laws of vision.

It is the spiritual truth which looks through the creed that is the all-important element so far as the person is concerned. Ah, we cannot tell by the written confession what the vital characteristics of the man's faith or of his belief are. St. Paul determined to know no other formula than the Cross of Christ. But what did it mean to him? We have seen that it meant the breaking out of divine love towards all mankind; it meant the equal spiritual rights of all races; it meant a perfect moral providence; it meant the condemnation of Pharisaism as high treason against humanity; it meant the abolition of all covenant-grace; it meant that humility, charity, self-sacrifice, is the law of the moral universe; it meant that men need no more pine here as prisoners, but could burst through faith "into the air of that life which God lives eternally." In a word, it meant just the opposite of the system into which the old school Calvinism has petrified the Epistle to the Romans.—*Starr King.*

A VOICE FROM THE OLD GRANITE STATE.

ALMIRA C. MORGAN.

As I read the *Journal* month after month, I keep wondering why there are not more testimonies from New Hampshire. I know that there are many who might tell of wonderful things that the Truth in Christian Science has done for them.

Then the thought would come that I should tell what Truth had done for me; but I kept putting it off because I had so much to tell, and did not know how to tell it.

Three years ago last May I took my first treatment in Christian Science. I had a severe attack of la grippe in the October before, and all through the winter I had a fearful cough. I had weighed two hundred and seven pounds, but was reduced to one hundred and thirty pounds. I was a sight to see. I could do no work, could scarcely walk. The doctors had given me everything they knew to stop my cough, and the wasting of flesh; but nothing did any good. My friends expected any day to hear that I was dead.

The last examination the doctors gave me, they said I had heart disease caused by the grippe; and when I asked what could be done for me, said they knew of nothing more than had been done already.

I did not wish to die; I did not know why, for my life had been full of sadness from childhood, but yet I was not ready to die. Quick as a flash of lightning came the thought, "Go to Christian Science." I had heard very little about Christian Science, and had never heard of but one case of healing, and that was of a little child who lived next door. As there was a healer living just opposite, I made up my mind to call to see her before I went home. O, what a task it was for me to climb the stairs! I had to wait some time at the top before I could get to the room. When the lady opened the door, I told her I was given up to die by the doctors, and came to see if she could do anything for me. She smiled upon me very kindly and said she thought Christian Science could.

She invited me in, and I told her something about my case. She said she was sure I could be healed. I asked her

if she thought the bunch in my throat would go away—it was a bunch about as large as a goose-egg. She said she thought it would. She gave me a treatment, and I went home with a light heart compared to the heavy one I carried when I left the doctor's office.

My healing, to personal sense, was slow, although I told my healer after I had taken four treatments, that it seemed as if I could come up stairs two steps at a time. My cough did not go in a day, and at times it seemed worse. Sometimes I felt almost discouraged, and told my healer so; but she encouraged me to persevere, and I did, and soon went to work.

At this time I was living in the city of Manchester, New Hampshire, but I moved out about eight miles. I never knew just how my cough went, but all at once it was gone; the bunch in my throat was fast disappearing, and I felt that I was healed. I began to gain in flesh, and to look a little like myself. My healer loaned me *Science and Health*. I read it, but could not understand it, could not even get interested in it. I thought it a good book, but that it was for those who were wiser than I.

The next spring I had a relapse. I was in a very bad way, worse, if anything, than before, but I went right back to my healer. She was in Boston at the time, but another healer who assisted her gave me treatment. It was for the same old trouble. I went to her one night when I surely thought I never should leave the room alive, but Truth relieved me in a short time. This lady talked with me, and I felt that I must have *Science and Health* for my own, and *study* it. I bought it and began to study and pray that God would give me understanding. Every spare moment was devoted to the study of the "little book" of the Bible. O, how differently it looked and read from what it did when I first tried to read it! Talk about three dollars for that book! three thousand would be no temptation for me to part with my blessed book if I could not get another. It is of no use for me to try to tell what it is to me, and how I love it, for tongue and pen would fail; but I do say, that every day of my life a prayer goes up for God who has given us this wonderful book.

Once I read the Bible because I thought I ought to; now I read it because I love to. That blessed book, *Science and Health*, has made the Bible so dear, and so much clearer to me.

I can truthfully say that from the first I have been

truly in earnest. My physical healing was not the only healing I received. "In my distress I cried unto the Lord, and he heard me." Praise His holy name. Truth is all-in-all to me. To-day I am as healthy a woman as lives. Once my cupboard was filled with medicine, but it was thrown away long ago as useless. There is but one medicine, and that is Divine Mind.

The first time I saw those two doctors who pronounced death upon me, they stood as still as if riveted to the spot, and looked at me. I said, "You did not expect to see me again alive, did you?" They said, "No, I did not." At another time I met one of them, and he again expressed surprise at my altered appearance. I said, "I have not told you how I was healed, have I?" He replied, "No; you have not." "Well," said I, "I was healed by the Truth in Christian Science." He said it surely was a miracle.

I am not even a student of a student; but I have Science and Health, "Unity of Good," "Retrospection and Introspection," "Miscellaneous Writings," the *Quarterly*, and the *Journal*. I have had some beautiful demonstrations, one of which I must mention. Last winter an aged man who lived near us, had what the doctors called a shock. He and his wife, who is ninety-three years old, were living alone, and I felt impressed to call to see if I could assist them in any way. I found them both in a very bad condition. The doctor came while I was there, and begged me to remain with them, for, said he, "This is the second shock the old man has had, and he is liable to go any moment. In all probability he will not last until morning." They were well-to-do people, but had no relatives to care for them. I told the doctor that my husband and I would stay with them. The old gentleman could neither swallow, nor speak scarce a word to be understood, but he could hear, and when he was very restless I would read the Bible to him. I read how it is God who healeth all our diseases, and I could not help realizing for him that nothing could harm our life, which is God, and that God is more to us than drugs; and my thoughts for him were good all the time, and no one but a Christian Scientist can understand how quickly the old gentleman began to rally.

It was the 6th of February that he had the shock, and it is now the 10th of August. My husband and I have taken care of him all the time, except four weeks. He did not take medicine after he began to improve, and he can sit

at the table with us, eat and drink anything he wants, and he has walked a mile several different times. He had used tobacco for over forty years, and as soon as he could speak he called for his pipe. I felt sure it would not be so long, and one day he told me he wanted to leave off smoking. I told him Truth would help him if he wished. He said he wanted me to treat him. I gave him four treatments, and the desire is gone; conquered by Truth. He is to-day a Christian, and tells every one what Truth has done for him. He sits by my side while I am writing this, and tears of joy roll down his cheeks as I read to him what I have written.

ADDRESS OF THE FIRST READER

AT THE

FIRST ANNUAL MEETING OF THE CHRISTIAN SCIENCE
SOCIETY AT RED OAK, IOWA.

W. F. DUTTON.

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. . . . Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Luke, 6 : 27, 28, 38.

TO us to-day, at this our first annual meeting, when we pause for a moment to realize the many new and varied experiences, the trials, the seeming defeats, and the more certain victories since one year ago we launched our frail bark on the hitherto, by us, unexplored ocean of Christian Science, to us these commands of the Master come with a new and peculiar force, a deeper and grander meaning. Love your enemies, bless them that curse you, and pray for them that despitefully use you, are all commands to *give*, out of the Divine plenty which we have received. Give, with no thought of reward or return, because it is more blessed to give than to receive; because only by giving can we reflect God; because by giving that which we have already received, we make room for God's measure, pressed down and shaken together and running over; because only by giving can we keep in touch with the eternal currents of

Truth,—God's thoughts,—passing continuously and with ever-increasing power and volume from God to man; because only by giving, passing the good thoughts along, do we enhance our ability to reflect God, manifest His power, express His intelligence. When we stop giving we get in God's way, obstruct His light, cease to reflect Him, and thereby become inactive, stagnant, selfish; holding on to that we have for fear the supply will be exhausted, and in belief bringing about the very result which we seek to guard against; "for with the same measure that ye mete withal it shall be measured to you again. Good measure, pressed down and shaken together and running over."

Remember that "thoughts are things," and so-called material objects and possessions only *types* of thought, imperfectly understood, or clothed upon with our own selfish embellishments. All true thoughts are God's thoughts, emanating from the One Mind, the One Intelligence, the One Source of supply, which always exceeds the demand.

First let us give away our doubts and fears, give them back to the depths of nothingness, selfishness, from whence they came; and then keep right on giving that which will so bountifully replace them.

Let *nothing* come between us and the demands of Christian Science; no matter how seemingly pressing self-duties may appear, resolutely "seek ye the kingdom of God; and all these things shall be added unto you," keeping in mind always that it is not man's measure that will be meted to you in return, but God's measure, pressed down and shaken together and running over.

Don't let us wait to be "tithed" or dunned, but give like a king, like God's noblemen, and in the fullness of the understanding that we are heirs of God and joint heirs with Christ, *and that we have come into possession of our heritage.*

We meet the demands of fad or fashion with check-book in hand, while we dole out in pitiful pennies, nickels, and dimes, our contributions to God's treasury. We are willing to sacrifice all our time and best energies upon the altar of political fame, and in unselfishly (?) serving our country, or in complying with the demands of society; while we barely spare a few hours each week in the service of the Master whose kingdom knows no bounds, and whom the princes of the earth shall delight to honor. Can we wonder at our spiritual barrenness, at short crops in our spiritual harvest,

at the low price of error—considering the supply—or at the slowness of our spiritual development, when we note the rank growth of these weeds of error?

While we have done well in the past let us do better in the future; while all our expenses have been met without a single request for additional means, let us during the ensuing year not calculate expenses nor the means to meet them; but let us strive in unity of purpose and harmony of thought to *do* that which our hands and our hearts find to do. And let us each examine our *own* hearts and see if *we* have done our best; if *we* have given all the time and money and thought and effort to the advancement of our common cause that we should have done; and if we have not, then let us try the effect upon our fellows, of a silent example of a year of unselfish devotion of *our* time, *our* money, and of persistent and uncompromising effort in sincerity and love on *our* part, and the harvest-gathering will be bounteous beyond all that we can conceive or anticipate. Think of the fixity and earnestness of purpose, the oneness and persistency of our great Master's life-work, and its grand and completed results! Think of the long and, to mortal sense, weary years of struggle, misrepresentation, persecution, and hope deferred through which our dear Mother in Israel has uncomplainingly passed, and of the glorious benefits and advantages which we enjoy by reason of those experiences! And as we silently think thereon, let *us* imbibe the Spirit and purpose of these grand lives and go and do likewise.

We may hang around the edges of Christian Science for an indefinite period, and still be afraid to push out from the shores of time, and cast our net on the right side; but not until we give "good measure, pressed down and shaken together and running over" with love and earnestness, can we expect a proportionate return in actual results.

While for the results of the past year let us be thankful, grateful, that we have been accounted worthy to receive his blessing, let us also lay aside every thought of personality, mine or thine, of our brother's past fault or weakness, in the forbearing one another; and silently looking to our common Father for help and guidance, say with Paul: "This *is* the thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God Christ Jesus." Then will the Master's words take on new meaning for us, and bear fruit in our lives.

MISSIONARY WORK.

FRANCES CRANDALL HINSDALE.

Ye shall understand the Truth, and the Truth shall make you free.
—John 8 : 32 (Rotherham).

I HAVE the privilege of visiting many fields where Christian Science waves aloft a white banner, upon which is inscribed, "Heal the sick, cleanse the lepers, raise the dead." The cause of my oft-moving is, that my husband is a civil engineer, and employed by the United States government, therefore he is sent out eight months of each year to examine surveys; the result of this is, that we have sown beside many waters. As a rule, I accompany him on his tours of examination, and generally they lie in and around the grand old Rockies, whose crest is perpetually covered with a snow cap.

The last two years we have been ordered to the Pacific coast, from our home at Washington, D. C., and so Portland, Oregon, has been our Western headquarters.

Our camp library consists of the following standard works: the Bible, "Science and Health with Key to the Scriptures," "Miscellaneous Writings," the Journals, tracts, and *Quarterly*; the demonstrations that follow prove that the dear books are studied.

Upon arriving here we were invited by a missionary committee of Portland's First Church of Christ, Scientist, to visit the jails with them; we gladly accepted, and each trip there proved more interesting than the last.

Christian Science, through the missionary committee, is doing what no other religion could do, because the Truth, as taught by our text-book, Science and Health, is a daily, nay, an hourly, religion, that can be applied, because it has a Principle which is never absent, but always ready to heal and save from evil suggestions or sin in any form.

The method adopted by this committee is most excellent. It is right in line with impersonal work, for they allow the books by our Leader to do the teaching. These are read to the prisoners or by them; hence personal opinions are excluded, and God's words, as found in Christian Science, are not shaded, but given an opportunity to glow and radiate.

All the literature is loaned to the inmates while they are confined in jail; and when they are released, they are willing to purchase the text-book for themselves with their first earnings.

There are many interesting demonstrations to relate, but I will cite only a few, to show the practical results of the missionary work done here.

One Sunday, while the literature was being distributed, we noticed a young man standing with folded arms and a most defiant look in his eyes and attitude; he closely watched the committee giving a *Journal* here and a tract there. At last he was handed a tract, but in place of accepting the proffered leaf, he only looked at it and remarked, "I don't believe in Christian Science." He was asked what he knew of it. His answer revealed that he had no *true* knowledge of it or its works. A few words of explanation followed, and he accepted a *Journal*, and listened most respectfully to the reading from *Science and Health*. In less than two weeks this same young man had made a demonstration over an aching tooth, and only by reading two testimonials in the *Journal*.

In relating the experience he said: "I was reading two of the testimonials in the *Journal* last night, and I caught myself repeating what they said in trying to overcome their pain, for I had a dreadful toothache at the time. At last the thought came, if God helped these people, and one a child, *why* won't he help me to get rid of my pain? and I repeated again the words in the *Journal*, and to my surprise all pain left me." Since then he has dipped deeply into *Science and Health*, and "Miscellaneous Writings," and carries around a bright face, and is the first in his corridor to greet the missionary committee when they arrive. His greatest struggle was to get what God is straight in his thought, but after reading Mrs. Eddy's "People's Idea of God," the tangle was unwound.

Another case was of one who was controlled by the morphine habit. He bore the marks of refinement and gentlemanly bearing, only one could see the scars of morbid bitterness, and even self-destruction, written in plain lines; he even claimed that he would end his mortal life if he had the chance. I only state this to show what Christian Science raised him from. The M. D.'s had tried to cure him of the appetite they themselves had aroused, but in vain. He, like the brother I have just spoken of, thought, when he en-

tered the prison doors, that he had left all hope, light, and liberty behind, and the future held only despair and disgrace; but in this case, like many others, "man's extremity was God's opportunity," and when materiality ceased to give hope, spirituality came to the rescue. He commenced slowly to investigate Christian Science, by reading its text-book. In less than a month he had a beautiful demonstration to relate, in overcoming and resisting the drug that had caused all his misery. It seems a man who had the same desire for the drug was placed in his cell, and the first night had morphine slipped to him, or concealed on his person. He satisfied his own appetite, and then turning to our friend offered him the bottle; but Truth was a present help; and for the first time since he had been under this claim, he was able to resist and say *no*! He gladly admitted that it was his slight understanding of Christian Science that enabled him to destroy the desire. Shortly after this he was released, and the men said he looked like a changed person when he bade them good-bye.

The jailor remarked not long since, "I wish *all* of them would read Science and Health, because I never have any trouble from those who do read it." He and his wife have been most kind to the committee, and really like to have them come.

There are many equally interesting cases among the women that could be related, how they are lifted out of darkness and doubt into Light, by studying the "little book," and the lessons found in the Christian Science *Quarterly*.

As soon as the prisoners are released they attend the Christian Science services, wherever they go. Since this noble work has commenced here, many have been set free, physically, morally, and spiritually, and are now at honest work.

How grateful we should be to our Mother for showing us *how* to feed the hungry ones with the Bread, even Truth, that comes down from heaven. I, as one of her grandchildren, am striving to be obedient to the teachings of Science and Health, also her latest love-token, "Miscellaneous Writings," knowing this is the way to rejoice the Mother-heart.

FREEDOM.

JENNIE BAIRD SCHOOLEY.

Ye shall know the Truth, and the Truth shall make you free.—
John, 8 : 32.

AS our dear *Journal* comes to us, month after month, laden with glad testimonies of freedom that have come to weary, suffering ones, my heart wells up with gratitude to the founder of Christian Science, our beloved Mother, through whose transparent mind this wonderful Truth was revealed.

Before Truth entered our home, we were a sick and sorrowing household. My mother had been a great sufferer for years, and had just undergone a severe surgical operation, which left her in a very sad state of mind and body. Seven of our best physicians had sentenced her to a life of misery. We were not only conscious of physical bondage, but were searching and longing for a satisfying religion. We roamed from one church to another, seeking for what we did not find, and almost despaired of gaining health and the peace of mind we so earnestly desired.

While we could not have been classed as infidels, we were verging towards infidelity, for, to our sense, God had failed to answer our prayers. Mother was crying out day and night, "If there is a God, may I know it," when, in answer to her prayer, a Christian Scientist was led to our home. Seeing my mother's condition, and necessity for immediate help, the Scientist asked her if she would not like to try Christian Science treatment. Her reply was: "It would be foolish for you to attempt to heal me, as physicians have declared that nothing can be done for me." My father, being a physician, scoffed at the idea of the Christ-healing, so it meant a battle for us if we rejected *materia medica* and accepted Science. Mother reluctantly consented to try the treatment, and after the first one said to her daughters, "The power is divine." We immediately began a search for our Bible, which had been laid aside, and with expectant joy, read the accounts of healing done by Jesus and the apostles; and from that hour realized that we had indeed found the Truth which "healeth all thy diseases."

Eleven treatments found my mother a well woman, possessing a copy of our dear text-book, "Science and Health with Key to the Scriptures," and feasting on its wonderful teachings.

As for my sister and myself, we were daily becoming greater slaves to disease, and had it not been for Christian Science we should have passed our days in invalidism. We were healed by reading Science and Health. It would be impossible for me to tell how completely the Truth fed and satisfied me. One thing which had been a great source of unhappiness to me was my inordinate will, which I was unable, in the old thought, to conquer, and when I found it yielding to the power of Truth, I experienced a freedom beyond the comprehension of all save those who have had a similar experience. I have indeed found the Truth to be "my strong habitation, whereunto I may continually resort."

Every vexed problem of life is solved in Divine Science. While mortal mind is arguing disease, poverty, and discord, Christian Scientists have the sweet assurance that our loving Father is our physician, our provider, and our ever-present help; and as we conform our lives to the wonderful Principle, which is Love, we find the verification of Jesus' words: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." We demonstrate daily the Father's loving care, and have innumerable proofs of God's omnipotence and omnipresence. Let me say for my father, he no longer scoffs at Christian Science, but says he considers it a splendid thing, and far better than medicine in the majority of cases. He still thinks there is *some* efficacy in drugs, but is rapidly gaining confidence in Science; looks eagerly for our *Journal* every month, and enjoys our Mother's writings.

We consider this a great step for a physician of the old school, and of thirty years' successful practice in *materia medica*; and it is only a question of time until he will be led into the full understanding. One thing that greatly rejoices me is that the belief of error which has separated Christian Scientists is being conquered, and Love is gaining the victory.

Turning the search-light of Truth upon our consciousness, old errors are being uprooted, and we are realizing much of the harmony which comes from self-abnegation.

The world is indeed ready for Truth; and our work must become more consecrated that, when it turns to us for help.

we may be able to lift it above its old environments, and plant its feet firmly upon the Rock—Christ. If once planted on the sure foundation, no storms of error can swerve it; for the consciousness of Good is paramount to any suggestion the belief of error can offer.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isaiah, 43 : 2, 3).

"THE RACE THAT IS SET BEFORE US."

BLANCHE H. HOGUE.

A REMARK recently made by one who had been a college instructor of foot-races, was overheard by a Christian Scientist at a time when the application was of extreme practical value to the Scientist. If of value to one it can be to another, and so is sent to the *Journal* with the hope that, if published, it may bring timely courage to those doing battle with the errors of sin and sickness. The substance of the remark is embodied in the following statement: "Many a time I have seen the better runner, who could easily win the race, give up at the last moment and lose it, simply because his opponent was cunning enough to throw out an appearance of strength and activity which he did not possess. The stronger runner, accepting the false conclusion, will slacken his pace and yield the race when victory is just within his reach."

Christian Science, we are all learning, is a series of "overcoming." To quote from J G Holland's "Gradatim:"—

We rise by the things that are under our feet;
By what we have mastered of good and gain,
By the pride deposed and passion slain,
And the vanquished ills that we hourly meet.

Is not this hourly conquest the race we are running? And in running this "race which is set before us," is not our opponent the sum-total of evil, and our goal the magnificent aim which Christian Science gives us, the attainment of the full measure of Christly perfection? And will not that sum-total of evil be eventually left far behind

us, if, each day, we put beneath our feet, in some degree, its various phases of fear, pride, envy, malice, hate, slander, hypocrisy, self-love, self-will, self-justification, and the many other forms of human thought which would hold us in the valley of sin and suffering?

We have all learned that the full evidence of error does not vanish immediately because of our desire for Truth, nor because we have declared ourselves Christian Scientists. This much is but the beginning, is simply turning our faces in the right direction. *Then* begins that process of overcoming self which is the only proof that we are Christian Scientists, and which Paul describes when he writes, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Hebrews, 12 : 1, 2).

Paul here gives us three distinct thoughts. First, to "lay aside every weight, and the sin which doth so easily beset us." To turn from the indulgence of self, to purify daily thought and cleanse daily living by dislodging and destroying all which is unlike the "Anointed One."

Second, to "run with patience;" surely, this is the keynote of steadfast, thorough work. There are many times when we feel we have been faithful and have gained the victory; when we are elated by the thought that some sin, some discord, has been silenced forever; when we rest in the sense that all work in that particular direction is over; and then, lurking in some remote corner of thought, or sweeping upon us from some unsuspected quarter, comes the evidence that the error is still contending for its presence.

Is not this the hour, when the goal is almost reached, and when the error, weakened and overthrown, makes a final rally and argues for a vigor and a foothold which long ago, through our work, has been taken from it? When it says, "The race is *mine*. All your work stands for nothing. You are faint and discouraged, and may as well surrender *now*." Then it is that patience sustains us, and Love delivers us, finally and absolutely, if we but hold to the Truth we know. If we listen to the argument and for a moment entertain its claim, in that moment we waver, and lose ground. But if we press onward, turning neither to the right hand nor the left, with eyes fixed steadily on the goal, then indeed no power can turn us back, nor hold from us the final victory; and error must die of its own chagrin, killed by its fruitless efforts to outrun Truth.

Paul emphasizes the importance of this thought in the statement, "Looking unto Jesus the author and finisher of our faith." In this age, we are taught, through the textbook of Christian Science, "Science and Health with Key to the Scriptures," *how* to look unto Jesus, how to keep our eyes fixed steadily upon the perfect model, how to annihilate self and its desires, that the perfect Christ-Mind may be revealed and shine through each of us, shedding its joy and beauty and glory upon all mankind, casting out sin, healing the sick, and establishing God's Kingdom on earth.

And to its author, the Reverend Mary Baker Eddy, we owe this debt of gratitude, that through the teachings which have been given us as the result of her inspiration, toil, and self-sacrifice, we can say with Paul (1 Corinthians, 9 : 26), "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," and can obey his instruction, "So run, that ye may obtain."

IMMEDIATE RELIEF AND FINAL HEALING.

TO-DAY, the first day of April, 1897, is the fifth anniversary of my first treatment in Christian Science.

For fifteen years, I had been regarded as an invalid, and finally was pronounced by my physicians beyond all human help. Almost every curative agent known to the medical profession had been used in my behalf. The last year of my illness the physicians had desired an operation, which was denied them. How often I had prayed for relief, or that I might die rather than suffer as I did. My husband was calling on God to send something so that I might be spared to him. Our prayer was heard, for just then a friend suggested to my husband that, as a last resort, he should try Christian Science. He replied, "My God! what is it?" and in two hours one of these messengers of Truth sat by my bed.

The immediate relief which came to me through her first treatment brought hope and courage. On the third day, I desired to be placed in an easy chair. I tried for a moment to stand alone, but found it impossible. After being arranged comfortably in a chair, I called for a little tract which my healer had brought me in the morning, asking me to read it when I felt able. Never shall I forget the change which came over me on reading these words: "God is Love."

"You are an offspring of God. In Him you live, move, and have your being. He is your Life, Health, and Strength."

Just then the odor from the kitchen brought to my mortal sense the suggestion of dinner. All the nourishment I had taken for weeks had been liquids from a teaspoon. I asked the nurse what they were to have for dinner. She had ordered corned beef and cabbage, which, having been a hygienist, I had not thought fit to eat. I asked her to bring me some, which I ate and relished. The thought that my life was no longer dependent on liquid food, was making me free from the bondage of mortal law, which had taken me down into the depths almost of despair, where life seemed not worth the living.

From that day to this, I have given no particular thought as to what I should eat, or what I should drink.

How little we have understood the teaching of Jesus, "Take no thought for your life," until it is studied in the light of Christian Science.

I insisted upon the nurse going to dinner with my husband. When left alone with my little tract, as I pondered upon it, these thoughts came: "If this be true, and God is your Strength, you can walk." I cast aside my wrappings, arose, and took my first step in the spirit of faith. I walked to my bureau, when, casting a glance into the mirror, I saw not a trace of my former self. My eyes caught sight of a tablet which had been hanging in my room for several years, bearing this familiar text: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh;" and a new light dawned upon me. Truly, the Lord was drawing nigh. I had waited patiently. He had "inclined unto me and heard my cry." That third day was the "Resurrection Day" to me.

When my healer came in the afternoon, I told her I no longer needed a nurse. Before leaving, the nurse took my husband aside and said: "Don't go too far with this Christian Science: for if inflammation should set in after eating this hearty dinner, your wife would not live many hours," feeling quite sure she would be called upon to return.

But, thank God for the blessed Truth as taught in Christian Science, I was finding a freedom that is daily being revealed in the demonstration of Truth, as taught by our beloved Leader in "Science and Health with Key to the Scriptures."

For the benefit of those who may be discouraged because

of their slow demonstration, I would say that it was a number of weeks before I seemed able to go to my healer; but all the while I was clinging to the Truth, and had a constant desire to have Science and Health read to me, from which I was getting understanding that Life was God.

At the end of eight months, I had grown to manifest health and strength such as I had never known.

What a glorious inheritance is ours! No longer walking after the flesh, but after the Spirit. From this time on, I availed myself of every opportunity to speak the Truth; and as I listened to the voice of Love, I found it equal to every emergency. With the understanding gained through class instruction and the faithful study of Science and Health, I have been able to meet and destroy the belief of many forms of sin and disease. Truly, the way has been revealed to us, and with an honest heart and faithfulness to Christian Science, we need never despair. God is Love, and God is All. To demonstrate this Principle, the healing power of Love, we must deny self, content to be counted nothing, that God may be All-in-all.

Mrs. Lydia Di Voll, Oakland, Cal.

STEPS HEAVENWARD.

ALICE C. CHURCHILL.

THE startling suggestion has mentally come to me: "You never have written of your healing to the *Journal*, although always intending to do so, even looking forward to the work with pleasant anticipation, when one remaining victory shall have been won. If the privilege were to be taken from you while waiting to be every whit whole, how would you feel? Is not this postponement a temptation to prevent your testifying to the good already received?" Moreover, I agree with others that more frequent reports of God's dealings with us in and about Boston, New England's Jerusalem, should be forthcoming; for surely Bostonians, of all people, have an abundance out of which to give for the cheer and encouragement of the brethren. So, with the promise still ringing in my ears, "He whose right it is shall reign," I delay no longer; but, with God's blessing give, in their order, *my* steps heavenward.

For many years I suffered from internal organic troubles.

with all the complications that such a condition is sure to bring about; caused mainly, it was decided, by an injury received in childhood. I had consulted always the most skilful physicians and surgeons, and had passed through several operations. At one time I entertained great expectations of receiving benefit from the treatment of a celebrated surgeon who came from Europe purposely to attend a few critical special cases, mine among the number. Following faithfully all he advised, I submitted to another operation. After six months' daily care I was no better, but worse. I could not walk, lie, or sleep without pain.

It may be well to add that I was a devout Episcopalian, having been confirmed at an early age, of my own accord. What seemed to feed others did not feed me, could not; and as circumstances would not warrant my joining some benevolent order, whose systematic discipline I craved, I turned for my only nourishment, outside the Bible, to my beloved devotional authors, such as Fénelon, Robertson, Farrar. The chief inspiration through pastors came to me from Trinity's pulpit, Boston, where for a long time I was an attendant, not a member. However deep the depression, ominous the darkness, or heavy the burden, I never left those portals as I entered them, when its pastor filled the pulpit.

At the hour that Christian Science came to me, I had ceased to care about physical suffering, having found a way to bear pain. My whole thought was filled with longing to pass quickly through every conceivable trial, affliction, or disappointment possible. I even tried to pray that every discipline in the wide world might come; for I believed, fully, that only through the Way of the Cross, in the sense of sacrifice, could I see God. It is plain to me now that the longing for God, willingness to be led in the right way, to leave materiality, led me to Christian Science.

The first question I asked my healer was, "Does Christian Science interfere with God's will?" She most gently but firmly assured me, "It is right to be well and happy." Then the realization came like sunshine, as if God had smiled upon me. To be right was all I had earnestly desired, prayed for, night and day! It seemed I must now fly with the beautiful uplifting thoughts coming from the treatment, even though the physical healing came slowly. I had work to do for myself. The Bible study was a marvellous illumination, for I found it brimful of gladness, rejoicing.

After the healing, there was born the desire to know

whence came this Christ-love, to know more of God; and a preparation of three years followed ere the way opened to study with our beloved Leader. Then suddenly, as in a light from above, the path broadened, and I saw more clearly that soon I should sit at the feet of our Teacher to be taught Divine Science. This proved a long stride upward.

Next came the joy of laboring in the vineyard; for each demonstration, however small it may seem, involves the Principle and leads one step nearer heaven, harmony,—learning to love my neighbor as myself.

The next stride in the heavenly upward way, was to become a member of the Church Triumphant; whereas, I had for many years been struggling for the church militant. Like all the blessings of Christian Science, this prospect fairly beamed upon me. In real singleness of motive I could prove a member of Christ, a child of God, an inhabitant of the Kingdom of Heaven! To this glorious end I am learning to love God most, which includes loving our Mother better, more understandingly, and am hoping to live in implicit obedience to the Divine Principle, as the only way in which to demonstrate Sincerity: "broad with the love of Almighty God, narrow with His righteousness."

CHRISTIAN SCIENCE AND ORTHODOXY.

ALMA LATHROP.

IT is often said by those who are just beginning to investigate Christian Science, and those who are too blind to see, that there is little or no difference between Christian Science and Orthodoxy. Looking deeply into this thought, we see, if this is *true*, that our Leader, Mrs. Eddy, has not really given us anything new, simply changed the name of the old. Ask those who seek and strive to enter the strait and narrow way, according to the rules of our text-book, Science and Health, if they were enabled to understand, as they do *now*, with even a limited knowledge of the Truth, or were gaining anything of the real.

Were we not taught that sorrow, sin, and death were sent of God? The mortal senses have made a reign of discord, while God made *everything* that was made, and made it good, like himself. And have not many of us been accounted insane because we even dared, after so many years

of servitude to these senses, to make the attempt to rise from their thralldom?

We know better than we wish we did, this false teaching. Let us now see what foundation we have from the Truth side to sustain our denials of these false claims. We find them not in God—they are limited; we see them begin and end; no two persons having exactly the same sense of them, how could we ever reach the one Mind by this road? What could Paul mean in Titus, 2 : 7, by shewing ourselves a pattern of good works, if there were some evils actually existing, as is claimed, for he says in "*all things*."

Then here is another departure. Most of us were taught from the literal interpretation of the Scripture that there was a place called hell, which was the abode of the departed who had not *believed* on Jesus as their personal Saviour. Their lives, or how they had lived, was not to be considered; simply *believe* on Jesus and they were to escape this dreadful place. When we got the "little book" (579-1), behold, we found we were already in this condition of thought, and that there was only one way out, and Jesus shows us that way. Now we see we have to understand Him, and go and do as he did, to be saved. This not only shows how different is the thought of hell in Christian Science and Orthodoxy, but gives a hint of the atonement.

Christian Science does not teach us that *believing* on Jesus in the commonly accepted sense of the term will help us; but it does teach that to go and *do* as he did, to accept his example for our own, and practise it without ceasing, will do for us what it did for him; will at last show us our at-one-ment with the Father; that we never have been separate from Him; but live, move, and have our being in God, not in matter, as we were taught. Have we not in this thought, instead of denying the carnal mind as Jesus taught was necessary, cultivated it and enlarged upon it, until it has been the ruler of us? Never once did our loved church hint that this was wrong (how could they tell what they had not perceived); but rather encouraged it. Surely this is the kind of knowledge Paul meant when he said, "Ever learning, and never able to come to the knowledge of the Truth" (2 Timothy, 3 : 7).

When at last we are awakened to our true condition and say with the Prodigal Son, "I will arise and go to my Father," then we find we do not gain heaven—harmony—by dying. Jesus actually taught the kingdom of heaven is within us—

is a condition of mind attainable *here and now*. How this speeds our footsteps, for everyone who sees is willing to strive for this, while we were not willing to die, even for Heaven's sake. The reason for this is now explainable, for the Scriptures teach, death is an enemy to be *overcome*.

Notwithstanding the seeming difference between Orthodoxy and Christian Science, let us not disparage the former, but rejoice that the heaven of Truth is also at work in this line, and that we do not find it to-day as it was ten years ago. Our dear Mother, by being true to the best there was in Orthodoxy, has been able to give us this new, beautiful, practical Christian Science, in "Science and Health with Key to the Scriptures," therefore having this Truth revealed to us, let us with patience, meekness, humility, and perseverance press on to the "high calling whereunto we are called." This armor firmly buckled on will heal the sick and overcome death. To follow these commands of our Master has not even been thought possible by Orthodoxy.

AN ILLUSTRATION OF THE USE OF TRACTS.

GEORGE H. KINTER.

ON a railway train the "peace and rest" of all the passengers was much disturbed by the pitiful crying of a babe in the arms of its mother, who had three other children demanding a share of her attention.

Varying theories were exchanged among the occupants of the car, as to the probable cause of the child's discomfort, but the crying continued and seemed to grow worse, none of the passengers venturing to do anything, until several commercial travellers appointed one of their number a committee to appeal to the conductor to put "the woman and her young ones into the smoker," but that official replied that, having paid her fare, she had just as much right in the first-class coach as any one. When the drummer demanded that "*something* be done," the kind-hearted rail-roader asked, "What would you suggest doing? It seems to me that when a mother can't quiet her own baby, a stranger had better keep hands off." I then spoke to the conductor, and ascertained that the lady was going a few stations further, but had travelled all night, and he thought the supply of food for the infant had run low, and believed it was cry-

ing from hunger. I had, however, noticed one of the other children feeding the little one from a bottle which still contained a goodly quantity of milk. Going forward I asked if I might render some assistance; the mother looked at me in some surprise, saying, "You are very kind, sir; but I guess if a baby's mamma can't quiet it, a strange man wouldn't be likely to succeed very well with it." But I politely insisted that, with her permission, I would gladly at least endeavor to help her out of her dilemma, adding that I was very fond of children, and sorry to see them suffer needlessly. At that remark she delivered the baby over to me, saying, with an air of almost hopeless reluctance, "It's strange with strangers." Without waiting for further comment, I started with my charge to my seat, and the dear little baby at once became quiet, and continued so to the end of the journey. Our genial conductor came to look at it, and remarked that it was the funniest thing he had ever seen done on a train, and he had been running for twenty years. I told him it was Christian Science. Arrived at their destination, the mother came for her little one, but I asked if I might hand it off at the platform for her; she said, "O yes; anything you wish." At the station she was met by her sister, to whom she was hurriedly relating the incident in a whisper, and this sister exclaimed, "Are you that man?" "I am a Christian Scientist." "You are? Well, I never saw one before, but"—but the train was moving off, so I stepped aboard, and the first man I met inside the car said in a loud voice, "What that young one wanted was milk." I told him that was what I gave it. He retorted, "Well, I didn't see any bottle." "I gave it of the milk of human kindness." He said no more.

As I returned to my seat, I observed that all eyes were centred upon me in an almost imploring manner; but as I was to leave the train at the next station, I would not have had time to tell them all about it, so I bethought me of the supply of Christian Science tracts which my good wife has trained me to have always about me, and opening my travelling bag, I was much pleased to note again how clearly our dear Mother prophesied, when she wrote in *Science and Health*, "Divine Love always has met and always will meet every human need," for what could so well answer *their* mute inquiries as the tract, "There is Rest and Peace on Earth for You."

I left the passengers what tracts I had as I quitted the train, and although there was no one on that train who knew me,

I have since been found out, and inquiries for treatment have been made.

What was the matter with the baby? Its mother was laboring under the false claim that she, in manifesting her highest sense of loving devotion, had become "worn out," and the little one had caught the mental contagion; that was all. See *Science and Health*, pages 411 and 412.

THE FIVE SENSES.

REAL sense is mental and not material. If it were not so all men would see alike, hear alike, smell the same smell, taste the same taste, and all have the same sense of touch. In fact, the so-called physical senses are not physical at all. It is mind or thought that is reflected back from an object, clothing it with its own conception, high or low, grand or degraded.

SEEING.

One sees in mountain, valley, plain, beauteous pictures enhance; another notes a cheerless mass, a lonesome spot, a drear expanse.

HEARING.

One hears the busy hum of life as rhythms full of gladness; another hears discordant din that almost drives to madness.

SMELLING.

One sniffs an aromatic air and calls the fragrance sweet; another smells the odor bad and makes a quick retreat.

TASTING.

One smacks his lips with gusto and enjoys a toothsome paste; another sickens at the thought of its unsavory taste.

FEELING.

One feels a glowing, tingling touch and cheer from frosty air; another shivers, chilled, benumbed with cold he scarce can bear.—*Cedar Rapids Commercial*.

NOTICE.

ALL per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass, should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

WILL ANSWER DR. CROMER.

THE announcement that Rev. Dr. J. M. Cromer, of the First English Lutheran Church, is to attack Christian Science, its teachings and beliefs, from his pulpit, has stirred up the Christian Scientists of Kansas City to a fever pitch.

They read the announcement in the *Times* yesterday morning, and the remarks of Doctor Cromer on the subject, and expressed themselves in unmistakable terms.

Christian Science is strong in Kansas City. Perhaps in no city of its size in the country has the cult a greater following, though it has grown wonderfully in the past few years, and is strong in every city.

A. E. Stilwell, the Kansas City railroad magnate and capitalist, was one of the first of the Scientists in the city, and is one of the most prominent now. He told a *Times* reporter last night that the Church of Christ, Scientist, in Kansas City, is now able to count about fifteen hundred members.

"Ten years ago," said Mr. Stilwell, "there were but four. That speaks pretty well for Christian Science, doesn't it?"

If Doctor Cromer delivers the course of lectures or sermons he has said he expects to, in an endeavor to show that Christian Science is a "crime," it is not unlikely that Mr. Stilwell will personally take the platform and reply. He said last night that such is his intention, but he didn't care to talk about it.

"What's the use of discussing all that nonsense," he said, in speaking of the Cromer interview in the *Times*, "there is nothing I care to say now on the subject. Doctor Cromer has not yet delivered his sermon, and until he does I should regard it as ungentlemanly, and not the right thing, to reply to him."

"But you expect to reply if he delivers the lectures he intends to?"

"Yes; certainly I shall."

"You mean by that that you will go on the platform in its defence?"

"Of course. I don't see why I shouldn't. I know that Christian Science healed me after the physicians had given me up. Why shouldn't I believe in it? Why shouldn't I

peak in its defence. That was when there were only four Scientists in the city—ten years ago. Now there are about fifteen hundred, and Christian Science is growing everywhere in the same way. Why, in Chicago the church is so large that no ordinary building in town would hold the congregations, and they had to go to the Auditorium.

"Doctor Cromer is talking of something he knows nothing about. We shall be pleased to enlighten him as soon as he gives us a chance.

"The statement he makes about Christian Science killing people is most ridiculous; that story he tells of the woman who was dying with quick consumption, for instance. If she were dying, how could Christian Science kill her? If she were dying, how could the physicians he claims the Science kept away by her belief in it, have helped her any?

"You always hear of it when the Science loses a patient. A physician may lose ten patients a day and nothing is said about it, because he has a diploma. But let a Scientist lose a case, and it is telegraphed from Dan to Beersheba, and from Omega to Alpha before ten hours have passed.

"All over the world where the Science is known it heals. We have the cases, thousands of them, in evidence. We do not need to defend our belief by words.

"This is a free country. A man has a right to call physicians or Scientists, as he pleases. People do not come to Christian Science except through the experience of a trusted friend, or because the physicians have failed.

"There is this difference between Christian Science and the churches. The churches promise a benefit on the other side of the Jordan. We give our benefits here and now.

"We care little for such attacks as Doctor Cromer proposes. We are not unused to them, and when they come, the discussion always enlightens people who were ignorant before, and brings to the church new recruits.

"Years ago the scoffers at Christian Science were numerous, but they are growing scarcer all the time.

"Christian Science grows fat on attacks such as Doctor Cromer announces he will make."

Kansas City Times.

CRITICISM A BOOMERANG.

WILLIAM BRADFORD DICKSON, formerly proprietor of the Dickson Shorthand School in the Bayard Building, is an en-

thusiastic exponent of Christian Science. He read with much interest Rev. Dr. Cromer's attack upon the cult, and his heart was warmed toward him, because Mr. Dickson believes that with every adverse criticism the church founded by Rev. Mary B. Eddy gains in power. He writes this by way of felicitation:—

"I am a Christian Scientist, and have resided in Kansas City about thirty years. I have known the Rev. J. M. Cromer for many years, and have always held him in high esteem for the many good deeds he has done, and for his unquestionable humanity. I am now called upon to witness the spectacle of a man of his breadth of character and ability, attacking the religion of God, and violating the brotherhood of Christ—the very first principle of all true Christianity.

"I am not writing this from a sense of fear that Christian Science can be injured, its growth stopped, or its progress deterred. In the case of Rev. Mr. Cromer's attack, the wrath of man will be made to praise God. Every attack by the ministry on Christian Science only helps to fill the Christian Science Church pews and drive thousands of undecided minds into its folds.

"We must remember that the world is populated with almost countless unprejudiced minds, minds which have liberated themselves from the galling yoke of creed and ritualism, and which are to-day looking for a higher and more spiritual religion which can be demonstrated at home, in business, at the bedside of the sick, and in all ways, means, and conditions of human life; a religion which will broaden the mind, fill it with hope and faith, and make it more elastic and enduring, even to spiritualization.

"Whenever an open attack is made on Christian Science, such attack only serves to turn these unprejudiced minds toward this spiritual Science, and the result is they adopt and live it evermore. Thus it is that we count the well-meaning Doctor Cromer our friend indeed, and know that he is doing us good far beyond our present comprehension.

"Then, too, it does each individual Christian Scientist good, inasmuch as it makes him watch his thoughts and demonstrate more and more patience and love toward such as the Rev. Cromer, and all who oppose Christian Science.

"This Science teaches, through the lips, life, and deeds of its beloved author, Mrs. Eddy, that 'love is unutterably kind,' and agrees with Whittier, when he says,—

Then, brother man, fold to thy heart thy brother:
For where love dwells, the peace of God is there.

"Now, with this preliminary, let me beg your patience while I take up a few of the Rev. Cromer's statements, and try to cause light to shine in the darkness.

"He says in one place: 'They even deny God.' Astounding revelation from the region of darkness!

"Christian Scientists believe in God and nothing else; 'In Him they live, and move, and have their being.' All the minutiae of their home and business life is guided by Him. His name is on their lips almost momentarily in adoration, praise, faith, and supplication, which come from understanding Him.

"The Christian Scientist takes his Bible literally where it says, He 'forgiveth all thine iniquities,' He 'healeth all thy diseases.' Our daily struggle is to try to do nothing save by His guidance, and to lose our personal sense in working for Him, and thus bring out our divine individuality.

" 'Who is so great a God as our God?'

"As a proof that Christian Scientists understand God, they have to their credit the healing of one million hopeless cases, covering both sin and physical ailments. If the Rev. Cromer will call on the writer he will take pleasure in giving him the names and addresses of hundreds of hopeless cases in this city healed by Christian Scientists—cases covering all kinds and conditions of disease—enough to keep him busy looking them up every day for a year.

"There are in the United States, hundreds of organized Christian Scientist Churches, all over the land, worshipping in halls and churches. There are about one million people interested in, and favorably disposed toward, Christian Science, and at least four hundred thousand who will support it.

"In Kansas City alone there are ten thousand people interested. There are one hundred thousand people in Chicago interested in this movement, and proportionately the same number in all other large cities. The Mother Church in Boston has over seven thousand members.

"One glance at the ensemble of the Christian Scientist Church in Kansas City, will show an audience made up of spiritually-minded, intellectual people, reflecting health, harmony, and love to all mankind.

"All this is the work of the life and teaching of the Rev. Mary Baker Eddy, the founder and discoverer of Christian Science, through her book, 'Science and Health with Key to

the Scriptures,' and other writings. This book teaches us how to love God, and how to show how much we love God by the way we love mankind. It teaches us that 'as adherents of Truth' we must 'take the Scriptures as our guide to eternal life.' It teaches us to love the Bible, Jesus Christ, the apostles, and the prophets, as we never before loved; yea, it even dares to teach that by devout study of the Bible and its key, Science and Health, one may so purify and spiritualize his thoughts that the divine light of eternal love—God—will shine through him into a sin-sick and suffering world, and heal it of both sin and sickness.

"Rev. Cromer says: 'I am studying Mrs. Eddy's book now.' This is good and grand, if he will only study it in the light of Christian humility, and not for the purpose of one-sided criticism.

"As Mr. Cromer is trying to help the world to be good, and as Mrs. Eddy has made such a vast conquest in making the world good, it must be evident to all that it is eminently proper in him to study her work patiently and humbly.

"Now in conclusion, while I deplore personalities, yet, for the sake of the lesson back of it, I would like to ask: Might it not be that, among the hundreds of thousands of people supporting Christian Science, there is at least one man who is intellectually, morally, spiritually, physically, and in every other way, Rev. Mr. Cromer's equal—yes, even his superior?

"The answer to this question contains a great moral lesson, both for all mankind and our beloved brother, in whose life I have always seen much that is good, noble, and pure.

"WILLIAM BRADFORD DICKSON."

Kansas City Times.

CHRISTIAN SCIENTISTS IN BLOOMINGTON, ILL.

THE following account of Christian Scientists' work in Bloomington is contributed by one of the leading members of the church.

The Christian Scientists of this city, have just completed the interior decoration and changes of their church edifice, which they recently purchased, known as the Independent Church.

Christian Science has attracted a sufficient number of adherents—by healing the sick and sinful—that the purchase

of this beautifully located and commodious church, was something unusual.

It was announced, through the pulpit, that a love-offering would be received for the purpose of securing the church. The following Sunday the basket collection was over \$500 in cash; the next Sunday \$209. This flow continued from friends, patients, and members until the needs were satisfied.

The Bloomington Church is a regularly organized body, consisting of some of the best and most influential citizens, yet the membership by no means represents the full number of sympathizers with the cause who have not yet affixed their names to the church tenets.

Christian Scientists believe in Christ-truth as here to restore the lost element in Christian experience and practice, viz., healing the sick. It is a Bible command to Jesus' followers in every age.

One of the distinguishing features of the Christian Science service in this city and elsewhere, is their Friday evening testimonial meeting, at which all who wish may testify to benefits received from Christian Science.

These meetings have been in progress nearly three years, and the interest grows instead of waning. Wonderful testimonials are given from week to week of people in every walk of life who have been healed of every "ill that flesh is heir to."

The Bloomington field is looked after by Mrs. Delia H. Rigby, who holds the degree of C. S. B. conferred by Rev. Mary Baker Eddy.

There is a Students' Association here which sends out students who effectually heal the sick and cast out devils (evils).

It is stated authoritatively that there are nearly a million believers in the doctrine of Christian Science, and that this vast number turn to no other source but this Science for the healing of whatever sickness may come.

Rev. Mary Baker Eddy, the discoverer and founder of Christian Science, recently spoke to an audience of twenty-five hundred at her home near Concord, N. H., July 5.

The Daily Pantagraph, Bloomington, Ill.

REGENERATION.

SAMUEL H. PATRICK.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. —Titus, 3 : 5-7.

IT is not by works of righteousness, but according to his mercy. It is by the washing of regeneration, and renewing of the Holy Ghost. It is a cleansing "with the washing of water by the word" (Ephesians, 5 : 26).

The word does not act upon our supposed material body, but upon our mentality. As water is applied to an earthen vessel, so the word is applied to our mental being.

When the good housewife washes the earthen vessel, she does not take away any part of the vessel, but only takes away or washes off that which does not belong to the vessel, and this is called a washing of water. When the word is applied to our mentality as the water was to the earthen vessel, then the operation is called the washing of water by the word, as in Ephesians, 5 : 26.

We first learn that that which is impure is no part of our real being, because it is not from God, and so we hear John say, "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father" (1 John, 2 : 16). Then we learn that we are made—created—in the likeness and image of God (Genesis, 1 : 27). We are born of God (John, 1 : 13). That we do not commit sin, and cannot, because we *are* born of God (1 John, 3 : 9). In most teaching, these two—the spiritual and carnal—are confounded and considered as one, but the fact is, the spiritual man is the real, and the carnal man is unreal. The spiritual is from God, and reflects God; and the carnal is not of God, but is the child of a liar and is a lie, a false consciousness (John, 8 : 44; 1 John, 3 : 8). John says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Hence Jesus said to his disciples, "Now ye are clean through the word which I have spoken unto you" (John,

15 : 3). He does this by demonstrating to man that Jesus represented the true man, or showed what the true man was—sinless and indestructible, as he proved by his life, (seeming) death, and resurrection. We bring this about in our own experience, as shown in 2 Corinthians, 3 : 18.

It is done by the renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour; that is, the true man was manifested by the life that Jesus lived.

We had the image of the Father in the beginning, but this image was lost to our consciousness by the admission of a lie, to wit: that man is fallen, sinful, and sickly. By regeneration this image is restored to our consciousness by the realization of the Truth of Being, that could not be lost, but is eternal like its Principle, God. Thus our mind is renewed, or brought back to our consciousness, the other mind, or wrong mind, which was not ours, being put off (Ephesians, 4 : 22); and the spirit of our mind is renewed, in the knowledge that we are created in His image.

HEALED BY THE WORD.

MARY M. W. ADAMS.

ABOUT eighteen years ago I was visiting at my old home, near Boston, and called upon a friend, whose daughter had been healed by some one who had read some books. I saw the books for a very few moments while making this call, and they attracted me as no other book had ever done. I had a strong desire to read them, but did not feel free to ask to do so. Science and Health was then in two volumes, and I have since found that this was the third edition.

About five years later a friend brought me several books to read, and among them were the two volumes of Science and Health, then in its eleventh edition. I immediately recognized them as like the books I had so desired to read before, and I read all the time until I had read them through several times. I had never seen or known of any one who had been healed except this friend so long ago. I knew they were true, because they explained the Bible so clearly. I believed every word without the least hesitation.

In a short time an old claim of sick-headache attacked me, which had always appeared at the slightest provocation:

if I were angry, tired, or disturbed in any manner, going half an hour over the regular time for eating, or going without a cup of tea with my meals. I could not drink coffee, feeling sure the headache would follow, and if I moved about much I was liable to faint, sometimes many times in succession. This I supposed was inherited. After I had tried to ignore this claim, or just say no to it, I awakened to the fact that there was more for me to do. It was then in the afternoon, and the pain was severe. I stood up, and turned upon it with these words:—

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made,’ and all He made ‘was Good.’ Now this is not good. He did not make it, then it was never made, and God is supreme.” This I declared several times. “God is supreme;” and I felt the healing; I *felt* the pain go away. I stood still in awe for an instant. I did not expect so much; then I said, “If with these words this can be done then ‘with God all things are possible,’ and I will never let go.” I never have. I have seen all the “signs follow;” I have seen the sick healed, the lame walk, the blind see, and the deaf hear.

Science and Health has been and is the greatest blessing that ever came into my experience. It enabled me after two years, in 1885, to become a student of our Mother, the Rev. Mary Baker Eddy, for which I am thankful to God all the time.

I had sought earnestly to “get religion,” as it was called. I never could, I was always left out because I did not know how, but when I had just a grain of understanding of Christian Science, I was satisfied I knew how to begin, and was ready, for the first time, to unite with the church.

Science and Health is my constant companion. I cannot tell how many times I have read and studied it through, and it is as new each time as the first, because we see so much farther, having overcome for ourselves more, and there are wonderful promises “to him who overcometh.” And the way is made so plain to us in this overcoming of self, and the watching and praying, “that we enter not into temptation.” We should be the most harmonious and happy people on earth with our understanding of the Bible through its Key; we are, when we earnestly follow its teachings, and we surely see the results, or the signs following.

GUARD THE WINDOWS AND DOORS.

G. A. B.

THE human mind is like a great mansion with many rooms. The conscious thought occupies a few of these rooms, and, because of its ignorance, it believes that it occupies the whole mansion; but this is not so. There are undiscovered chambers in this mind-mansion which the conscious thought has never entered.

We are living in a great thought-world, and just as the air about us is inhabited by birds and insects, so this thought-atmosphere is swarmed with busy thoughts,—some good (in belief) and some evil,—emitted from human minds. These thoughts assume individuality and power to act, even as the birds and insects do in the material world. There are thoughts which comprise the various physical ills of the human race; others are classed as sins; others as fears, superstitions, errors; others as misfortunes, sorrows, etc.; and others as prosperity, human love, human joy. Just as the winged inhabitants of the air may enter in through the open windows and doors of the material mansion, passing from room to room until they penetrate to the tenanted portion of the house, so the winged thoughts of the mental realm pass into those silent, unrecognized chambers of the thought-mansion (or human mind), and sooner or later become manifested, each intruding visitant stamping its own individuality upon the unprotected conscious thought, or body.

I often hear it remarked,—

"You say that all sickness has its cause in the mind and not in the body. Now why did I have pneumonia, consumption, or dyspepsia, when I never *thought* of having them?"

Perhaps you never *thought* of having them, yet you *believed* that under certain conditions you *could* have them. You admitted the *possibility*, and some disease thought which entered the unrecognized and unguarded chambers of your thought-mansion was admitted through the door "Belief," by the porter "Possibility." Feeling the discomfort which this thought-visitor brought, you consulted a physician, and learned that you had consumption, or dyspepsia, etc. Had you been better instructed you would have en-

deavored to close the door "Belief," and discharge your porter "Possibility."

How can we bar out these unprofitable thought-visitors? There is only one way. Fill the mind with Truth. Enter into those silent chambers and assert the perfect ego, the spiritual and real self; furnish them with spiritual facts; hang pictures of Truth upon their walls; bar the windows and doors with divine understanding and fearlessness, and *occupy* them in the spirit of Christly love. Though malice and error may beat against the windows, they cannot enter, for, faithful to the Science of Being, you may dwell here and now,

Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds.

CHICAGO now has its sensation in the trial of sausage-maker Luetgert, for the murder of his wife, and the morbid element of the reading public will devour the details, little thinking of the possible injury to themselves of holding in thought such unhealthful mind pictures. The Biblical declaration that as a man "thinketh in his heart, so is he"—which is doubtless more literally true than humanity admits—is a constant admonition to a careful discrimination as to the mental food of which we daily partake. And it is generally accepted as a fact that the mind largely affects the body as well as the morals of mankind, and if this be true, it can readily be seen that it is not at all improbable that what one indulges mentally, day after day, may find some expression upon the physique as well as upon one's spiritual nature, and may it not be that the universal complaint as to physical ailments finds its origin, in part at least, in the unwholesome quality of that which we admit within the portals of our thought? It is a large consideration, then, as to how a person's mind and body are cared for when we are providing mental food, and we are persuaded that none will question that pure, uplifting thought—the result of good reading—is far safer in every way than the morbid conditions that ensue from an opposite course.

Norfolk Ledger.

ERRATUM.

In the note from Salt Lake City, in August *Journal*, page 319, the statement "two years ago" should read "ten years ago."

NOTES FROM THE FIELD.

NEARLY four years ago my eyes became very seriously affected, and I was told that they needed rest. After resting my eyes for six months they became worse, and I went under treatment at Indianapolis. I found very slight relief while doctoring with one of the special oculists there.

After spending a year without finding any permanent help, my eyes became more painful than they had ever been before. I then went to a hospital at Cleveland, Ohio, and took treatment from one of the special oculists there. The oculist told me that the muscles of my eyes were paralyzed. I remained in the hospital two weeks, and was told that the country air would benefit me, and if I could live in the country and call occasionally at the office of the oculist for special treatment, my eyes would improve. I obeyed, and went on suffering, until, after about six months, *Science and Health* and several Journals were given me by a friend to read. I did not grasp the spiritual thought, but after spending four months in what I called comfort compared with the previous two years, I took neuralgia in my eyes, and went to another hospital.

I could sleep only when under the influence of drugs, and was told by the physician that an operation would be necessary as soon as I should be able to stand it. I then left the hospital, and within a few days I called to see the Scientist who had given me *Science and Health* to read. I heard words of Love for several hours, and went away feeling much better. My suffering was light for the next six months. Finally I came to Cleveland. After I arrived in the city, and as I walked on one of the principal streets, I passed a door, a lady opened it and invited me in. I went in without even taking a thought, and found that I was at a Christian Science service, where Love was in abundance.

I had been a Methodist for ten years, but had never realized what true religion was, and what it was capable of doing. I left the Christian Science service feeling better than I had ever felt in my life. I could hardly restrain myself from shouting aloud.

The next day I went on to Chautauqua, N. Y. I knew

no one there, but soon found employment. Within a short time I wrote to a Scientist for treatment. I took off my glasses, and have ever since that time been gradually growing in peace, health, and prosperity. I can now use my eyes as I choose. The physicians had told me that I would always have to wear glasses.

I had also been afflicted with impediment of speech and general weakness. I am growing stronger, and the impediment of speech grows less troublesome.

Science and Health is my dearest companion. I have no use for drugs, as I know what God cannot do man need not attempt. Words cannot express how grateful I am to Christian Science, as it has saved me from a life of torment.

If any one doubts this, they can write me, and I will cheerfully write them personally what Christian Science has done for me, and what it will do for anyone, if they will but do their part.—*Charles F. Meek, Adams Mills, Ohio.*

I was for many years an invalid, and at last, in September, 1895, was taken down with what my physician called heart and liver trouble, which caused me much suffering, and at times intense agony. A short time previous to this attack, I had attended a Sunday morning service in the Christian Science Church on Cumberland Street, and very much wished to be treated in Christian Science. Finally, about the tenth of January, my wish was granted. My physician told me at that time that it would require a higher power to save me than he knew of, so I told him of my wish to try Christian Science, asking him if he would come to me again in case I did so, and wished to recall him. He said he would, and I asked my daughter to send for the First Reader of the church I had attended. She came, answered my many questions, said I could be healed, and on leaving said, "Be not afraid." These words will never die out of my memory.

In a very few days she suggested that I have a copy of Science and Health. I purchased one, and my nurse began at once to read it aloud to me, as my sight had long been too weak to permit of my reading. Soon I began to read for myself—a little at a time—increasing the amount each day until I could read twenty pages without fatigue. At the end of three months I dispensed with my nurse.

From my girlhood the Bible had had the first place of importance in my reading, and Mrs. Eddy's great revelation

shed a new light upon it. Now I find constant delight in reading and studying all of her works and the Bible. This is the great blessing that my healing has brought me.

My digestion had been impaired for years. Now I eat plenty of all sorts of good food without suffering. The heart trouble was serious, and even after I began to walk I was often obliged to stop. Now I can walk thirty blocks without stopping.

Since learning that God is All-in-all, that He governs the body as well as the universe, and that Mind is infinite, I have learned to look at everything very differently, and am trying to destroy every claim that matter tries to make me believe in.

I give most joyful testimony in regard to my physical healing, but when I think of the blessing that has come to me from the study of Mrs. Eddy's works, it seems insignificant in comparison. Science and Health is my constant companion, and its illumination is the one source of light that has given me these blessings of health and sight.

Mrs. Carmen, Brooklyn, N. Y.

How keenly the Mother-love is felt while reading "Miscellaneous Writings," filling the heart with gratitude.

The youngest in our home, a boy of fourteen, is always comforted by hearing it read. No matter how inharmonious and discordant the seeming, the "Mother Book," as we call it, "stills all strife."

The daughter of a Scientist one day found a young chicken caught under the edge of a coop, head bent back, seemingly dead. Upon carrying it into the house, mortal mind said, "O, it is dead!" but a baby sister (three years old) covered her eyes a moment, then looking up said, "Is it all *yite*, mamma?" Just then the little head was raised, and the body responded to the child-thought of God as Life and Love, and *was* "all right."

A little boy of five years who has been in the Christian Science Sunday School but a short time, told his teacher, "My mamma gave me some ripe peaches last night, and I ate so many I began to feel sick, but I thought, Why! I am God's boy, I can't be sick, and the ache all went away."

His father was recently healed of a belief that M. D.'s said would necessitate removing his hands from the wrists. He was cured by Christian Science in a very few treatments.

A wagon load of eleven persons, some of them children,

went into the woods to gather berries. While passing through a rough place, one of the little girls was thrown out in front of a wheel, and the heavy wagon passed over her waist.

The driver was a Scientist, and instantly realizing God's presence and help, lifted the child into the seat again, and in a very short time she was all right. She told her mother, "It did hurt a little at *first*, but I thought there are no accidents in Truth, and it all went away."

Another little girl being asked, "What did you do when Daisy fell out of the wagon?" replied, "What *could* we do but *demonstrate*?"

The happy child and her grateful parents were present at the Friday evening meeting following, and with shining eyes and perfect health told the story. They had proven that "God is an ever-present help in trouble."

Many more instances could be told of the perfect demonstrations of the wee lambs of the fold in this part of the vineyard, showing the fruits of true Christian Science teaching in the Sunday School and homes of those who are trying to "enter by the door." Thanks to God for the dear Mother, who is showing us the way.—*Anna M. Brown.*

FROM a child I had been subject to attacks of spasmodic suffering, which grew more frequent and severe as the years went by; many physicians had treated me, and the last and only hope extended from that source was to administer chloroform when these claims appeared.

I had been through this ordeal until sometimes for weeks after I could scarcely remember the least thing, and my limbs would be in such a condition there was no rest for me day or night. I had been drugged, experimented upon, and disappointed at the hopelessness of the mortal laws to bring relief, until my very existence became one of darkness and dread, which led me to cry out for that rest promised to the weary and heavy laden.

I asked for Christian Science treatment when everything else had been faithfully tried, and, to my happy surprise, was healed almost instantaneously. I heard the glad message of "Peace, be still!" a message that opened the prison doors.

At this time I was also healed of a burden of sorrow hidden away from the world. At an early age my mother left me, and it seemed to me that all I had, or could ever hope

to have, was gone. The possibility of ever living without her had never entered my childish thought; the shock was so sudden, I was not a child any longer. My grief for my material mother was something inexpressible; time and changes could not erase it; but when the declaration of Truth and Love were begun for me in Christian Science, I turned (as our text-book says) "like a tired child to the arms of Divine Love." Awakened to the true parentage—the Father-Mother God, Life, Truth, and Love—grief and rebellion were blotted out forever, and something higher and better had taken their place.

For thirteen years I had worn glasses, and had been told by one of the best oculists, that my eyes, at best, had never been perfect, and it would not be wise on my part even to attempt to go without glasses an hour, and that I must use the greatest precaution, or total blindness would be the result.

On the third day of the class in which my husband and self were being taught (two years after my healing), I put away the false light for the true. I took off the glasses and never for one moment have missed them, and I am constantly longing for more of this light that knows no darkness.

Mary McGeorge, Argentine, Kan.

CHRISTIAN SCIENCE has done so much for me, that I feel the least I can do is to make some acknowledgment of the facts.

I was a great sufferer for twenty years from a complication of serious troubles, among which were rheumatic gout, partial loss of sight, and later, nervous prostration, and had to take to my bed. When I got about it was on crutches. Physicians could do nothing for me and advised me to travel, which I did for about six months, and came back but little improved. I could get around with a cane, and that was all.

I knew about Christian Science in a casual way, but believed it to be one of the "isms" of the day. Some members of my family understood it, and induced me to look into it. I had always been a great reader of the Bible, but the inconsistencies voiced from the pulpit made me an unbeliever in the theology of the day; yet I never gave up the belief in the Christ-life, and often wondered that I did not hear more of it from the pulpit, instead of so much doctrine which I could not believe.

When Christian Science was fairly presented to my mind,

and Jesus was before me as a healer and a philanthropist. I read, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also" (John, 14 : 12); I stopped and asked myself the question, "Do you really believe that?" I answered, to myself, "Yes." "Then why not test your belief now?" I got up from my chair, put my cane in the closet, and walked from my room a well man. This was two years ago, and I have had no aches or pains since. My rheumatism is gone; my eyes, which had troubled me so for years that often I had to give up reading for days together, are now strong. I read three or four hours every day without glasses, and I am in my seventy-eighth year. My heart, which used to trouble me so much that I would grow blind and fall, troubles me no more. My peace of mind is restored, in short, I am a well man, both in mind and body, and, my friends and neighbors say, getting younger every day. If you think my case worth publishing, please publish it over my signature, so that anyone, if they wish, can find out the facts.

G. T. Sewall, Sr., Famanda, Los Angeles Co., Cal.

My health began failing me. M. D.'s were resorted to but failed to cure me. I was seized with sorrow and fear lest I might be snatched from my family, consisting of husband and two babes, who, I felt, sadly needed me. I did not fear to die, but I did wish to stay with my loved ones, and as I was yet in bondage to the belief that it was sometimes God's will that we should suffer and die, the great trial now for me was to be able to say with the heart, "Thy will, not mine, be done." In the midst of all this gloom there came to my home a dear Christian Scientist. She kindly answered all my questions, and asked me if I would like some Journals to read. I answered in the affirmative. She brought me four or five Journals.

The good news of "present salvation" conveyed on their blessed pages fell like balm on my troubled and perplexed mortal sense, letting in a perfect flood of light and peace. All my fear and anguish vanished, and an indescribable peace and joy filled my whole being; for days and nights everything seemed illumined with a heavenly light. I was so uplifted I did not wish to sleep, I could do all kinds of hard work without fatigue. I felt that I could truly "do all things through Christ which strengtheneth me." My dire afflictions disappeared in this glowing effulgence of Light, as darkness *always* disappears before the light.

My first thought after experiencing the healing power of Truth and Love was to see this wonderful book, "Science and Health with Key to the Scriptures." I felt that I would be willing to make a great sacrifice, if necessary, to own one for myself. The Father immediately opened the way for the purchase to be made. I cannot tell how highly I prize this book; it is indeed a Key to the Scriptures; it makes all the crooked places straight. I am being fed now with the bread of Life. I have had many convincing demonstrations of the power of Truth to cast out error and heal the sick in our little home, into which Christian Science has brought peace, health, and harmony. I look eagerly forward each month to the coming of the beloved *Journal*. I feel that it is indispensable to me; it has helped me wonderfully in many ways.—*Mrs. W. F. Hull, Rosslund, B. C.*

It seems due to the cause of Christian Science, that I relate a recent experience wherein the so-called laws of matter and *materia medica* were proven to be *no laws*. God's law, the *only* law, the law of peace and harmony, was shown to be supreme and applicable to human affairs.

About two weeks ago a baby was born into our home. In the afternoon of July thirty-first occurred a premonitory sign of approaching child-birth. About ten o'clock P. M., after a happy and comfortable afternoon and evening, as I sat listening to the reading of Science and Health, these words seemed spoken to me, "Go lie down, the time has come for the child to be born." I obeyed the "still, small voice" at once. In about fifteen minutes, and without pain, the birth took place. It was what is termed a "dry birth." The "presentation" was the back first, the head being born last, at the third expulsive effort.

Without realizing that the proceeding was unusual, I got up at once. As soon as the little one was dressed he was put into my arms, and he found ample nourishment awaiting him. I have taken the entire care of the baby night and day. I have preferred to do it. The thoughts centering around such a time have been met before they could be made manifest on the body. In consequence of this, I have experienced no sense of having passed through child-birth. The grand verities of Christian Science have, through this demonstration, been made more clear and more dear than ever before.

For many weeks I had been working faithfully from the

basis of the thoughts presented in the article "Spirit and Law," in that invaluable book "Miscellaneous Writings," by the author of Science and Health. It is clear to my mind that the above demonstration has been made according to fixed law, the law of Life and harmony.

Endless love, gratitude, and obedience we owe our beloved Mother in Christian Science. She has found, and shown to us, through untold love and self-sacrifice, this way of demonstration.—*Helen Andrews Nison, Braintree, Mass.*

An incident occurred recently which shows the power of Truth to protect us.

I am for the present stopping at a country hotel, and while out in the yard watching a boy cut down a tree, he, not seeing me standing behind him, swung a large, keen axe with great force backward, which gave me a terrible blow on the temple; for one instant, only, all was blank. In another moment I began to realize God as my only life, and knew no accident could befall a child of God. To my own astonishment I was not frightened, and turning to those around me said, "It is nothing, it will soon pass away;" but one lady remarked in great fright, "The blood is now running down your face," and as I put my hand up to my face, I found it was covered with blood.

I went to my room, washed away the blood, put on a piece of court-plaster, and have not given it a thought since; it did not even pain me after the first shock, and was not sore nor inflamed, although it made a deep gash and bled freely. None in the hotel being Christian Scientists but myself, the by-standers looked with awe and wonder that I did not send for a doctor to dress the wound, and they still more wondered when they saw me going around the hotel as usual, no headache, no soreness, no inflammation, I not even lying down for one moment, and they themselves saw the fearful blow I received. I am now more convinced than ever, that no accident befalls those sufficiently trust God.

Mrs. Fannie Brady, Monterallo, Mo.

CHRISTIAN SCIENCE was brought to my attention several years ago, through the healing of our sister, after she had experienced many years of invalidism under the care of the doctors. Although I acknowledged the healing of my sister through Christian Science, we continued to look to the family physician and his drugs for healing, until two of our little

boys had passed away under the doctor's care. This experience taught me a lesson, for I found that in the hour of urgent need, the doctor, in whom I had placed so much confidence, did not offer any encouragement that either of them could be helped.

In the spring of 1885 I was healed by Christian Science of quinsy. The healing was nearly immediate, the pain soon ceased, and the swelling disappeared, and this experience proved to me that Christian Science could be relied upon for physical healing, dating a new departure for our family, turning us from the use of drugs to divine Mind for help. With four children to be cared for, there were many calls upon Christian Science for the physical healing, and the help came, the needs were always met. After years of trials and victories, I am thankful for the experience that led to a desire to know more about this blessed Truth, which resulted in taking a course of instruction with one of Mrs. Eddy's loyal students, and uniting with the Mother Church, and I am glad to say that every step of the way has been one of gain.—*J. O. B., Hartford, Conn.*

FOLLOWING is a letter written by a grateful heart made glad by the kind ministrations of Christian Scientists residing in one of Boston's beautiful suburbs:—

Dear, Kind Sister:—I received the package of Christian Science books Saturday evening just at dark, and I put in nearly half that night reading "Miscellaneous Writings," and all day yesterday it and the Journals, which were new to me; and oh, what a feast I have had so far! and yet there are thousands of such feasts from that grand book for me. I received an overwhelming draught when I came to page 19; and commencing on line 11 and ending with the period, I read it over and over again, and my soul cried out, "Glory to God!" Now, of course, my human tongue cannot express my many, many thanks to you and your kind husband for this feast,—sent to me on the wings of Love. May you both feast on this Love, that cometh from above, until you are full and running over. How sweet to see what Love can do for us! Many thanks also for the tracts, and all the little books enclosed. I know I shall have a feast out of all our dear Mother's words. . . . I shall send the literature to Austin by this mail, and will give a sick lady some this evening; so I probably shall not be the only one

that will be benefited by your kind acts. With many thanks and a flood of love, I am yours in Truth,

L. J. W., Hardy, Texas.

It was with grateful hearts that the children of our church received the loving command of the Mother, to organize the Sunday School class for them. So short was the notice that only one eager little girl was able to respond on the first Sunday, but the next week brought eight bright faces to meet their teacher. Under her helpful instruction the class has grown in understanding and in numbers. The class has an average attendance of fourteen. It is beautiful to watch their eagerness to grasp the Truth, even from the most tiny one who is only able to lisp that "God is everywhere," to the older ones who are able each week to prove by their own demonstrations that "God is Love."

One little boy of the class who has always known the thought of Love, lived in the country for a time. One day a woman told him that she had a sick hen, and asked if he could treat it. He replied that he could, and did. When asked what he thought when treating, he said, "There is no one to make hens but God, and God doesn't make sick hens. It's error that makes sick hens, and there can't be any error, because God is everywhere; so there can be no sick hens." The next morning the hen was well.

The class has given a copy of Science and Health to the Reading Room of the Y. M. C. A. Now they are saving their collections for the Church Building Fund, having already deposited ten dollars in the bank.

Grace R. Darling, Manchester, N. H.

Among my patients lately has been a little boy, ten years old, who attends the Unitarian Sunday School here. After the silent treatments we used to have a little talk, and he astonished me one day by saying, "Mrs. D., they teach error in my school; they say God is in the grass and the trees; why, they decay, and God cannot be in anything that decays."

At another time he said, "My teacher in the public schools believes God is a man, but I can't dispute with her, for she says she will punish us if we contradict her." How I wish that teacher could catch a glimpse of the Life, Truth, and Love that this little child *knows* is God!

He sent a message to a little boy that he had been told was giving way to error. "Tell him it will kill him; it is

no use to fight the Truth, that cannot be killed!" He has obtained permission from his mamma to go to the Christian Science Sunday School, and I expect him in my class.

I feel as if Christ has been very near to us during these last two weeks that I have been to see him. It has been a lesson to me to see the healing, and to know how comfortable he was kept, and to know the claim has vanished into nothingness.

I have realized that the Truth is ever-present; we only go away from it, when we listen to material sense. I see how necessary it is to be like little children, and receive the Truth as they do.—*Ellen V. Delano, Fairhaven, Mass.*

Dear Journal:—I should like to tell of some of the demonstrations of the little ones of the Christian Science Sunday School in Denver, Colorado.

A dear little boy of about eleven years was much interested in the study of Christian Science, was very willing to practise, willing to learn all that was required of him. "But," said he, "I could learn more if I had a Science and Health." Instantly these words came to me, "Here your holy work must be." He said, "I would love a Science and Health, and mother would, too." I said to the class, "How many are willing to help this little brother buy a copy of Science and Health?" The class was composed of twenty or more members. Every hand was raised.

Our usual contribution was not diminished, yet in four Sundays three dollars was on hand. And when the "little book" was presented to this earnest seeker there spread over each little face an expression of joy and peace I shall never forget,—a manifestation of "The law of God, the law of Good,"—love and kindness.

Shortly after another book was bought in the same way, with the same loving wish to do good. We all love the *Journal*.—*H. D. Janes, Denver, Colorado.*

ABOUT one year ago this month, I met, in a most unexpected way, the Scientist, through whose understanding of ever-present Love I was healed.

I had been under the treatment of a physician for three months previously, and the sentence was for nine months more; and at the end of that time to be lame for life. The treatment was severe, the claim being tuberculosis of the hip-joint.

The Truth was presented and, in a rather indifferent way, accepted; the various kinds of medicine were destroyed at once; the weights that were hung to the affected limb for several hours each day were also put away, and the iron splint that reached from shoulder to ankle was taken off at the third treatment. At the end of six weeks I walked without support, and did not limp any, and do not now.

The physical healing was a great blessing and a positive proof; but the knowledge of God as divine Principle, which I have gained from reading the Bible in connection with Science and Health, has proven a greater blessing and a never-ceasing proof of the Omnipotence of Good.

Frances Rogers, Chicago, Ill.

A LITTLE boy, between five and six years old, came to his father one day and said: "Father, I have something good to tell, and I want you to write just what I tell you." Without a word his father took up a pencil and wrote as follows:—

THE SERMON OF THE FIVE-YEAR-OLD CHRISTIAN SCIENTIST.

"All mortals ought to commence Christian Science, and take it up and keep it up. You must never get weary, no matter how long it takes you to make a demonstration.

"I tell you there is nothing like the Truth. No matter what it [the claim] is, you must demonstrate it over.

"No one but a pure person, like Jesus, could raise anyone from the dead, because anyone who is not pure would fear, and could not raise one from the dead. I heard a little girl say, 'You crazy ape.' Now that is just as bad as swearing, because that is a slang word. You cannot get me to say anything like that, if I know it's bad.

"If we live the Truth, it will do lots of great things for us. Now, Truth is not just for fun, but we must live it and be harmonious."—*W. B. D., Kansas City, Mo.*

I FIRST heard of Christian Science a little over two years ago. My sister was going to be treated, and although I was willing that she should try it, I did not want it to be mentioned to me. Like most persons who know nothing of Science, I considered it some kind of quackery. My sister was so full of this new idea that she insisted upon talking to me, and so in spite of myself I was drawn into an argument which was the beginning of my life as a Scientist.

Formerly I had been a Presbyterian, and although I tried to live aright, I never felt that my religion was what it should be to me. There seemed so many things that I could not understand, and whenever I asked questions concerning them, I was told that there were some things that we could never know until we died. Now I realize that it is not death, but Life, which solves all problems, and takes away pain and sorrow, and the thought is a very precious one. Christian Science is indeed to me a "present help in time of trouble," and I want to express my sincerest thanks to our Teacher for showing me how to come out from the bondage of material sense, into the "glorious liberty of the children of God."—*Julia L. Seward, Staten Island, N. Y.*

Dear Journal:—I notice with pleasure in the August issue the announcement by a correspondent from Chicago, that he has placed Science and Health on board of the Atlantic liner "Normania." It will also, I am sure, give pleasure to the field to know that more work has been done in this direction.

In 1895, when the American-built steamer "St. Louis" sailed on her maiden trip across the Atlantic Ocean, she went away with Science and Health in her library, through permission obtained here from the manager of the company.

I also looked to it that her sister ship, the "St. Paul," made her first voyage with a copy of Science and Health adorning her library, the volumes being in both instances duly indexed in the schedule.

These two vessels, I believe, are the first two large Atlantic passenger steamers that have been built in this country, and it seemed to me befitting their nationality and the occasion, that they should inaugurate their origin by being from the outset the bearers of the priceless treasure that has been given birth to on American soil.

W. A. Winselmann, New York, N. Y.

I WILL give you a little of my experience, and tell what is going on up here in the glorious mountains, for God is here, and his work is made manifest the same as in the valleys.

I find what are called the rough miners just as hungry for the Truth as others are. One of my fellow miners here came to me three months ago, who was nearly deaf and otherwise afflicted. To the sense of the world a very

rough man. I have taken up his claims, and he can hear out of his left ear now, which has been entirely deaf for twenty years, and the hair on his head, that was bald, is growing on the top, and he is perfectly well otherwise.

He is studying the Bible and Science and Health through the quarterly lessons with me, having bought a Bible and a copy of Science and Health. I have never seen a man make such rapid progress in the understanding of Christian Science as he has for the short time that he has been studying it; he is working hard and earnestly. That is only one of the many demonstrations since I have been up here.

H. H. Crampton, Idaho Springs, Colorado.

AN old claim came up to be met in the afternoon. I did my best, moment by moment, to realize Spirit's omnipresence, but the enemy seemed tenacious. In every fitful waking during the night I was conscious of treating, but also of a strong sense of discouragement that my work was so poor. Upon rising in the morning, however, I realized that I had been meeting much more than a sick headache, and had stayed the development of some serious trouble.

After breakfast, I took up an old *Journal* (August, 1895). My first glance fell upon, "Words from Mother," and I knew I had my message. I caught a glimpse of the wondrous spirit revealed in those few "Words," and was healed on the instant. But better far than that, such a high sense of Love, such revealings and such humiliation as I had not yet known, brought a peace and joy that passeth understanding, and which the world can never give.

Will eternity be long enough in which to prove our gratitude to God and to our blessed Leader who has taught us to know Him?—*E. M. J. K., New York, N. Y.*

ABOUT two years ago, I started to go across the street, and in stepping down from the walk my foot turned over, and I stepped on the side of my foot. I did not notice it at the time, but after retiring I was awakened some time in the night with very great pain. I thought I would get up and read my dear little book, Science and Health, and was very much surprised to find that I was unable to stand on my foot, as it had been very badly sprained. I got out of bed on my hands and knees, crawled out into the sitting-room after the lamp and lit it; then I took my little book, and it opened itself, as it often does, to just what I

wanted, page 401, where it speaks of "no breakage or dislocation can really occur," I realized as never before the "allness of Good and the nothingness and unreality of evil." I gave myself one treatment, and knew that I was able "through Truth and Love," to overcome that belief, and I fell asleep. When I awoke in the morning I found myself perfectly well. I have never felt any pain from my foot since.—*H. H., Marinette, Wis.*

ONE year ago a baby boy, seven months old, was brought to me, who had not grown since he was three months old. By the family and hospital physicians and specialists its case had been given up as hopeless; all methods of treatment had been tried and failed. When I took the case the condition of the child was pitiable, for he was much emaciated, and had the appearance of an old man.

This unusual case I took on Friday, and after the first treatment requested the mother to come again on the following Tuesday. Instead of seeing the mother on the day set for calling, I received a letter asking me to discontinue treatments, which I did. I did not hear from it again for four months, when I met the lady who had recommended the mother of the child to come to me. She said, during the conversation, "I wish you could see that child now. He began to gain from the time he was brought to you, and nothing else has been done for him since, and now he is a plump, healthy looking baby."—*E. W., South Boston.*

Dear Journal:—From a child I had been a sufferer from asthma, having severe attacks lasting several weeks, and obliged to resort to ether for relief. For seven or eight years I was under medical treatment for an acute stomach trouble. I tried a good many doctors, with no relief except from morphine, the last one telling my attendant, that, owing to the condition of my heart, if he gave me morphine, I would not live fifteen minutes. Less than a year ago, with one of Mrs. Eddy's loyal students, I commenced Christian Science treatment. I have never had a severe attack of the stomach trouble since. I am able to eat anything, and consider myself entirely cured. The asthma, more gradual in its cure, attacks less frequently, and lasts only a short time. Not only has Christian Science been a marvellous help in a physical sense, but in every way. A year ago, I felt that death was my only release from suffering. To-day I know that Life is God, and eternal. That the kingdom of God is within us.

If but to God you turn,
His ways obey and learn.
Victorious in one Mind divine,
Life, Truth, and Love are thine.

H. E. B.

I BECAME interested in Christian Science about one and a half years ago. My greatest trouble was fear. At that time I would have been afraid if left alone even five minutes at one time, but, thanks be to God, this horrible condition has been overcome, and now I am not afraid to be left alone for any length of time.

Before knowing this Truth I would have the most distressing dreams in my sleep, but they too have disappeared, and now my sleep is as peaceful as that of a child. Surely the Scriptures have been fulfilled. "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet" (Proverbs, 3 : 24). And now, after the many dark places through which Truth alone could have brought me safely, I can realize that the things that seemed to have the most power over me had none, and that God is the only power. My husband says I am not like the same woman, and is daily rejoicing with me.—*S. B. M.*

LAST February my wife and myself took Christian Science treatment for la grippe and rheumatism, and were both completely healed. We have adopted Christian Science as our religion, believing it to be the true one.

From two we have grown to twelve, and have meetings at my house every Friday evening and Sunday afternoon.

For forty-five years I chewed and smoked tobacco, but Science teaches me that it is wrong, so I demonstrated to myself that I was able through Science to stop it, and I am happy to say that I do not use tobacco in any form.

Allen Walker, Niles, Ohio.

MANY thanks for extra copies of the August issue containing my article. One incident in connection with that article has afforded me much satisfaction. An old friend, an M. D. of thirty years' practice, read the article because of his acquaintance with the writer, and became so interested that he at once purchased Science and Health, and is studying the Truth for himself.—*M. Dings, Milwaukee, Wis.*

EDITOR'S TABLE.

PROBATION has of late years come to be one of the mooted theological questions. For many years after the Reformation, or the establishment of Protestantism, this doctrinal point, like all other doctrinal points, was supposed to have been finally settled, and all discussion of it foreclosed by ecclesiastical edict. To contend for the possibility of a probationary period after death was unpardonably heretical, and, if persisted in, brought excommunication and anathema from the Protestant Church quite as pronounced and irrevocable as ever issued from the Pope of the Roman Church. Nor has this day yet passed entirely away.

It is not strange that Calvin and Luther, coming as they did from the intolerant atmosphere then surrounding the Roman Church, should have brought with them much of the dogmatism and religious severity to which they had been bred. They had this religious habit to outgrow. It is perhaps more strange that their modern followers should, many of them, in the matter of intolerance, yet adhere so tenaciously to the religious habit of the founders of their sects.

Unitarianism and Universalism experienced scarcely less of this intolerance than their predecessors, in taking their decided stand against these edicts of Calvin and Luther, yet they were successful in reaching the better reason and hearts of millions of sincere Christian people, with the happy result of disenthraling them from this phase of doctrinal misconception. Nor has this result been confined to these denominations. The agitation of this question by the thinkers within them, met a ready response from many members of other denominations, setting them to investigating the Scriptures from the standpoint of this "larger hope;" and we deem it safe now to say that a large majority of those yet maintaining nominal connection with the Evangelical churches, so-called, repudiate the doctrine of non-probation and its kindred doctrines. A school of ecclesiastics, however, yet cling with traditional tenacity to the formulated theories, and are intolerant of any suggestions of departure therefrom. Let the question be but

hinted at in the ecclesiastical assemblages, and the tocsin of war is instantly sounded. Many who yet look to professional theology as their Scriptural guide are thus held in a thralldom of doubt and fear from which they would gladly be freed if, through the dictates of their conscience, they could be.

A doctrine, or religious tenet, fraught with such vast importance to the human race as that which declares man's eternal status to be unalterably fixed during the period occurring between "the cradle and the grave," ought never to have been formulated and promulgated except upon the plainest and most unmistakable Scriptural authority. Upon this doctrine is based that of eternal punishment, and all the perplexing and abhorrent conceptions growing out therefrom.

Neither of these should now be advocated unless there be such undoubted Scriptural teaching thereof as to make their advocacy an imperative religious duty or necessity.

As a compromise ground on the doctrine of non-probation, some phases of Evangelicism endeavored to fix an age or condition of "accountability" or "non-accountability." That is, there should come a time in the life of the individual when responsibility for sin should begin; prior thereto there should be exemption from the effects of sin, in case of death, because of the lack of understanding on the part of the individual. Even this means of grace was not, however, acknowledged by Calvinism. This doctrine declared the eternal status of men to have been fixed by divine edict in the beginning,—the elect being foreordained to salvation, the non-elect to eternal damnation, regardless of age, circumstance, or condition.

The rule of accountability or non-accountability was, of necessity, very flexible. The line of demarcation was not closely drawn. No person could determine therefrom at what point in this mortal career the meridian was reached and crossed. Therefore millions of honest and loving hearts were left in the meshes of doubt, fear, or despair concerning the eternal welfare of loved ones who had passed away without having made a formal confession of Christianity, or having given evidence of conversion thereto. Could the darkling chambers of the sick, the silent tombs of the dead, and the ravings of the inmates of mad-houses, during the ages since these teachings were inaugurated, speak out to this age their million-toned story, we should stand appalled at

the disclosure. And this is the direful result of misinterpreting that wondrous compilation whose heart and soul are everlasting mercy and an eternal covenant of Love! Any wonder that millions of despairing and downcast hearts should have turned away from such interpretation? Any wonder that our Table teems with the joyous acclaims of thousands who have been redeemed from this death-dealing and sorrow-provoking dogma? Any wonder that those sitting in the valley and shadow of death, seeing the great Light which has dawned upon them through their disenfranchisement, should come shouting their glad hosannas to the multitudes, inviting them to partake of that feast of Love and Mercy in which they now have part?

In the light thrown upon the Scriptures by the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures," there is not the slightest Biblical authority for the claim that the eternal status of the individual is limited to this mortal phase of existence, as that existence is commonly understood. The more one investigates the Scriptures in this light, the firmer becomes the conviction that the "probationary period" extends beyond this phase of life into the remotest future of sin's claims of power and dominion. As the infinity of divine Love becomes better understood, the possibility of continual progression toward man's true spiritual estate, in every phase of future existence, becomes more apparent.

Love's infinity has become the happy and central theme of those latter-day Christians bearing the name of Christian Scientists; and in the God-ordained name of "Christian Science" they are engaged in the work of encircling the globe with the glad tidings of great joy,—that "God's mercy" is not limited to the mortal dream which takes place between "the cradle and the grave," but reaches out into infinity and "endureth forever."

Christian Scientists read in such comforting assurances as the following the authority for their claim of future probation:—

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isaiah, 54 : 10).

Is it not a parody on this passage to maintain that this promise is valid only for five, ten, twenty, forty, fifty, sixty, or seventy years of mortal existence? What man-made creed shall prevail against this declaration of God?

Again, Christian Scientists read:—

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy on his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isaiah, 49 : 13-15).

It may be well for us to stop for a moment and think of the meaning of the word Zion in connection with this Scripture. Zion is sometimes used interchangeably with Jerusalem, but it usually has a separate meaning. Geographically, it is a hill in the south-west part of Jerusalem, twenty-five hundred feet above the sea-level. In one of its symbolical meanings it stands for the highest understanding of spiritual things peculiar to each age; but even it fell, and, as we read in Lamentations, "All her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness" (1 : 4). Mortals, in their outreachings after spiritual light, look to Mount Zion. Those who stand in the relation of spiritual guides or interpreters of Scripture in each age may, in some sense, be said to be the Zion of that age. The theologians of the past have occupied this position toward the people. We see that "Zion" said: "The Lord hath forsaken me, and my Lord hath forgotten me." May we not respectfully inquire whether the priests of this Zion are not speaking, when it is declared that God will forget his own children within a very limited period of time after their mortal birth, if perchance they die without having made a formal confession of religion? We can conceive of no more lamentable forgetting than this. But note the wondrous strength of our Scriptural simile. The human mother-love may forget to nourish the sucking child; it may forget the son of its womb; it may refuse to follow its offspring into the depths of sin's delusion to bring it back therefrom; it may refuse to go to earth's remotest bounds to reclaim its erring child; but not so God. "Yet will I not forget thee." And what would be thought of the human mother that would so forget her child? What shall be said of that human logic, that human sense of mercy, which would make *Infinite Love* inferior to even the highest expression of finite love?

Again, we read:—

"As for me, this is my covenant with them, saith the Lord;

My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Does this "seed" refer only to those seedlets which spring up for a day and then disappear from mortal view? What a dwarfed conception of God's eternal seed!

Again, we read:—

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. . . . For as the heaven is high above the earth, so great is his mercy toward them that fear him." The 118th Psalm resounds with: "his mercy endureth forever." "O give thanks unto the Lord; for he is *good: because his mercy endureth forever.*"*

That is a mistaken interpretation truly which would limit this "forever" to a few brief mortal years. This plainly is not God's "forever," however it may be with the theological Zion. Indeed, God's mercy is the central fact of the Bible, as these merely specimen texts clearly show. And when, in addition to these, we read the teaching of Jesus, especially as contained in the Beatitudes, and his touching illustration of the father-love in the parable of the Prodigal Son, we feel abundantly sure that the teaching of our text-book upon the subject of Probation is founded absolutely upon Scripture. When we read also Jesus' assurances that he would not leave the world of humanity comfortless, but would send them another Comforter, we get still larger views of the richness and infiniteness of Divine Love. This Comforter is now with us. It has taught us that God is Infinite Love, and that man—his child—is his infinite manifestation—reflection. Thus we understand the meaning of Genesis, when it declares that God made man in his *image* and *likeness*. We see that there is established an infinite relationship between God and man that neither time nor eternity can sever. We are made aware that God is the Divine Principle of man forever, and that separation of Eternal Principle and His eternal idea,—man,—is an impossibility. Thus an intelligent perusal of this "Comforter" sent us of God, settles for us beyond cavil or doubt the difficult questions concerning Probation, Salvation, Election, Foreordination, and all other doctrinal points which theology has endeavored so earnestly to settle.

* Italics are ours.

It is of the first importance to overcome the conception that this mortal phase of existence affords the only opportunity for salvation, for it is impossible to read the Scriptures aright until this mist is removed.

Let us be thankful that the mists are rapidly clearing away, and that we are seeing the promised restoration of Zion. If we "wept when we remembered Zion," let us rejoice with exceeding joy that the fallen Zion has, to our sense, passed away, and the restored, the risen, Zion is now before us. "Out of Zion, the perfection of beauty, God hath shined" (Psalm, 50 : 2). "Blessed be the Lord out of Zion, which dwelleth at Jerusalem" (Psalm, 135). "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness" (Isaiah, 1 : 26, 27). "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isaiah, 28). "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? . . . And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said" (Joel, 2).

God's promises are for all, on whatever plane of existence, in every age, clime, circumstance, or condition, past, present, and future. They are conditioned only on *acceptance*. *This means much*; but not more than Infinite Love makes, not only possible, but inevitable, to all His children. Zion is in process of restoration to the Children of Israel. See "Science and Health with Key to the Scriptures." Pages 590, 566; Revelation, 21.

THE fine new church edifice being erected by the Christian Scientists of Chicago, will be dedicated with interesting and appropriate exercises in November. The exact date will be given in our next number.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds."

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THE PRAYER OF THE BIBLE, THE PRAYER OF CHRISTIAN SCIENCE.

IRVING O. TOMLINSON.

NOW that it is well understood that prayer has an important place in Christian Science, may it not be in order to ask whether it can be justly claimed that the prayer of the Bible is the prayer of Christian Science? As the son of a clergyman, and later as a clergyman myself, I was educated to unquestioning belief in the prevailing doctrine of prayer as practised by the modern church.

The study of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, has given me a new view-point of Bible prayer. I now see that the Bible and Christ Jesus enjoin the silent, secret, closet prayer of the individual, by the individual, and unseen by men. I see that the Scriptures not only declare for ceaseless prayer, but acknowledge that unselfish service and loving deeds constitute the highest prayer. I have been helped also to see that true prayer is answered and bears fruit, and that the lack of answers to prayers is due to the lack of understanding of those who pray. I also see that the Scriptural prayer is so Scientific that the sick are healed and the sinful restored thereby. Let us calmly consider, then, if this view of the Bible is warranted by the Scriptures.

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Is not the prayer of the Bible solitary?

Nowhere in Scripture is one man set apart to do the praying for a congregation. The Bible teaches that each is to do his own praying. It is true that the Bible contains a few public prayers. Such was the prayer of Solomon at the completion of the Temple. But where in the whole Bible is to be found stronger evidence that prayer is for the individual than here, in the words, "Whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel . . . Then hear thou in heaven thy dwelling place, and forgive"? (1 Kings, 8 : 37, 38, 39). Is it not a fair inference from these words, that prayer is to be said by the individual or by the people in their own behalf? It is true also that Jesus gave the Lord's Prayer to his disciples as a body; and it is fitting and proper that this prayer should be used by an assembled people. But observe the care with which the Master urged that this one supplication should not be made an excuse for audible extemporaneous prayer. His strict injunction is, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues [churches]" (Matthew, 6 : 5). Said one of his disciples, "Lord, teach us to pray" (Luke, 11 : 1). Is it not evident that this question would not have been asked, had the Master's habit been to pray aloud publicly? There is no authority in the Bible for a syndicate of people hiring a man to do their praying. In prayer that is solitary, Christian Science agrees with the Bible.

Is not the prayer of the Bible secret?

In the Old Testament there are some few exceptions. In the life of Christ Jesus there is the single exception of his intercessory to be found in the seventeenth chapter of John. Apparently he had a decided antipathy against one's praying where he could be seen of men. Could a command for secret prayer be more explicit and direct than these plain words of Jesus: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret"? (Matthew, 6 : 6). The most reliable authority on prayer, then, declares that it shall be secret. In prayer that is secret, Christian Science agrees with the Bible.

Is not the prayer of the Bible silent?

It was in mountain silence that an angel-voice spake to Abraham, saying, "Lay not thine hand upon the lad." And

again a second time, "In thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice" (Genesis, 22). It was in the quiet of Mount Sinai that Moses prayed and received the Ten Commandments (Exodus, 20). Of old, silently and alone, the priests paid their vows in the Holy place (Hebrews, 9). Likewise did not Jesus always pray in silence? At night, on the mountain-side, and in the solitary place, alone in calm and quiet, did Jesus approach the Father. Of him it is written, "He went out into a mountain to pray, and continued all night in prayer to God" (Luke, 6 : 12). Again we are plainly told his practice of silent prayer in Luke, 22 : 39, 41. "And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. . . . And he was withdrawn from them about a stone's cast, and kneeled down, and prayed." Do not these words plainly tell us that Jesus' practice in prayer was silent as well as solitary and secret? In prayer that is silent, Christian Science agrees with the Bible.

Is not the prayer of the Bible ceaseless?

The word of God makes prayer a condition of mind and not a set of formulas. In the Scriptures prayer is unceasing desire for the things of God, and not a series of vain repetitions. Here a book might be written; we have space but for a paragraph. Declared David, "Seek his face continually" (1 Chronicle, 16 : 11). In the one hundred and fifth Psalm it is said, "Seek his face evermore." Spake Paul, "Pray without ceasing" (1 Thessalonians, 5 : 17), and Christ Jesus said, "Men ought always to pray" (Luke, 18 : 1); and again, "Watch ye therefore and pray always" (Luke, 21 : 36). Do not these references show us that prayer is ceaseless endeavor to come into harmony with divine law? In prayer that is ceaseless, Christian Science agrees with the Bible.

Is not the prayer of the Bible serviceable?

The Scriptures proclaim a God that answers prayer, and they contain prayers that are answered. For the prayers that are unanswered a good reason is given by James who says, "Ye ask, and receive not, because ye ask amiss" (James, 4 : 3). If there be no fruits, why pray? Of the barren fig-tree commanded Jesus, "Have done with it." Why then not have done with barren prayers? Fruitful are the prayers of the Bible. Speaks the prophet, "Before they call, I will answer" (Isaiah, 65 : 24). And the psalmist, "The Lord will hear

when I call unto him" (Psalm, 4 : 3). And again, "O Lord my God, I cried unto thee, and Thou hast healed me" (Psalm, 30 : 2). The beloved disciple says, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John, 5 : 14). Especially does the Master himself insist upon the utility of prayer in these emphatic words, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew, 21 : 22). And there is no uncertain sound in his positive assertion. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke, 11 : 9, 10). Likewise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John, 15 : 7). In prayer that is serviceable, Christian Science agrees with the Bible.

Is not the prayer of the Bible service as well as serviceable?

Bible prayer includes works as well as words. In the Scriptures desire is devotion. Sincerity is supplication. Works are worship, and perfectionation (the act of making perfect—Century Dictionary) is prayer. Prayer as a special expedient for exceptional occasions belongs with the doctrine that religion is outside of and apart from the every-day life. Whereas religion is life, and Life is religion. Declared Moses, concerning the Old Testament religion, "It is not a vain thing for you; because it is your life" (Deuteronomy, 32 : 47). When hard pressed by the enemy, Joshua fell prostrate in prayer; but God demanded more. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?" (Joshua, 7 : 10.) Better than the modern is the ancient idea of prayer. In 2 Chronicles, 7 : 14, we read, "If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I . . . forgive their sin, and will heal their land." Humility, desire, and works, together with prayer, brought forgiveness and healing. Jesus' life was a prayer; therefore he never said, "Go, pray," but he often did say, "Go, preach . . . and heal" (Luke, 9 : 2, and elsewhere). Paul tells you not to *pray* out your own salvation but "*work* out your own salvation" (Philippians, 2 : 12). In prayer that is service, Christian Science agrees with the Bible.

To conclude, Is not the prayer of the Bible Scientific?

True prayer does not consist in begging for favors already

granted, but in the acceptance of privileges forever extended. It is neither Scientific nor sensible for the son to beg long for food when the table is spread and the father eager for his coming. It is not Biblical to knock forever at the open door of the treasure-house of Spiritual riches, but rather to enter and appropriate the wealth stored by Love, and always awaiting us. Did not Jesus himself declare, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him" (Matthew, 6 : 7, 8). True prayer is always the realization of the Truth of Being. Such was the prayer of Jesus at the tomb of Lazarus. There was no petitioning for the restoration of his friend; but there was the perfect realization of the abiding presence of eternal Love in the words, "Father, I thank thee that Thou hast heard me." Through this Scientific prayer, "He that was dead came forth" (John, 11 : 44). Here was realized the absolute Science set forth in his declaration, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark, 11 : 24). Was not the purpose of Christ's intercessory prayer in John, 17, to help his disciples understand the ceaseless prayer of realization he had always lived but had never voiced? Was it not uttered that they might be made to see the quality of thought which constituted his silent communion with God? Do not the last words of this prayer voice the Love that is world-transforming? "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John, 17 : 26). Will not the realization of this Love in Christ by us establish the Holy City—New Jerusalem—in which "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Revelation, 21 : 3).

Such is the prayer of the Bible, solitary, secret, silent, ceaseless, serviceable, serving, and Scientific. In all of which Christian Science agrees with the Bible. May it not then be fairly and justly claimed, that the prayer of the Bible is the prayer of Christian Science?

VOX POPULI.

ROBERT L. ZILLER.

CHRISTIAN SCIENCE, like all great things, has its history—a history as yet, perhaps, largely unwritten; but occasionally circumstances arise which show the progress that Truth is making, and then those on the watch-towers of thought give God thanks for His guidance and the priceless blessings of His Love.

One of the more recent phases of error, or mortal mind, seems to be the attempt to hinder the demonstration of Truth by some system of so-called legislation. While this is not altogether new, it seems to have assumed the acute form, as is exemplified by the different "Bills" that have been passed which were intended to have some bearing on this subject.

Texas has not been without an experience, and at the repeated requests from many earnest workers in the field to have information concerning the history and final outcome of a medical bill recently before the Twenty-fifth Legislature, I will give a brief history.

My attention was first called to the bill by a printed report, and, on making an investigation, I learned that a so-called Medical Bill was under discussion in the Senate, which was so worded that all practitioners of whatever sort, who accepted any "compensation, directly or indirectly," and who did not have a certificate from the State Board, could be brought under the operation of the bill. I discussed the matter with Hon. J. B. Dibrell, senator from Guadalupe, president pro tem. of the Senate, and one of the best lawyers in the state, and he assured me that unless some suitable amendment was offered and adopted, we should be subjected to the unpleasantness of going to law. He proved himself to be a champion of right and personal liberty, and it is largely through his efforts that Christian Science was brought so prominently and favorably before the state legislature.

In our discussion of what immediate action should be taken, it was suggested that I write to some Scientists in different sections, asking them to instruct their representatives to support an amendment which would exclude Christian Science from the operation of the bill. He furthermore

offered to read to the Senate testimonials from those who had been healed by Christian Science, in order to show them that there was something beyond mere material methods for the healing of the sick, and that such methods should not be interfered with. I accordingly sent twelve letters out, stating what was wanted, and urging immediate action by the recipients thereof. In seven days the condition of affairs had become known in almost every section of the state, and, as a result, more than *three hundred* letters and testimonials of every sort poured in. The good work went on, and tracts, Journals, etc., were given to the senators.

The following amendment was finally adopted: "Provided, that this act shall not be construed to apply to those persons who do not prescribe or administer medicine." Thus we were safe from molestation. It may not be apparent why this amendment was necessary, but the internal wording of the bill was such that, unless it were inserted, we should be included in the bill. This victory in itself is not all. Christian Science was brought before the representative body of the people, and I do not know of a single senator who, after hearing the matter discussed, was willing to lay an obstacle in the way of Christian Science. Is this not something for other states to emulate?

Senator J. B. Dibrell, in an extemporaneous address, cited a case where a physician had come to him and asked that he prosecute a case; and, when he asked what the charges were, was told that he treated "out of the regular way, and without medicine." He held his listeners spellbound as he touched in eloquent and glowing terms on the healing of the sick through Divine means.

Another noteworthy thing is the fact that two senators who are M. D.'s turned against the bill for medical legislation. Senator Morriss, M. D., sent a written protest to be placed on the journal of the Senate, from which I make the following extract: "I vote no on Senate Bill No. 34, because I consider it a monstrosity, . . . unworthy of existence, much less of recognition, among a people claiming the advantages of civilization in the nineteenth century. I earnestly protest my innocence to a misguided public, when I may be accused of helping to place upon our statute book such a misshapen thing."

Senator Harrison, M. D., made a lengthy argument against medical legislation, and in the course of his remarks he took "People's Idea of God," by our Leader, Rev. Mary Baker

Eddy, from his desk, and read the following extract to the Senate: "The Ego is not self-existent matter animated by mind, but in itself is mind; therefore a truth-filled mind makes a pure Christianity and a healthy mind and body. Oliver Wendell Holmes said, in a lecture before the Harvard Medical School: 'I firmly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes.' Dr. Benjamin Waterhouse writes: 'I am sick of learned quackery.' Dr. Abercrombie, Fellow of the Royal College of Physicians in Edinburgh, writes: 'Medicine is the science of guessing.' Dr. James Johnson, Surgeon Extraordinary to the King, says: 'I declare my conscientious belief, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now obtains.' Voltaire says: 'The art of medicine consists in amusing the patient while Nature cures the disease.'"

It is pleasing to note that, although there was an amendment to the bill inserted which would effectually exclude us from its operation,—as we do not administer medicines,—one of the senators arose and stated that he desired to call particular attention to Christian Science practitioners, and have it so that their practice could in no wise be interfered with. There was no opposition to the *idea*, but as the amendment already inserted covered the ground completely, it was not considered necessary to insert another. The bill then passed the Senate with the amendment previously quoted. Many things occurred during this time which are of peculiar interest to Christian Scientists, and which show the effect that Truth had upon this body. One senator told how his mother had been healed of a cancer on her face by a Christian Scientist; another came to me and asked if he could not be healed of liver complaint.

While the bill was under discussion in the Senate, interest had been aroused in the House of Representatives, and many pleasant hours were spent with different members in discussing the Cause so dear to us all. Friends seemed to arise on every side. Here is an incident which shows the general feeling. At an informal dinner-party given by one of the members, at which there were five legislators present, the subject of the Medical Bill incidentally came up. Each member present had something to say about Christian Sci-

ence. One told how his wife had been healed, another how he himself had been healed, and each one had some experience to relate. They all decided that if any medical bill were passed it should be so worded that Christian Scientists would suffer no interference. The opposition to the entire medical legislation grew to such an extent, that it was found impossible to bring the bill up before the House for a vote, though repeated efforts were made, and there were, I believe, fully a dozen doctors among the members. Thus the attempt at medical legislation failed.

The effect of the bill, so far as Christian Scientists are concerned, was to bring Science prominently before the people, and it was not found wanting. It obtained proper recognition from the highest representative body of the people, and many, with faces turned towards the New Jerusalem, gave God thanks for His Love and Wisdom, which in this hour, guided resolve and action into right channels.

As I write these words, I have before me a great heap of letters and testimonials which were sent during the session of the legislature. These tell of wonderful cases of healing from bites of serpents and centipedes, how the blind received their sight, the lame were made to walk, and the sinner was brought into the path of righteousness. Most of these were read by different members of the legislature with great interest. They alone would make a volume, but space forbids my quoting further.

CORRESPONDENTS with the Clerk of the Mother Church upon matters pertaining to the Church are requested, when signing their letters, to write one at least of their given names in full. Ladies should write their own, *not* their husbands' names.

If members of the Mother Church, they should sign their names as they were written on their applications, because it is often necessary to refer to the Church books. If the above suggestion is followed by correspondents they will enable the clerk to find the correct names with certainty.

They should write their signatures, names of the towns, streets, and also the street numbers, *plainly*, as it is often difficult and sometimes impossible to make out a writer's address, consequently, in the latter case, the letter must remain unanswered.

WILLIAM B. JOHNSON, *Clerk.*

FROM HUMBOLDT COUNTY, CALIFORNIA.

T. D. FELT, JR.

ABOUT five years ago Christian Science was first brought to my attention by the healing of a very dear friend, who, when I left my home in the morning, was lying on the lounge suffering from a very severe attack of asthma. When I returned in the evening I found her entirely healed. This belief had been chronic with this woman for several years. I had heard of a Christian Scientist in the county who had healed many cases that the M. D.'s had pronounced incurable. Being an infidel myself, the name of Christian was enough to condemn anything, even though the dead were raised by the method. After talking with my friend (who was past sixty), I found that she and my wife had been to see Mr. H., which act was, in my opinion, showing very little respect for her liege lord and master, as I was very much wedded to medicine, my father having been a physician for forty years, and my youngest brother practising with him. That my wife should turn to Christian Science for help, or even recommend it, was having an opinion of her own, which to me was unapproved. During the week following I noticed a great change in her: she seemed to be more cheerful and happy about her work. Noticing these changes, and hearing Christian Science talked of very frequently, my prejudice was gradually giving way, although I did not know it. Thus I was easily induced to make a call upon Mr. H.

O blessed day! It is almost too hallowed to speak of. But the gratitude and love I have for the Truth, impel me to write a brief history of the progress of the work here. I hope it may prove of benefit and encouragement to those who are laboring to advance the Cause to which our Mother, the Rev. Mary Baker G. Eddy, has consecrated her life.

About six years ago one of the most prominent and respected citizens of Eureka was advised by his physicians to go to San Francisco. Previous to this they had attended him night and day for some weeks. Upon his arrival in that city he went to Sacramento, there to consult a prominent M. D. A return to San Francisco seemed advisable, and for two weeks his physicians there would not allow

him to leave his bed. By them his case was pronounced hopeless, and they told him he had better go home and settle up his business, as he had but a month to live. At this point he was advised to try Christian Science. He did so, and the result was that he slept soundly the first night, and in one month was entirely healed.

Through the encouragement of this gentleman his healer visited this county, and here unfurled the banner of Christian Science to the "weary and heavy laden."

Fortuna is a small town of six hundred inhabitants, where we have a First Church of Christ, Scientist, with about fifty members and an average attendance of ninety, and a Sunday School with forty members. Ground has already been donated for a church edifice.

This little town is situated near the north bank of Eel River, and is supported by the dairying, farming, and lumbering interests which surround it. Most of our members follow these different pursuits, and practically apply to every need the Truth which has been taught them.

One farmer, who was much annoyed by gophers and fruit-pests in his orchard, exterminated them entirely through his understanding of Christian Science. A dairyman who formerly lost several cows yearly from clover-bloat, since coming into Science, three years ago, has lost only one. Both this gentleman and his wife were led into Truth by being healed, and they now unreservedly say that their success in business is owing entirely to Christian Science. One of the earlier members of our society is in the logging business, and employs between sixty and seventy men. Of these, fourteen are Scientists. They have a Bible class and meet for services once a week. Their demonstrations over the beliefs common to that mode of life are a marvel to their fellow-workmen not of the "household of faith."

A little girl while riding on her tricycle, ran over an embankment just back of the house, and fell six feet to the porch. Her mother, working in the kitchen, heard the commotion, and going to the child, picked up her apparently lifeless form. After treatment the child revived, but again became unconscious; and the mother saw she was fast passing away. Recognizing the claim, the mother placed her child on the lounge and went into an adjoining room, closed the door, and forced herself to read Science and Health. In a few moments she heard a noise in the room where the child

was. She opened the door and saw her little girl standing in a chair at the table with an open Bible before her.

The mother said, "What are you doing, Hazel?" and the little one said, "I climbed up here to see if I couldn't find some help in the Bible."

One of the staunchest workers we have in our midst is a man thoroughly healed, physically and morally, from the worst forms of sin. While in jail for vagrancy, some one loaned him, through the writer of this article, a pocket edition of Science and Health. I was present at the time of his discharge, and turning to me he said, "You are not going to take the 'little book' away from me, are you?"

From sin, and the long and excessive use of morphine, this man's hair, eyebrows, and eyelashes had entirely fallen out. Now, after seven months, his hair has come out white, and his eyelashes and eyebrows have been restored.

Eureka is a city of about seven thousand inhabitants, and while the growth has not been so great in proportion as in Fortuna, still the work is progressing very satisfactorily. There is a First Church of Christ, Scientist, with thirty members, and an average attendance of sixty. A Sunday school recently organized has forty members.

In Rohnerville there is a Bible class, also one in Ferndale. It may be interesting to state that all these places are within a radius of twenty-five miles.

The number of students is rapidly increasing, and were it not that teaching has been discontinued, the applicants for class instruction would far exceed the limit mentioned by our Leader in the Church Manual. But the expression of one of the loyal students in a letter to his teacher, voices the thought of all, in these words: "We have received our 'Miscellaneous Writings,' and surely they are up to every expectation. They are an everflowing fount, and one cannot thirst with the 'little book' and this 'new book.' I have read mine through, and much as I disliked to give up the personal teacher, I don't think I shall ever wish to go back, unless so ordered. I don't see how any one could read that book and not be benefited by it, and see the unselfish love that is breathed through its sacred pages. Surely there is food for all."

In our quiet little country home we have accepted this blessed Truth as our Law of Life, and the demonstrations here given are only a few of the hundreds that could be given of the works of the students, all done to the glory of God.

OVERCOMING.

EDWARD EVERETT NORWOOD.

Be not overcome of evil, but overcome evil with good.—Romans, 12 : 21.

Meet every adverse circumstance as its master.—Science and Health, p. 417.

THE Christian life is truly a warfare. It is a continual struggle with the powers of darkness—with materialism, fear, hate, envy, wrath, weakness, and all the other evils that follow in its dismal train. Error never gives up without a struggle, and sometimes it seems to come up in some particular form that we were sure had been destroyed in our consciousness.

A Christian Scientist, therefore, in the fullest sense of the word, is a soldier; and he has volunteered and enlisted in a war whose equal the world has never known. It is a new kind of war to mortal mind, for it is a warfare that, strictly speaking, is modern in its character and method. To be sure, this war has more or less been waged for ages, but never before have our forces been so well equipped, drilled, and instructed as now.

When going out to fight, a soldier always looks to his superior officers for guidance and orders. His first lesson is to obey implicitly those who are placed in charge of the army, for he well knows that their superior knowledge of the enemies' tactics, their longer training in the field, and their general fitness to lead, render them capable of distinguishing the errors the ordinary soldier might fall into, warning him of their danger, and pointing out to him how they may be overcome.

The quotations at the beginning of this article are from our two field-manuals,—the rules of war which all Christian Scientists must learn,—the Bible, and its interpreter, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. They contain all the best methods for discovering and destroying the enemies' plans, exposing his weak points, and complete instructions for totally overcoming him.

These two manuals are so interwoven as to be practically one book, for one explains the other. We see how similar

the two commands are—that although they are worded differently, their import is the same—"Overcome evil with good," says Paul; "Meet every adverse circumstance as its master," says our Leader. Both commands are Scientific, and if followed and obeyed will be found to be among the leading instructions which are given in our rules. So we see, therefore, that this war must be fought upon strictly Scientific grounds; each injunction given in our Manuals must be implicitly obeyed, else we lose the full fruition of our efforts. Poor soldiers indeed would they be, who disregarded the minutest commands of the chief officer, or allowed themselves to drift into a faltering or doubtful state of mind toward him; for nothing would blind them more quickly or insure a more certain defeat.

This conflict is peculiar, inasmuch as it is all in our own consciousness. We must meet the enemies that come to us, constantly, putting them out of thought by a strong realization of Love. Paul, in explaining this warfare, says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians, 10 : 4, 5). So it is a mental struggle, the casting out the false in our consciousness that the true may be manifested, the putting off the old man with his deeds, that the new man may come to light. And this is truly a work of overcoming. It is a constant struggle to "overcome evil with good," to abase this old *self*, this claim of a *me* apart from God, which, when it is up, keeps the real man in us down, and shuts us out from our Father's presence—a struggle to keep our thoughts so pure that we shall become fit dwelling-places for the Holy Ghost, to make ourselves transparencies through which Truth shines.

If in this fight we are beset with dangers, doubts, and fears, we can press on with brave hearts, never doubting, for do we not know Truth is omnipotent, and our reward certain? Suppose we stumble and fall many times a day, should we despair? These seeming failures, should only make us stronger, for they make us more careful, more Scientific, strengthen the weak places, watch with jealous care those points at which the enemy oftenest seeks to enter; and thus what mortal sense would have us believe failures will be made really victories, for we are then driven to

examine and know ourselves, and so frustrate the enemies' plans. Our field-manuals make it very plain to us that our success depends always upon the spiritual force we reflect.

Once more to quote Paul: "Unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*," which simply means that just in proportion as we realize the allness of the Truth and the nothingness of error, we have our demonstration, for it is all a condition of mind. Christian Scientists, then, can truly "thank God and take courage," for they have indisputable proofs that their system of warfare is Scientific and correct. This religion we profess is very practical, for it enters into every detail of our daily lives. It enables us to meet and overcome discord, disappointment, trouble, sickness, losses, injuries, and every untoward thing that material sense would have us believe is real.

In the allegory of "Pilgrim's Progress," when Christian was going along the road, he looked ahead and saw two lions seemingly in the middle of the way by which he had to go. At first he was much affrighted and considered whether or not it was wise to proceed; but at last, plucking up courage, he went boldly on, and what did he find? He found the lions chained on either side of the road, and a safe passage between them: so he went on his way rejoicing.

Thus it is in our daily life, in this journey from matter to Mind, the lions of fear, of doubt, of envy, hate, jealousy, and so on, sometimes seem to stand directly in our way, forbidding us to go farther. But living in the Divine realization of God's ever-presence, we press on, and lo! we find the lions to be chained, and the way is opened for us. And it is by overcoming, by putting down error as fast as it seemeth to arise in our consciousness, by returning good for evil, by loving our enemies, that we work out our life-problem, and thus inherit the promise given in Revelation, 21 : 7: "He that *overcometh* shall inherit *all* things; and I will be his God, and he shall be my son."

THAT best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.

Wordsworth.

FROM CATHOLICISM TO CHRISTIAN SCIENCE.

W. JOHN MURRAY.

DESIRING to make known, through the medium of the *Journal*, the many benefits I have received through Christian Science, I must first solicit time and space, the giving of which I shall consider a great favor.

Born of Irish Catholic parents, and being blessed with an exceedingly devout mother, my earliest teachings were such as to inculcate in my young mind a firm conviction that there was nothing outside of the Church. At a very early age I commenced to serve mass, and assist in other duties dear to every Catholic heart. As time wore on I aspired to the priesthood; over which my dear mother's heart went out in gratitude. She came of a family which had contributed largely to the clergy, and here was her opportunity to do likewise. But unforeseen circumstances changed my entire plans, which eventually resulted in my coming to America. After spending some time in New York I came to California, where I met a young lady whose parents, through the advice of physicians who were among the best lung specialists in New York, had brought her here in search of health.

Although differing widely in our religious views, our friendship ripened into a warmer sentiment which suggested a question that I alone could settle. I must either renounce my love for the cloister and the earliest anticipations of my boyhood, together with the fondest desires of my sainted mother, or abandon forever the idea of making this lady my wife. Questionable as it may be, it was not without many struggles that I chose the latter. At the same time I felt it to be my imperative duty to convert her to Catholicism before we were married, which at that time seemed an impossibility, as she was an Episcopalian of the highest order. But with untiring effort, and striving to blind her eyes to her own religion by holding up the beauties of my mother's church, I eventually succeeded in winning her over to the faith, which led to her receiving instruction from the parish priest; and she was received into the Church before our marriage.

At this time she was still an invalid; neither climate nor physicians having done anything for her. About four

months after we were married a culmination of troubles, both old and new, arose. This led to the consultation of one of the most eminent surgeons on this coast, who decided that an immediate operation was necessary. Although my wife submitted to this it did not bring the desired results, and after a few days the physician informed me that he considered the end was approaching. Other members of the profession acquiesced in the decision. Words fail to express the suffering of mind which this information brought me.

Now, dear reader, if you are a Catholic, you will understand what I am about to say. All these long weeks I had carefully attended to my religious duties, partaking of the sacrament weekly; stealing into the church, if only for a few moments on my way to and from the hospital, to offer up a prayer for my wife's recovery. At the same time I accepted my cross with as much resignation as I could command; fully believing that it was God's will, and trying to console myself with the thought, that those "whom he loveth he chasteneth." But, looking at it as I do to-day, while accepting it, I was at the same time chafing under the terrible chastisement, though afraid to confess it, even to myself, because I feared God, for I thought he was one possessing other attributes than love, and I obeyed his commandments, fearing the punishment that would be meted out to me according to my transgressions.

Now that my eyes have been opened, my old theories and practices are passing away. A dear friend of mine, knowing that my wife's life was despaired of, suggested Christian Science. The same friend had previously spoken of it to me in connection with a temporary illness of my own. On that occasion, however, I had spurned it. I was too bigoted to believe there was anything outside of my own religion possessing healing power. But now, when the last hope was gone, I decided to visit Mrs. D., of Riverside, who was temporarily with us, and inquire into the nature of this Science. I questioned and cross-questioned her, and she explained to my entire satisfaction those things that were most perplexing to me. Before leaving, I assured her that, if my wife's life were saved, I should be a Christian Scientist, feeling that a religion which fulfilled the commandment to heal the sick, as well as to cast out sin, was demonstrating the Master's teaching more fully than my own long-cherished faith.

I returned home, determined that if my wife would consent, we would adopt the treatments at once. She readily

consented, and in less than twenty-four hours a trouble from which she had suffered for eight years was greatly relieved. This served to kindle hope within our breasts, which increased daily. In less than a week my wife was walking about the room; and, a few days later, she walked a distance of one mile. She met on her way the physician whom I had dismissed on deciding to take treatments in Science. He was greatly disturbed. He had given me to understand at the time of his dismissal that my wife would surely die, and when he was called upon to sign the death certificate, he would only write, "died from *lack* of proper medical treatment."

However, he was not called upon to sign this certificate, thanks to this life-saving balm. My wife's improvement was very rapid, and before many weeks she discontinued the treatment, declaring herself a well woman. As one of the proofs, she has since joined me on a horseback ride mounted on a spirited animal, riding through canons and over the rugged hillsides for which Santa Barbara is noted.

Permit me to say that the vow which I made to Mrs. D. on my first visit,—that *if* my wife's life were saved, I would be a Christian Scientist,—has been most carefully observed. I have availed myself of every opportunity to progress in the Science, attending Sunday service and Friday evening meetings, as well as being a daily student of the text-book, *Science and Health*.

Words are inadequate to express the gratitude and love in my heart for our divinely inspired Interpreter (sometime may I be worthy to call her "Mother") of the Christ-teaching which has been so long veiled from the world. But to-day the veil is being rent, and the true Christ revealed.

THE Christian Scientists, who have been holding services in the Lyceum Parlors, have organized a branch of the "Mother Church" in Boston under the name of the Baltimore Second Church of Christ, Scientist. As in all Christian Science Churches, they have no pastor. Their guide is the Bible and the Christian Science text-book, "*Science and Health with Key to the Scriptures*," by the Rev. Mary Baker Eddy, which book is now in its 129th edition. Services will be held on Sunday morning and Friday evening, as before.—*The Baltimore News*.

THE OLDEST CHRISTIAN HYMN.

In the third Book of Clement of Alexandria is given the following, said to be the earliest known hymn of the primitive Christian Church.

SHEPHERD of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
Join we Thy name to sing,
And our dear children bring,
Shouting Thy praise!

Most high and holy Lord,
Glorious, revealing Word,
Healer of strife!
Thou didst Thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
Giving us life.

Thou art our great High Priest;
Thou hast prepared the feast
Of holy love.
In all our sin and pain,
None calls on Thee in vain;
Help Thou dost not disdain,
Help from above.

Ever be near our side,
All-wise and mighty Guide,
Our Staff and Song.
Jesus! Thou Christ of God!
Taught by Thy living Word,
Lead us where Thou hast trod,
Make our faith strong.

Thus now, and till we die,
Sound we Thy praises high,
And joyful sing.
With all the holy throng,
Who to Thy church belong,
Join we to swell the song
To Christ our King!

THE PASTOR.

JAMES J. ROME.

TO the Christian Scientist there surely is a close relation between the words of Jesus in John, 10 : 14, "I am the good shepherd, and know my sheep, and am known of mine," and the words on the first page of the *Christian Science Journal* of April, 1895, the first paragraph of "Church and School," by Rev. Mary Baker Eddy, wherein the Bible and "Science and Health with Key to the Scriptures," are ordained as the pastor of the Church of Christ, Scientist, universally. The significance of the fact that the words shepherd and pastor are synonymous, makes this relationship apparent. To appreciate the full meaning of the term, however, we must be acquainted with the manner of the oriental shepherd. There is a tie of tenderness between this shepherd and his sheep. He leads them instead of driving them; calls them by name; watches over them and cares for them; guards and protects them by night. How beautifully we have this brought out in the twenty-third Psalm. David could appreciate the figure he used so fittingly, since he himself had faithfully watched over the "few sheep in the wilderness." Among the hills and valleys of Judæa, where the good Shepherd himself would wander, a shepherd in a higher sense, he dared, encountered, and overcame the ferocity of ravenous beasts to save—a lamb. All through the Bible this same figure is used as showing the close connection between God and his people.

Now if we consider some of the many duties of a shepherd, as the term is thus used, we may be able to gather thoughts of comfort and profit. First, the shepherd knew his sheep, and so Jesus says, "I know my sheep;" not the mortal sense of him, but the spiritual consciousness of which his high pattern of a mortal life was the expression. That consciousness knew the thoughts that were in harmony with him, so that as soon as they came in contact there was a recognition. As with Jesus, so with our shepherd (pastor) to-day. The spiritual consciousness of which the written page is the expression, is the same as that which Jesus expressed. The shepherd knows his sheep. The sheep know the shepherd. The

recognition is mutual. Now the question arises, How well do we know our shepherd?

It is told of a traveller in the East that, to test the truthfulness of the matter as to whether the sheep knew the shepherd, he made arrangements with one of that occupation to exchange clothes. The stranger then went out in the shepherd's garb and called the sheep, they only looked up and then went on grazing. But as soon as the shepherd himself spoke, though disguised, the sheep ran to him. Do we know the voice of our shepherd as well, so that "the voice of a stranger we will not follow"? Are we ever listening for the voice of this shepherd, and so imbibing the spirit of our pastor, that we can recognize at once the discordant tone of strange teaching? Many are the strange voices that would lead us astray into the wilderness of mortal sense, but close attention to our pastor's voice will always save us.

The shepherd guards and protects the sheep, and does not our pastor point out the dangers and snares faithfully and patiently? As we read "line upon line, precept upon precept," in our text-books, we can surely recognize the tender watchfulness of the shepherd over the flock.

The shepherd also leads the sheep to fresh pastures and water. And as we follow our shepherd closely and faithfully, we also find abundant supply and nourishment, so that we can say we are "abundantly satisfied with the fatness of thy house; and thou shalt make [us] drink of the rivers of thy pleasure." But sometimes the way to these pastures seems rough and hard. We may desire to remain, satisfied with present attainment, and stay in our present pasture, when the shepherd knows of one much better. We may feel discontented when progress, "the law of the Infinite," compels us to leave the old for the new. But if we are willing and obedient we shall follow meekly, knowing that if the road does seem hard and rough, the shepherd has gone over it all before us, and we are safe in following. Do we tread the bare rocks of disappointment and hopes deferred? are we pierced by the thorns of envy, jealousy, false accusation, and misrepresentation? or are our feet wounded by the sharp stones of anger, malice, and harsh condemnation? Let us look at those in whose lives and words we can recognize the voice of the Shepherd, and we shall find that this is the way they have trod before us. But the marks of their suffering are only marks of triumph, showing

us how these seeming hardships and trials may be overcome, and their power to injure us destroyed. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." All this our pastor, —shepherd,—does for us. How important, then, that we seek to become better and better acquainted with this pastor! In what better way can we accomplish this than by a faithful study of the Bible Lessons as given in the *Christian Science Quarterly*. The importance of such study is impressed upon us more deeply when we remember what is said in our Manual of the prosperity of Christian Science depending so largely upon it.

What a debt of gratitude we owe to her who has so wisely ordained this impersonal pastor, and to the faithful committee as well, who, patiently and unselfishly, have labored to prepare these Bible Lessons!

May the teachings of our pastor quickly spread till universal humanity shall unite in the words of the hymn written by the discoverer and founder of Christian Science, Rev. Mary Baker G. Eddy,

Shepherd, show me how to go
O'er the hillside steep,

until "there shall be one fold and one Shepherd."

DEPENDENCE UPON MATERIAL THINGS.

E. H. KEACH.

THE more we come into the understanding of Truth and become conscious of our real being, the more apparent it is to us that material things do not satisfy, do not save, and that matter cannot be depended upon; for in the end it fails us, and we are driven to seek higher support, things spiritual, which alone give us satisfaction and happiness.

Mortal man still expresses the same sense of doubt that characterized Thomas; he must see before he will believe and accept; but Jesus said, "Blessed are they that have not seen, and yet have believed."

It is all very well for us to call attention to the fact that, as James puts it, "Ye rich men, weep and howl for your miseries that shall come upon you. . . . your garments are moth-eaten." yet we, as Christian Scientists, need to examine

ourselves that, when our garments (our senses of protection) are held up to the searching light of Truth, they prove not to be full of holes, and unfit for use.

While we say "God is all," and "Love is the only intelligence," yet it means much work to separate ourselves from the material things which would govern us, and *prove* these statements, which we know to be true. They are ours, in fact, only as we demonstrate them.

The new understanding of Jesus' teachings which Christian Science gives us causes us to feel strong in the knowledge that material things do not satisfy. But Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall."

We must at all times watch and pray, being careful to do that which we *know*, and constantly abide in the One Mind, "Forgetting not for a moment that God is All-in-all."

It is true that while we are in this sense of life we must make some use of the material things around us; but Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," that is, all things needful.

Many times, led by material desires, we think we need things that we do not get, or if we do receive them, we afterwards find that we should have been better off without them; proving the folly of depending upon matter to help us to a higher degree of harmony.

As we look about us we see the trouble with the world to-day is, that it is thinking more of the things of matter and how to possess them, than of the things of Spirit, which are the only things real and worth possessing. Those who work for Truth are proving every day, if faithful, that divine Love *does* supply all their needs, both in material and in spiritual things.

When those who have trusted in material remedies without avail,—having been told by those who administered these remedies that there was no hope,—are lifted from their death-beds by Divine power, it is again proved to Christian Scientists, and should be recognized by all professing Christians, that there is no dependence to be placed on material things; that they do not save; but that the power of God is able to save us when we turn to Him.

It is one thing to *profess* to be a Christian, but an entirely different thing to *be* a Christian and trust God at all times.

Christianity is used too much as a Sunday garment; put

on with great precision for one day in the week, and carefully laid aside the remainder of the week; while, in fact, it is intended for every-day use, and will stand any test put upon it. We, as Christian Scientists, cannot be too careful to realize this fact at all times, lest we become engrossed with material employments to such an extent that we forget, for the time, that God is all and matter nothing.

Error is very subtle, and coming in the guise of Truth will deceive us, if we are not constantly on our guard. Matter promises to give satisfaction and harmony if we follow its demands. All may seem to go very well for a time, but that is all it is,—a seeming,—for matter is an illusion, a false sense, and will fail us when we most need help.

The workings of matter, error, are sly; if they cannot claim all our time and attention, they will rob us of as much of it as possible.

For example: As Scientists, along with our mental work and reading, it is necessary to perform a certain amount of housework, and other material labors.

Error comes in and says that after you get your morning's work done and everything nicely arranged, you will have plenty of time to read with nothing to hinder you. But the work does not seem to be done speedily; when one thing is finished another comes up with urgent claims for our attention, and our labors seem to drag and become irksome, until, with our thoughts ever recurring to the reading we intend to do, the day is over, and we have been robbed of the help we so much needed; robbed because we listened to the demands of matter. But, we say, "My work must be done, and it will not do itself." While that is true, it is also true that we must take time for our mental work, and for our reading. Putting on the "whole armor of God," we shall find that our duties are more easily and better done than before; and we shall come to the close of the day refreshed with the knowledge that we have performed our whole duty in not neglecting spiritual things for the material.

SEEING a goat the other day kneeling in order to graze with less trouble, it seemed to me a type of the common notion of prayer. Most people are ready enough to go down on their knees for material blessings, but how few for those spiritual gifts which alone are an answer to our orisons, if we but knew it!—*James Russell Lowell.*

A NEW CHURCH IN BROOKLYN.

FRANK H. LEONARD.

THE new Church Building on Lafayette, near Franklin Avenue, was opened on Sunday the 10th day of October, 1897, with appropriate dedicatory ceremonies.

This service was held in the evening, and was conducted by the Readers of this and other churches. After the usual preliminary exercises, the reading from the Bible, and "Science and Health with Key to the Scriptures," and the Lord's Prayer with spiritual interpretation, addresses were given by Mrs. E. B. Hulin and W. S. H. Robinson, Readers of the Brooklyn Church of Christ, Scientist; Mrs. Augusta E. Stetson and Carol Norton, Readers of the First Church of Christ, Scientist, and Mrs. Laura Lathrop and John Carroll Lathrop, of the Second Church of Christ, Scientist, New York City; Mrs. Harriet L. Betts, of the Troy, N. Y. church; Miss Mary Spaulding, of the Saratoga, N. Y., Church; Mrs. Effie Andrews, of New York City; Miss Robertson, of East Orange, N. J.; Mr. Wm. G. Cooney, chairman of the building committee of the church; and Mrs. P. J. Leonard and Norman E. John, the Readers of the Brooklyn Church.

There was great unity of feeling, and the congregation was heartily congratulated upon the fact that their faithful work had been crowned with so successful a result. At both the morning and evening service the following telegram was read from the "Mother:"—

"Concord, N. H., October 2, 1897.

"Mrs. P. J. Leonard, C. S. D., 239 Greene Ave., Brooklyn, N. Y.,
Dear Faithful Leader of this Church, Christian Scientists, and
Ascendant Assembly,—

"Accept my loving congratulations. That God continue to bless, and bind, these brethren in unity of spirit and bonds of Love, I earnestly invoke.

"MARY BAKER G. EDDY."

The attendance at both services was very large, and in the evening many were unable to gain admission to the building. The church, which is the first built in this vicinity by Christian Scientists, is a simple but handsome structure, built of buff pressed brick, with white sandstone trimmings.

It is a radical departure from the usual style of architecture, being pure Greek in treatment, in the best style of the architect, who considers it a *chef-d'œuvre* for a small building. The interior is lighted by large windows on both sides, and is tastefully finished in oak. The platform contains two handsome desks, one for each Reader, instead of one, as is usual. The pews are of very handsome oak, and the church, including the gallery, has a seating capacity of about six hundred. The floral decorations were very beautiful, and were furnished largely by the children of the Sunday School attached to the church.

This Society was started eleven years ago in this city by the First Reader of the Church, Mrs. P. J. Leonard, C. S. D., and is the outgrowth of the work she and those associated with her have done in spreading the Science in this vicinity during that time.

We regret that our space will not admit of publishing the very interesting and appropriate remarks of the several speakers on the occasion above referred to.—*Editor.*

NEW SCIENTIST CHURCH.

THE West Side Church of Christ, Scientist, occupied its beautiful little chapel at the corner of Eighty-second Street and the Western Boulevard, for the first time last Sunday. The chapel is fitted up in oak. The velvet curtains about the reading desks are of soft, tawny shades, and the reading desks and altar chairs are of handsome carved oak. The carpets match the curtains and only partially cover the polished floor. The chapel is light, bright, and airy, and with its symmetrical proportions and harmonious coloring is a very attractive place of worship.

The church has been organized but one year, and numbers about seventy-five persons. It had its beginning four years ago, when two women met for worship Sunday by Sunday. The group grew, and removed from time to time to larger quarters, and after its organization as a church last October, the meetings were held at 459 Western Boulevard. But these rooms became too small for the growing church, and the chapel, with ample accommodations for future growth, was built.

Services are to be held every Sunday morning at eleven

o'clock. On Friday evenings at eight o'clock testimonial meetings are to be held. The rear of the chapel is to be fitted up with chairs and tables and supplied with Christian Science reading matter. The rooms will be open from 10 A.M. to 1 P.M. daily, and members of the church will be in charge.—*Commercial Advertiser, New York.*

THE following comes to us from the *Detroit Free Press*:—

"BISHOP VINCENT continued his remarks, which are full of good advice to the pastors, at the opening of the conference session this morning. He compared soldiers in an army to those who enlist in the work of the Lord. He said that the best way to treat such fads as Christian Science and faith-healing is never to put anyone with such notions in their heads into power or office in the conference. Never make a presiding elder of a Christian Scientist. Beware of fads and faddists. Organize scientific societies in the church. Keep your church open every day. Let the Methodist Church bell ring daily as well as the Roman Catholic Church bell. Keep the class-rooms open, and have good women meet with the boys and help them in their daily lessons. Fads don't stay long where there is thinking. Let us have wisdom and love and revivals all the time."

And yet the question is still asked: Why don't people stay in their old churches, and prove their Christian Science?

O HEART of mine, keep patience!—Looking forth,
 As from the Mount of Vision, I behold,
 Pure, just, and free, the Church of Christ on earth,—
 The martyr's dream, the golden age foretold!
 And, found at last, the mystic Grail I see,
 Brimmed with His blessing, pass from lip to lip
 In sacred pledge of human fellowship;
 And over all the songs of angels hear,—
 Songs of the love that casteth out all fear,—
 Songs of the Gospel of Humanity.

Whittier.

EXTRACT FROM A LETTER.

My Dear Mr. and Mrs. B.:—I wish you could have been at our meeting last night. There were between thirty and forty present. No time was wasted, and sometimes two would rise at the same time. Papa is at home, and was there. He told of a man in his territory to whom he loaned a *Journal* a number of months ago. The man was station agent, and while waiting for a train, in conversation, the subject of Christian Science came up. The man said his wife was not strong, and papa offered him a copy of the *Journal*, which he took, and said he would return it when papa came round there again in thirty days. At the end of that time the man said his wife had read the *Journal* through, and had let one of her friends take it. Papa left him another one, and he inquired about Science and Health, but said he would not order it then. The next time papa saw him he was ready to order Science and Health, and just before coming home, papa saw him after an absence of sixty days. He has subscribed for the *Journal*, his wife has been to Beloit for treatment and is healed, and the man himself is as enthusiastic on the subject as can be. He insisted that papa should go home with him to dinner and meet his wife, which he did. He said that he would now confess that when he accepted the first *Journal* he did so with the firm intention of fighting it, but he soon became so much interested that he did not want to oppose it at all. He is a member of the Christian Church, and appears to have always been a church "stand-by," who could be called on for any place, and has even preached when there was a vacancy. He was called on in Sunday School a few weeks ago to explain the text, "Whom the Lord loveth He chasteneth." He said he talked for some time, and afterwards people asked what in the world was the matter with Mr. N., as they had never heard him talk in that way before. He said his explanation was entirely different from what he would have given a few months ago, and the only way in which he could account for his change in the way of looking at things was from his study of Science and Health and the *Journal*.

Another instance of seed-sowing was the case of a druggist to whom papa sold goods. He said one day that his wife had been to the hospital twice to have a tumor removed, and he feared she would have to go again. Of course papa suggested that they try Christian Science, but the man sneered at the idea. A short time later he took his wife back to Kansas City to the hospital, but the doctors would not undertake the operation, as they said it would certainly prove fatal. The next time papa saw the man he told him about it, and said that his wife stayed there three weeks, and took treatment, and came home perfectly well. A few weeks ago that man met with an accident by which he was so severely burned that he passed away after a few hours. On the train a short time after, papa chanced to be in the same seat with the minister who preached the funeral sermon. In the course of the conversation about it the minister said the ways of the Lord were past finding out, it certainly seemed strange that, just as the wife was cured and everything pointed to happiness for them, the Lord, in his wisdom should see fit to take him away in that manner. Papa then said, "I understand that she was healed by Christian Science." At this remark the preacher waxed indignant, and began to denounce Christian Science and Mrs. Eddy in scathing terms. Papa replied to his onslaught that he thought his (the preacher's) own words drew rather a strong parallel, for, according to his own statement, the Christian Science devil had healed a sick woman, while an orthodox God burned up her husband.—*G. F.*

TRUTH, NOT OPINION.

W. J. L. FITHIAN.

HAVING been deeply religious from infancy, and having joined the Methodist Church in my young girlhood, accepting justification by faith in the most orthodox way, and three years afterward, sanctification by faith, as taught by John Wesley, it was hard for me to see the higher and better way—the true Christ way in Christian Science. I, like many other earnest Christian people, had a strong prejudice against Christian Science; and having entered mission work before I was twenty years old, and being considered a successful mission worker, seeing great

changes wrought in people who turned from sinful lives to better and nobler living, I thought I was certainly walking in the footsteps of Jesus. And truly I was honestly and sincerely seeking to know and do God's will. Many and varied were my experiences. I submissively accepted sorrows and trials as they came, feeling they were sent for my good, to crucify the self-life, that I might live the Christ-Life. I wished to decrease that He might increase. Thus the years swept by, my frail body growing more fragile, and my pale cheeks increasing in pallor. There came a time at last when I felt there must be a better way; and Love, omnipotent and eternal, sent to me a true Christian Scientist who loaned me Science and Health to read. I read it, and bought a copy of the book, and afterward a later edition. But I accepted it as Mrs. Eddy's conception of Truth, Mrs. Eddy's opinions and statements, and consequently failed to get the right understanding. The more I read, the better I liked it, and believed Mrs. Eddy to be a good woman, wonderfully taught of God, and regretted ever having had any prejudice against her or her teaching. Yet false claims held sway, and beliefs of sorrow and sickness stormed the fort continually. It seemed that consumption was fast getting a foothold, and many shadows fell across my path. But as the Psalmist said: "Weeping may endure for a night, but joy cometh in the morning," even so it was with me. A glorious morn dawned upon my consciousness. It was at the beautiful Easter-tide, on Holy Thursday, April 2, 1896, I realized that Christian Science was *God's Truth*, given to the world through our Mother, Mary Baker Eddy. Not Mrs. Eddy's statements and opinions, but God's own beautiful, divine Truth. Oh, the blessedness of that hour! Words are inadequate to express the joy and peace which followed. Only those can know who are "walking in the way of God's appointing." The dear Scientist who first loaned me Science and Health to read, was treating me at the time, and she rejoiced with me in my glorious resurrection. Since then false claims have been disappearing. I have been enabled to demonstrate over many ills. One day recently neuralgic headache seemed to come. I went alone to my room, taking with me the Hymnal, and sang softly Mother's sweet hymn,

O'er waiting harpstrings of the mind;

and after a few moments the headache was gone. I arose and went about my duties as usual, peaceful and happy.

My peace flows like a river; my Joy is "unspeakable and full of glory;" my gratitude unbounded, as I press on in the narrow way of Life, Truth, Love.

GRATITUDE.

EMELINE A. MERRIMAN.

THE loving invitation to see the Mother at her home in Concord, was responded to as of one mind, one accord; and we gathered together under the canopy of heaven, broad as Truth and boundless as Love, that covers all God's sons and daughters, as under the shadow of the Almighty.

Our Independence Day is typical of the "new birth." "Where the spirit of the Lord is, there is liberty" (independence). We are called to a higher proclamation and demonstration of liberty.

Jesus said: "Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark, 12 : 29-31).

Because we had not known freedom by demonstration of Love we were unconscious of the slavery we were in to unreal masters. A patient wrote this week: "I find it such a relief not to think of my body at all!"

Our Mother is a Daughter of the Revolution in the highest sense. "Slavery is abolished," and inasmuch as we obey the divine proclamation we are free to think and act rightly, to love our enemies, or rather, to know that we have none. This is a freedom that we have learned through the teachings of Christian Science. Surely this is the fruit of the true vine; and on this never-to-be-forgotten day we were given to drink of the wine of "concord,"—the inspiration of unity and harmony.

Thou hast trodden the wine-press alone and given us to drink of the spirit He giveth without measure,—by obedience and loyalty to the teachings of Christian Science.

Many, many times have I proved "Science and Health with Key to the Scriptures," as well as the smaller books, to be the word of God.

A testimony comes to my mind. A person came in great distress and suffering. I began to realize the Truth. The habit of the patient had been to take morphine. Immediately the claim was lifted and the patient said: "I am better. I am all right." It has never returned. This was two years ago.

We learn in our text-book that God is Omnipresent Love, casting out all that is unlike Him, and we draw nigh to Him in this understanding, and are enabled to touch the hem of His garment. Thus we obtain our freedom, our independence.

Let us render thanks that, with all her busy cares and calls to work, our dear Mother could find time to invite the children home to a feast of sincerity, Truth, and Love. From this lesson may we learn to

Make channels for the streams of Love,
Where they may broadly run;

for we well know that

Love hath overflowing streams
To fill them every one.

"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

F. A. C.

EVERY Christian Scientist, every worker in our Master's vineyard laboring in thought and deed to establish the Cause of Truth, should be alive to the duty which of necessity falls upon him to sustain the Mother Church, as well as the church or society to which he belongs.

The Mother Church, as well as every society, whether it meet in home or hall, working to bring out the true brotherhood of man, is sustained by individual effort.

Is not our first duty or privilege to render unto God our Love-offering, to demonstrate over the power of evil that would urge the need of some material thing first? Is it not a sacred privilege to help sustain the Truth, as an expression of gratitude for the enlightenment that has dawned upon us through the revelation of Divine Science?

What is it, then, that would cause a lack of diligence on our part to bring our offering to God, week after week, month after month, and year after year? Nothing but enmity to the Truth, or the Herod of old trying to crush

out of existence this new understanding of Truth. Every effort for Truth, every denial of self, opens the gates and channels to infinite and inexhaustible supply, and instead of being deprived we are blessed with the bread that cometh down from Heaven, which feeds, uplifts, and sustains us.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke, 6 : 38).

If, to our sense, the fulfilment of this promise does not appear, we need to rise above some of the claims of mortality and brush the dust of materialism from our eyes that we may discern, to some extent, God's ways that are higher than our ways, before we can realize what has been given us. Giving is prompted by love, it is an expression of love. Withholding is actuated by selfishness although covered by error and termed "necessity," or some other phrase that is more to mortal mind's liking.

Does not Truth open the way when there is a fervent desire to help sustain the Truth?

The Mother Church stands to-day as a tower of self-abnegation, and hundreds, perhaps thousands, could testify of the way in which Truth and Love removed every obstacle that they might send in their offering as a testimonial to our "Mother in Israel," and to God, for benefits received.

MY CUP OF COMFORT.

A. H. WILSON.

Dear Journal:—Mortal sense is saying to me this evening that my "cup of comfort" is low, and remembering the lines,

Is thy cup of comfort falling?
Rise, and share it with another,

it occurs to me that it may be a demonstration to tell of a journey I have just made.

Reversing the order of the senses, I was led to come to Florida for the summer, instead of the winter. Having spent a summer here before, I knew that this could be done without physical injury with the aid of Science; before Science came to the rescue, I suffered severely in Missouri summers.

It was my pleasure to find in Memphis, Tenn., a well-organized band of workers, with a pleasant reading-room, and a cordial welcome for the pilgrim, who felt so like a stranger. Here the measure of comfort rose higher in the cup. The next stop was at Birmingham, where I was kept all day. I had been able to hear of one person there who was a loyal Scientist; but the address was indefinite, and I failed to find her. Here is a city, I was told, of sixty thousand people, with its suburbs, and no Scientist loyal to Mrs. Eddy, in public practice, in it. Surely here is a condition of human need.

Here occurred a sweet demonstration over headache, by my little son, who, seeing mamma distressed, himself succeeded in conquering the error, which seemed so real to us both.

At Jacksonville the train was partly filled with children from a deaf and dumb asylum, two of the number being blind also. The heart could but fill with pity for them; but they were remarkably harmonious, and I noticed a great absence of fretfulness and a disposition to find enjoyment, sometimes lacking to more favored children. Two little folks, whose sight and hearing were perfect, made themselves very agreeable to those whom mortal sense declared afflicted. I wanted to do something for them, and at last, after the usual battle with timidity, I wrote my name on two tracts, "Healing the Sick," and handed one to each of two little girls, as they sat side by side, one who could hear, and one who was deaf. They immediately settled down, read them attentively, and thanked me heartily. Since arriving here, I have given away a good many tracts; all of them kindly received.

A LESSON FROM THE TYPEWRITER,

B. S.

AFTER doing quite an amount of writing one day, the typewriter acting very nicely, all at once I noticed it did not feed straight, making the work look very badly. Believing I understood the mechanism of the machine, I endeavored to remedy the trouble, but with no good results; the paper, which moves around a cylinder in printing, would not move evenly, consequently the work was imperfect and of no use.

Again and again I would screw, and unscrew, and oil, and try my paper, but with no better results, and my work had simply come to a stand-still. Again I tried the machine, but all my efforts seemed ineffectual. I sat back, almost on the verge of despair, fearing I should have to call in aid (and this I did not wish to do), when my eye fastened upon a little spring that I had taken no notice of before, and in looking at its corresponding spring, I saw that it had slipped out of its proper place. I very carefully replaced it, put in my paper, and commenced writing, and the result was perfect. No amount of screwing, or unscrewing, or oiling righted the wrong; the little spring had slipped on the wrong side, and had to be adjusted before I could bring out perfect work.

And thus has it been with my work in Christian Science. I have wondered why some of my demonstrations were not better, more complete, when upon investigation I have found some thought or desire on the wrong side, on the side of matter away from Spirit, and no amount of reading, thinking, or trying to realize would do the work. Principle had to turn that thought or desire on the side of Spirit, in proper position for Christian Science work, and then it was marvellous how obstacles cleared away, and some things I feared to meet melted into nothingness. I had only to meet them in thought, be willing to do or endure, and Divine Love took care of the rest.

As the experienced operator brings out perfect work through the unity and harmonious working of all parts of the typewriter, so Divine Principle manifests the perfect and the real to His children (See Ephesians, 14 : 16), as they follow prayerfully and faithfully the teachings of our textbooks, the Bible and "Science and Health with Key to the Scriptures,"—which alone enable them to bring out the "signs following."

THE Tenets of the Mother Church, printed on a double sheet for the use of branch churches, with space for the name and church rules, can be procured at \$1 per hundred. Not less than one hundred will be sold. Postage stamps will not be taken for payment.

Orders for the Tenets should be sent to William B. Johnson, 41 G Street, South Boston, Mass.

LETTERS TO MRS. EDDY.

New York, October 4, 1897.

REV. MARY BAKER G. EDDY.

Beloved Mother:—Your precious letter of the 3rd inst. is before me. Your telegram also came earlier. Your touching reference to my noble ancestor inspires me with courage and gratifies me with your sense of recognition.

I had more joy in seeing two whom God had used me to *heal and save* received into our Church yesterday, than when, in my last pastorate I baptized three times in one month, giving the hand of fellowship to twenty-five who *thought* that burying in *water* was a *sufficient substitute* for being immersed *into* Christ-Spirit. Alas for the *materialistic* interpretation of Scriptures! When will the people see the *spiritual* interpretation so vividly set forth in Science and Health? One of the above testified that she had not slept one night since 1885, without drugging herself with morphine, etc.; that she had thrice attempted suicide through nervous exhaustion, from which she had been most providentially rescued from approaching trains. The other in great dread of a surgical operation. I volunteered hourly treatment during the two days prior to the date fixed. Praise God! Christian Science was victor over the surgeon's knife.

A letter from Nebraska has this cheering word: "The ugly lie I wrote you about is healing slowly, the eating and offensive smell have entirely disappeared. Praise God! I am encouraged to contend that God is All-in-all." Christian Science knows no limit either of distance or of the most dreaded human ill.

A lady, deaf *forty-two* years, after less than three months' daily absent treatment, hears distinctly, and has, in the mean time, successfully treated her own children, whom I have not seen.

It was *always* a delight to "preach the Gospel, whether men would hear or whether they would forbear!" I do it now by mail, reaching to three thousand miles away. Truth so expressed as to be *seen* is read, and does not return void. But the joy of dealing out Healing-Truth, is never beclouded with *pastoral* disappointment.

Pardon the length of this,—I will stop.

Remaining your joyous son in Truth.

George Tomkins.

90 Falmouth St., Boston, Mass., September 29, 1897.

Our Beloved Mother:—I am grateful indeed for the written word, and ever in wonder that Mother has time to give me so many precious tokens of her care.

Since vacation the three services have sounded a trumpet-tone of triumph. Such a sense of spring, lightness, full-toned courage, and unburdened joy has been expressed by the Readers. The Friday meetings, too, have taken on a new dignity. In fact, the inward beauty, good taste, "sweetness and light" of Christian Science seems to be taking more certain manifestation in the services, meetings, writings, motives, and characters of the "peculiar people," God's "elect" at this age for the blessing of the world.

It is only three years since I was dismissed with kindly farewell from the church wherein I was a minister, like my father and grandfather. Did Mother know that she placed me among her First Members just two weeks after that release?

I have daily gratitude because of my position here, so unnoticed, yet so important. Dear Mother, I am very happy in the service. Now I am learning the Mother-Love of God.

With tenderest affection, thy son in the Faith,
W. P. McKenzie.

TAKE NOTICE.

My Beloved Christian Scientists:—Please purchase CAPTIVE MEMORIES by James T. White, whose advertisement is in this number of the *Christian Science Journal*. It is perfect in its make-up, chaste, and a lesson learned heavenward.

MARY BAKER G. EDDY.

To do Thy will is more than praise,
As words are less than deeds;
And simple trust can find thy ways
We miss with chart of creeds.

Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word,
But simply following thee.—J. G. Whittier.

CHRISTIAN SCIENCE.

REV. MARY BAKER G. EDDY, the Discoverer and Founder of Christian Science, spoke to an audience of twenty-five hundred Christian Scientists at her home in Concord, July the 5th. In her address she encouraged her followers to daily demonstrate the Principle of Christian Science, which recognizes one God, spiritualizes religion, and restores its lost element, namely, healing the sick. It is stated authoritatively that there are nearly a million believers in the doctrine of Christian Science, and that this vast number turn to no other source but this Science for the healing of whatever sickness may arise.

A distinguishing feature of the Christian Science services is their Friday evening testimonial meetings. About two and a half years ago, Mrs. Eddy advised all Christian Science Churches to turn their week-night service into an experience meeting, at which all who wished might testify of the benefits they had received from Christian Science. These meetings have gone on without intermission, and at each service, which lasts one hour, the time is fully taken up with testimonials of healing from people in every walk in life. Ordinarily one would think that these meetings would lose interest, but it is stated that there are enough benefits received in one week to keep those helped talking for hours if they wished to testify of all the good they get from Christian Science.

The following letter will duly explain itself to the thoughtful reader:—

July 26. To the Preacher Who said "Christian Science is Heathenish and Foolish:"—

Dear Sir:—Permit me, a stranger, to ask you to try Christian Science honestly and faithfully; it will give you health and strength, a cheerful countenance and an honest heart. There is something about it that cannot be explained. It must be experienced to be understood.

For over fifty years I wandered among the doctors and preachers, hunting for health and peace, but grew worse and gave up ever finding either. As a last resort, however, I tried Christian Science, and in a very short time I found both; was greatly relieved of rheumatism of several years'

standing, and healed of heart troubles (had been given a certificate of exemption from army duty by the board of examiners in the year 1861, by the United States army surgeons, and had suffered much all these years). My sister died of the same heart trouble at the age of seventeen; but now, through the efficacy of Christian Science, I have had no trouble from it for the last year and a half.

I have never belonged to any church, but attend constantly, generally at the Episcopal or Presbyterian, but now I am about to knock at the door of some Christian Science church for admission for these and other reasons.

The Christian Scientists seem to understand that greatness is goodness and goodness is greatness. They are trying to do right because it is right.

Mrs. Eddy says in that wonderful book, "Science and Health with Key to the Scriptures," that "Christian Science awakens the sinner, reclaims the infidel, and raises the helpless invalid from a couch of pain."

This was the way it affected me, awakened, reclaimed, and largely relieved from physical suffering, and it has seemed to me that I ought to try to bring everybody to drink of this fountain of health, to come to this feast of the mind. But the principal reason is that it was among this community that I first saw the beautiful city, the sacred city.

It was among the Christian Scientists that I was spiritually baptized, and it came so gently, so swiftly, so unexpectedly, and yet I understood what was taking place. Was it not a great favor to come to a person of my age, sixty years?

There is still another reason I wish to mention, I have examined the rules governing their churches, and beg to refer you to them, and especially to the sixth and last article: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and pure."

Is not that sweet? You may think that I am shouting too loud; no, the half has not yet been told. Think of the long, lonely road that I travelled for all these years when every step grew darker and darker, and then to come suddenly into the sunshine of Christian Science. Have I not a right to shout?

You get one of these wonderful books, "Science and Health with Key to the Scriptures," and when you have learned the combination, which you cannot forget, you can unlock anything that you need; it will unlock more than you

can "ask for or think;" it will unlock heavenly treasures, it will unlock the pearly gates to life, love, and peace eternal. You will then be ready to understand and accept the grandest request ever made to man: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Oh, I wish everyone would come and try this system of goodness.

God's goodness stands approved,
Unchanged from day to day;
Come, cast your burdens at his feet,
And bear a song away.

Remember we have the same Bible, the same Christ, the same commandments, love your neighbor as yourself, the same blessed promises that you claim, but we add healing to preaching.

"Go, heal the sick and preach the gospel."

I can recommend Christian Science to you most candidly, carefully, and considerately. It will stick to you closer than a brother, will go with you all day, cheering you on your way; at night it will lie down with you in peace to sleep, and when you awake it will be there, and will bid you the sweetest good morning you ever heard.

G. H. HYDE.

In the St. Joseph Daily Gazette.

RECENT PULPIT UTTERANCES.

FROM the *Boston Herald* we extract the following recent pulpit utterances:—

"The Rev. Thomas Van Ness preached yesterday morning at the union service in King's Chapel, from the text, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' He said, in part:—

"In every age it has been said that religion is dying. To-day, after a century of scientific investigation into all things, Huxley has affirmed frankly that science has discovered nothing of God that was not known before. And, despite the fact that the last census shows that the increase in church membership is proportionately greater than the increase in population, religion is said to be on the decline. In reality, we are watching the old religion on the ebb in anticipation of the coming of the new religion with the flood.

"The religion of selfishness, which teaches a man to save himself, and dubs the church "the ark of God," is going. The religion of assurance, which places a premium upon outward forms; the religion of bargain, which says nothing of uncalculated love; the religion of silence, which seeks to find out God through an analysis of matter, all are fast ebbing away.

"The new religion will be based not upon nature, but upon human nature. That which has its rise from spiritual elements will appeal back to them; it will find God, not in his lowest manifestation, matter, but in his highest, the human soul. Christian Science stands for an important truth in insisting on the deep, spiritual things.

"The new theology will be constructed from what the soul discovers. The religion of Christ, the knowledge of God in the face of Jesus, is to renew the world. It is to-day assured that science and religion will go forward, illustrating each other, as long as the world endures.'

"In the Brighton Congregational Church, yesterday, the pastor, the Rev. A. A. Berle, preached upon 'A Decade of Ministry.' Among other things he said:—

"The minister cannot satisfy a congregation of to-day by bringing out his theological treatises, and offering the finalities of a moribund theology of the past. He cannot talk in the cant phraseology of other days. A new language has arisen in the ministerial service, as in science. Terms have come into being with new and wonderful meanings.

"The preacher is no longer primarily a theologian. That is to say, he must be a theologian for his own sake, and as an incident of his professional training. But in his pulpit he is something more and better. He is an inspirer of men. The modern man does not want the minister to do his work for him, or even to direct him how it shall be done. But he wants his minister to inspire him to do it himself.'

From the *News Letter*, of Washington, D. C., we extract the following:—

"THE Christian Science Church, so-called, claim that they have discovered, through Scientific reasoning and principles, the modes of healing practised by our Saviour and his apostles, and that it is a religious obligation on their part to propagate and practise such doctrine.

"The results which follow the practice and teachings of these people are most remarkable. Their churches are composed very largely of persons who have been cured of so-called incurable diseases, and, in a manner, almost raised from the dead. They are very enthusiastic, very devoted, and very earnest. The basis of their faith is the Holy Scriptures, and the reliance on the promises given there, that by faith all things are possible to those who love the Lord. This Society, if based upon the promises of God, is bound to be successful, and will inaugurate a new era among the children of men.

"Many things present themselves to the student of current events, which indicate that God is coming closer to the people than he has since the time of the Saviour. That the cures they perform appear marvellous to the casual observer, there can be no doubt, and that they have performed these cures is as certain as is anything known in recorded history.

"This organization was started something more than twenty years ago by a lady in Boston, known as Mary Baker Eddy, who was then a resident of that city. Mrs. Eddy's experience is something remarkable. Given up to die by the physicians, her mind was thrown on God alone for relief, she claiming the promise that those who prayed with faith should be relieved. The result was that Mrs. Eddy was perfectly cured, and to-day, a lady of nearly eighty years of age, presents the appearance of youth.

"From this simple start, there are now, throughout the United States and in Europe, over six hundred thousand devotees of this peculiar faith, with churches and societies organized in almost, if not every, state in the Union.

"If these people are true disciples of Jesus, and are again propagating the true religion of God, they are worthy of the consideration of all fair-minded and honest-thinking people.

"Their enemies, of course, are the priestcraft and the organized doctors, but, in the language of Gamaliel, 'If this . . . work be of men, it will come to nought: but if it be of God, you cannot overthrow it.'"

ALL per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass. should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

NOTES FROM THE FIELD.

THE claims of sickness had been upon me for over thirty years. Twice I was healed through faith; once of a tumor, and once of running ulcers; but sickness in other forms soon appeared, and I could not understand why, when I had faith enough in God to heal me of a disease, I could not keep well. The shadows came and went until life was a burden.

I was finally taken with severe spinal trouble, and for three weeks could not turn in bed without excruciating pain. Then I rallied a little, but soon became worse than ever. Then came the terrible fear that I might have to spend the rest of my days upon my couch, unless God, in His infinite mercy, raised me; but my mind was becoming so weak that I could not centre my thoughts on God or prayer. With a sick daughter and no means of support except my hands, it seemed terrible. Still I clung to the thought that God knew all about it; and I believed in some way I should yet be healed, although I knew medicine was doing me no good. One Sunday morning, a dear sister in my church came and urged me to try Christian Science. I told her that I had tried to look into it a year ago, but could not accept it; for it denied the divinity of Christ, and the Bible was no more than "Uncle Tom's Cabin." She told me the true Christian Scientists did not deny Christ. I finally consented, and grasped at what I felt to be a straw.

The dear Science healer came in a few hours. After talking with me a short time she gave me a treatment. As she arose to go she stooped and kissed my forehead and said, "You will soon realize help." Then, for the first time, a ray of hope came to me. About two hours after she went away the physician came. He gave quite a thorough examination and said, "We will try to get you out of this if possible; but it will be a long time." We dismissed him the next day. The following Wednesday I raised up in bed, and the next Sunday I had my clothes on and walked across the room several times. I obtained a copy of Science and Health from the library, and began reading at once. I was soon able to go to work, and with my first earnings I bought the book, and no money could buy it now if I could not get another.

My daughter, sixteen years old, had been afflicted with St. Vitus's dance for nearly two years. She has taken no medicine, nor have I, since we were first treated by Science. Her cheeks are rosy, and she is at work earning her own living.

My older daughter is stronger and healthier than she ever was.

Some have said to me, "Don't give human agency any credit for your healing. Be sure you give God the glory." I will here say to them, although I love the dear sister who came to me in the name of Christ, and helped to place my feet on the Rock which I had been searching for so long, and though it has bound her to me with a love that years of companionship could not have done, I realize that it is through an understanding of God that I am healed.

I understand my relationship to my Creator as I never did before. I loved Him for years, and tried to serve Him and walk as He would have me; but I did not understand Him, or myself either.

Oh, I am thankful to be able to drink at the fountain of life and health; to have the fear of sickness and suffering cast out even in a measure! I realized it was glorious to have sin cast out; but more glorious for both sin and sickness to be destroyed. I feel that I have touched the hem of His garment. There is not a day but something comes to prove that God is All-in-all, and that perfect Love casteth out the fear of sickness as well as of sin.

I have been a member of the Methodist Church for twenty-five years. After I was healed through faith I knelt before God and pleaded for the gift of healing (which the Bible speaks of); I wanted to be able to relieve the suffering around; but I was like one searching in the dark for something they knew was there, but could not find it until the light was let in.

I am thankful for the light of Christian Science, which is sending its glimmering rays to guide me into the great Truth, even though it come through suffering.

Mrs. Mary A. Blakslee, Battle Creek, Mich.

LAST February a gentleman from this place was visiting a sister in the North. He started with a friend to go to the Presbyterian Church, and as he stepped off the street car, he was struck by another car. and thrown forward, striking his head on the cable, making a gash about two

inches in length. One limb was broken just above the ankle, the left arm was out of joint at the elbow, and several ribs broken. He was picked up by his friend, who thought him dead, and taken to the hospital. His bones were set. The doctors worked with him five hours. They finally concluded with the discouraging assertion, "You will do well if you ever get over this; but you will always be a cripple."

This happened on Sunday, and on the following Thursday he was brought home. I received a letter asking me to meet him at the depot. When I saw the poor, helpless invalid, my heart went up to God in earnest prayer. I began to treat him, and for a time he gained very rapidly: then the old serpent tried to show its horns in the many forms of evil. It first appeared in what is termed la grippe; no sooner was this destroyed, than a terrible breaking-out seemed to manifest itself on the whole body; then error tried to affect the brain; but by constant fighting and ceaseless prayer, the patient is now free and happy. The household is composed of eight members, six in the family and two hired men, all of whom are firmly planted on the Rock—Christ.

One of the hired men had been with the family for eight years. He had Science and Health hid away in the bottom of his trunk, with many others of Mrs. Eddy's writings, and he advised the patient to let Christian Science alone. But the long-hidden book has been resurrected, and is being read by all with great interest. The owner says, "How can I help believing, when I see the dead raised before my eyes?"

He had such weak eyes that he could not leave off his glasses without suffering severe headache. He has been healed by simply reading Science and Health.

The other hired man was healed in one treatment of a liquor habit, brought on by M. D.'s prescribing whiskey in sickness.

Two copies of Science and Health have been purchased, one of "Miscellaneous Writings," and two copies of the *Journal* are taken. All are seeking to know the Principle, —God,—who healeth all our diseases.

The gentleman of whom I first spoke has again gone North, and entered into business. He is advocating Christian Science to the best of his ability.

His little niece, a bright child of twelve years, was riding a bicycle one day, and, turning short, was thrown on the

brick pavement, skinning the back of her hand badly. She was taken to a drug-store and the blood washed off. The druggist wanted to put some salve on the hand, but the child replied, "No; you shan't put that stuff on my hand." He said, "But, Bessie, it will keep it from smarting." She answered with more dignity of expression, "No; you won't." At that she fled out of the door, and called for treatment. She is living in the pure thought of Love, and she and her uncle are living witnesses of Truth.

E. L. K., Cedar Rapids, Iowa.

A LITTLE over a year ago, I was a despairing, disheartened slave to drink. I had twice taken the Keeley Cure, once at Dwight, and once at St. Louis; had tried the Borton Cure, and various medicines, only to have each fail, and each succeeding failure left me in deeper bondage.

I had lost position after position; lost friends, lost my business standing, and almost lost the love of my faithful wife. The effects of dissipation were very apparent. I grew coarse, profane, violent in temper, without control of my appetites or passions. I was without hope and, at times, doubted if there were a God. It seemed as if the only avenue of escape was suicide.

At this point, after a prolonged indulgence, followed by a doctor's care for a week, I found myself a miserable, shaking wretch, relying on opiates for sleep and to quiet my nerves, so that I could partially attend to my duties.

My employer, who had taken a deep interest in me, and whose wife had been healed in Science after a sentence of death had been pronounced upon her by several physicians, called my attention to Christian Science. As a drowning man catching at a straw, I went with him to a healer. The first treatment enabled me to attend to my duties without effort, and to lay aside all medicines. Continuing the treatments and reading Science and Health, I soon discovered I had entered into a new existence. My progress was not rapid, error was very tenacious, and twice I stumbled; but my faithful healer, never faltering, finally brought me out of the dark waters of error, and planted my feet firmly on the rock, Christ. All fear and doubt left me, and I knew I was safe in Truth and Love.

It would be hard for me to tell all the benefits which have come to me through Christian Science. for I have evidence of it every day.

For years I had been a worldly man, in all the name implies, rarely attending church, denying Christ, and trying to go through life relying on my own will-power and personality, only to meet with failure after failure. Now all is changed. I know I have a never-failing source of strength on which to rely, and that I am walking in the path that leads up to God.

In the changes none are more marked than those of looks, manners, habits, and speech. All show the refining and softening influence of Love. I will just touch on the physical healing that has been demonstrated in my family.

My son was healed of a case of malignant sore throat in one night. My six-year old daughter of a severe case of typhoid fever in four or five days. Myself of quinsy and other troubles. Sufficient to say, doctors and medicines have been banished from our house, and we rely wholly on Truth and Love.

I wish I had words to express my gratitude for this great joy, this new life, this freedom, that has come to me through Christian Science; but words fail, it can only be felt and lived.

I sincerely hope this demonstration may be a light to some poor mortal struggling in bondage, and through it he may be led into Life, Truth, and Love.—*J. H. D.*

I FIRST heard of Christian Science in February, 1895. A friend, whom I had known from her childhood, had been a great sufferer for fifteen years, confined to the bed the greater part of the time. Medical treatment had failed to benefit her. Hearing that this sufferer had been healed through Christian Science, I saw at once that only the power of God could perform such wonderful healing as that. I began to inquire, What is Christian Science? The dear one who brought the Truth to our midst explained it as simply as possible, and although I did not begin to comprehend what she said, I knew it was the teaching of Jesus. I bought a copy of Science and Health. This book seemed to take entire possession of me. I wanted nothing else, would put it under my pillow at night, and by the time it was light enough in the morning I would read until household duties claimed my attention. I saw that its teachings would enable me to become acquainted with God. For years I had been seeking, and I may say striving, to do His will as I then understood it.

In less than two months after hearing of Christian Science, I gave up the use of medicine, feeling that if God is omnipotent, omnipresent, and omniscient, then I can need nothing but God. I remember one night, after I had determined to use medicine no longer, I awoke with a terrible sore throat, one of my favorite troubles. The thought came to me at once, "You have the remedy right at hand, get up and mop your throat." But I said, "No; God is All, and He needs no help." I had to struggle mightily with the desire for material help; but at length conquered. In the morning I was well, and have never had a return of the claim. Science and Health and the Bible meet every demand of my nature. From a child I had been subject to violent headaches, so that I had begun the use of morphine when these attacks came on. The same dear Scientist who brought us the Truth healed me of this.

With her help I have been enabled to lay aside glasses after using them more than fifteen years. A claim of hereditary rheumatism has likewise disappeared. The glimpses which I catch of the Truth have enabled me many times to overcome discord in myself and others.

An inconceivable joy fills my soul with the desire to praise God for the privilege of an undivided household, all with me in this new, yet old, thought. I feel that although nearing three score years, I am just beginning life. This blessed Truth which has come to the world through the revelation contained in the wonderful book, Science and Health, has revealed to me the truth of being, that Life is God, and "In Him we live, move, and have our being."

My heart overflows with gratitude to the one who, through patient suffering and unbounded love, has given to the human family the rule by which we may come to the understanding of the one great Truth, and so find the "pearl of great price."

Mrs. A. B. Ferebee, New Bern, N. C.

Dear Journal:—A sister Scientist has kindly given me permission to send the following letter for publication. She had given the writer treatments from time to time during several years, with success, so far as the physical healing was concerned, but without any apparent awakening of Scientific understanding, although the patient had read Science and Health. The Scientist knew that God's word cannot return to Him void, and never failed to give the help desired whenever it was asked for.

A few weeks ago the patient injured her back, and requested treatment, which was readily given. The case responded quickly until a cold seemed to cause relapse, which did not yield. After some time had elapsed, and faithful work been done, the Scientist was led to send to the patient a copy of "Miscellaneous Writings," and to-day received this letter:—

Dear A.:—I am pleased to tell you that my back is well. I can hardly believe it! It was no better yesterday. All day I thought I would write to you, but I hated to have to say that I was no better, so I concluded to wait until to-day.

I did little else yesterday than read "Miscellaneous Writings," and got some very different ideas from those which I have had. I tried to think that I had no lame back, and when I got up I found that I hadn't. I was much surprised, and asked myself, "Am I dreaming?" I found that I was not. I went to call on some neighbors, and they were amazed to see me, for they knew how crippled I was, and how difficult it was for me to get up from my chair. They had heard of your healing the little boy, and they believe in Christian Science from its results (this little boy was healed of an abnormal growth under the chin).

I like the book very much. I shall not be satisfied until I understand more of this Science. I am very grateful for favors received, and want to read more of Mrs. Eddy's books. I know there is a lifetime study in them; but I should be glad to understand even a little of Christian Science.

With love,

C.

May we one and all so study and *live* the Truth as revealed in the Bible and our text-book, "Science and Health with Key to the Scriptures," and "Miscellaneous Writings," that divine Love "without speech" shall pour through the purified consciousness upon the sick and the sinning, the weary and heavy laden, and heal them.

The words of Isaiah come to me, "Blessed are ye that sow beside all waters."—*N. R. Orange, N. J.*

We make our plea for Christian Science through the healing of our dear "cripple brother," who for three years never walked without crutches. The claim, tuberculosis of the bone, was pronounced incurable by family physicians, and amputation was *seemingly* the only thing left us; and one

noted specialist declared that that would do no good, claiming the disease was of the blood, and amputation would result in a breaking-out of the disease on a different part of the body. To mortal sense our brother was a helpless, hopeless cripple, and his general health had now entirely failed. One can easily fancy the state of mind we were in, the penalty we were unconsciously paying "error."

While travelling, consulting specialists, and trying various remedies, an operation was performed removing two inches of bone from the ankle, leaving only the ligaments to support and hold the foot in place; this proving unsuccessful, we returned home disheartened.

While waiting to decide whether or not to resort to amputation, a dear friend called one evening, and told us of the beauty of Christian Science, and what it had done for her. We listened at first through courtesy, but finally it dawned upon us in all glory, this beautiful religion of Divine Science. We turned our dear crippled boy over to God and this friend, who is a Scientist in word and deed. Through her treatments, and good and wise counsel to the "sisters," we can truly say we do of a surety know that God is Life, God is All, there is none beside Him.

How frequent it is that we "entertain angels unawares." To-day our brother is walking, has been for several months past going to any place he desired, enjoying outdoor sports and exercises, no pain, no trouble whatever—"Every whit whole." This cure after only three months' treatment, while physicians had been treating three years and no improvement!

In true happiness we sit enraptured over the wonderful "light that brightens and makes our paths, paths of peace." Our text-book, "Science and Health with Key to the Scriptures," and the Bible make our most interesting reading.

This fall our brother enters school, and it all came through the wonderful understanding of God through Christian Science, and our teacher and healer who so faithfully did all for us. Can we ever feel grateful enough? Surely God sent her to us to lead us out of darkness into the light of Christian Science, or Christ's Truth.

Stella Wolfe, Forrest City, Ark.

ABOUT three years ago our attention was called to Christian Science; but we did not think much about it until a year later.

My wife had been sick for eight years with consumption, asthma, and heart trouble. For eighteen months she was not able to do her housework, and the doctors said she could not live much longer. My sister-in-law and brother came to see us. When they were starting home my sister-in-law said that she should not unpack her trunk, for my wife would pass away before long. We decided to try Christian Science. Her first treatment was on Sunday evening, and on Tuesday morning she got out of bed and helped the little girl get breakfast, and has been doing her housework ever since. This was twenty-three months ago.

After this change in my wife took place, I wanted to know what Christian Science was. We bought "Science and Health with Key to the Scriptures," and I commenced reading it; had not read many pages before I was cured of the tobacco habit. I had tried to quit the use of tobacco many times, but it always made me sick; this time I felt well and was happy. From early boyhood I wanted tobacco, but that desire is all gone; I also had an intense craving for strong drink, but by reading Science and Health I was healed, and now am a free man; but I did not know that I had been a slave until I read this precious book. I have been freed from a great many troubles. People say sometimes that three dollars is too much for Science and Health, but I say not. My tobacco used to cost me nine dollars per year, and doctors' bills—I don't know what they did cost—but the doctor and medicine took all the money I could earn. Twenty-three months ago I was in debt. I did not think that I ever could pay all I owed; but now I am paying off my old debt, and have money to buy Christian Science books.

When we learn that God is All-in-all, and that there is no other power besides God, then we are not in want for anything.

There are a few Christian Scientists here, and last April we organized a society for Sunday services. We live eighteen miles from town, but we go almost every Sunday. We cannot in words express our thanks to the discoverer of Christian Science for this wonderful Truth she has revealed.

J. B. Weber, Sturgis, S. Dak.

To the earnest student of Christian Science, "Truth" in nature becomes more manifest day by day. It meets us in every way we turn or look, in this "great, wide, beautiful, wonderful world."

The clouds which float so tranquilly across the "eternal blue," were ever a source of wonderment and delight to me. Since I have been a student in Science, they have become as parables to me.

One evening I sat watching some clouds floating across a moonlit summer sky; thinking how soft and white they were; but as they came nearer and nearer the moon and finally crossed it, how dark they were, and how darkened the earth seemed by their presence.

So like error-clouds, I thought, which steal upon us so quietly at times that we are scarcely aware of their nearness, until they cross our Light (Truth); the way becomes darkened, and they become manifest. It is only by our realization of the allness of God, the ever-present Good, as the only power, and the constant denial of error, that the glorious Truth breaks through the clouds and floods our mentality with Divine Light, as the moon, emerging from the clouds at that moment, filled the earth once more with light.

We are fearless in the daytime. When the sun shines in all its strength and majesty, we are afraid of no one. The darkest garret, which at night tells tales, ghostly and weird, to the children, has no terror for them when the sun shines through the dusty window-panes. So with us "children of a larger growth." The ghosts of our own mentality fade into nothingness, when Science, the Light, shines through *our* "window-panes of understanding."

So in our daytime of life, with this grandest of Light, shining "o'er moor and fen, o'er crag and torrent," we walk trustingly, faithfully, though it be with bleeding foot-prints, into the promised land of Harmony, leaving far behind us the dreary waste of material life, and "treasures on earth."

Florence Feenan, Marengo, Iowa.

A Voice from the Public Schools.

WHILE business men in different places, are acknowledging the benefits derived from the application of the teachings of Christian Science to their varied occupations, the students from all grades of the public schools in this city and vicinity are testifying to the demonstration of its divine Principle in their daily work and deportment.

Not long since, a student who had learned somewhat of the letter of Science, said to me, "I am not doing well in my studies this term; I do not like my teacher, she is so very ugly to me." I then, in a few words, instructed her how

to cast out of her own consciousness the error that seemed to belong to others.

At the close of the next month she came to me with quite a different report, saying, "I am getting along all right now, my examinations are quite satisfactory; my teacher is kind, and the expressions of wit and humor that once offended me, I can now appreciate, and can join in a hearty laugh with my classmates. I have found it to be my own ugliness that gave tone to what she said, and often caused me to disregard the rebukes which I so justly deserved. I now respect and love her, and we are the best of friends."

I have heard such remarks as these: "I could not have passed my examinations, been recommended and promoted, without the aid of Christian Science." "Christian Science helps me to act more honestly in my examinations. I have lost all desire for cheating."

This entrance of Light into our schools is the outcome of the work of a few faithful, loyal students, who, through many difficulties, have been striving to plant the Truth in this field; for I regret to say, the instructors of these noble institutions, know nothing of the power of this great Truth. Yet we take courage, and give thanks, that these things have been revealed unto babes.

M. C. Blackwell, La Crosse, Wis.

THERE seemed to be a warfare going on in my thought somewhat after this fashion:—

You say you are a Christian Scientist, and you have proved Science to be the only causation. You have had some good demonstrations over sickness and other claims. Now if you are sincere in your statement, why don't you come right out and go into the work? There are many sick who want to be healed, and are willing to pay for it; besides, if all is Mind, and it is, Mind will sustain you.

Still I had not reached the place where I could leave business and go into the work.

In conversation with a business man one day, in speaking of his employees, he mentioned one whom I knew was a Christian Scientist. He said, "Do you know that man has no bad habits, and you could not get him to tell a lie, and that is a great thing in business."

This thought stayed with me, "That is a great thing in business," then, like a flash, came the thought, "Does not the business world need Christian Science as much as the sick

world," and I said, "Yes." Then the warfare ceased. My duty right here in business was to stand and declare for Truth, for honesty, for Love to all men. Declare that business depression is a *lie*; that Mind is the only Causation, the only source of supply, and there are no adverse circumstances; that business can be done without abusing your neighbor; there is enough for all, for there is no limit in the Infinite Mind. Then my daily work is to prove the Truth as I have been taught it in Christian Science. And the best way, the only way to honor God, to honor our Mother who has revealed Principle to this age, to honor our loyal teachers who have taught us, is to prove this Principle a present help at all times and under all conditions; and each proof not only strengthens ourselves, but helps all with whom we come in contact.—*R. Ruickbie, Toronto, Ont.*

Dear Journal:—I feel as though I must tell of a demonstration I had a short time ago, and without any effort except to do good.

A neighbor lady called to visit me one afternoon. She had a cancer of over seven years' standing, and the doctors could do nothing for her, telling her it would have to be cut out.

During our conversation I brought up the subject of Christian Science. I talked to her all the afternoon about what Truth could do for her, and told her what it had done for me. As I talked the light became more and more bright, and I could see it reflected upon her.

She went home and tried not to think about our talk, as she thought she had no faith in Christian Science; but she could not get it off her mind.

After she had gone, I still sat thinking, and I could see Truth clearer than ever before.

In the evening she came again, and her husband was with her. As we all sat talking, she felt a stinging sensation in her neck (where the cancer was), and, putting up her hand, said, "Oh, that thing is coming out!" I asked what she meant. She said it was the cancer. Her husband asked what she meant by saying it was "coming out." Did she mean "by the roots." She replied, "Yes." Something seemed to tell her it would be healed. She tied her handkerchief around her neck, and went home, then asked her husband to look at it. He picked it out by the roots, and there were three pieces in all. The neck was as smooth as it ever was, and she did not feel any pain to speak of.

I thought you would be glad to know such work could be done by one who has never had teaching, except from the impersonal Teacher, Science and Health. Truly I feel like saying more than ever, God bless our Mother, Mrs. Eddy.

Mrs. Delbert Odren, Burwell, Nebraska.

FOR the benefit of some reader of the *Journal*, I feel impelled to mention the fact that I, as a practising dentist, was enabled, through my feeble understanding of the Truth, to extract for a woman twenty-two teeth, with practically no pain. She knew nothing about the Science, save the little I told her, and of course the painless operation was an abundant proof that what I *had* told her was the Truth.

Another woman, hearing of this demonstration, came to my office yesterday to have three teeth extracted. She, too, knew nothing about Science, save the name; but the operation was equally successful, being without any pain.

One beautiful effect of the first demonstration was the absence of the usual sore mouth attending such an operation. My past experience in extracting teeth enables me to realize that it is indeed wonderful to be able to perform such an operation without the usual severe pain, disagreeable anæsthetics, and other material accompaniments of the modern dental office, and it convinces me that nothing but the Truth makes possible the *real* painless extraction of teeth. It also shows very conclusively that matter is not intelligent substance, but that the only substance and consciousness is the ever-present, — ever-loving Father and Mother,—Good.—*C. F. N., D. D. S., Chicago, Ill.*

Dear Journal:—As a testimonial of what Christian Science has done for us at Dallas, Texas, I write this record of the past year's improvement in First Church of Christ, Scientist. We have moved into larger quarters to accommodate the increase in our attendance, which has grown from an average of ten to sixty-five on Sunday, and on Friday nights from an average of five to seventy-five. One year ago we had seventeen members, now we have thirty-nine. We have grown in numbers, but have grown more in loving, kindly feeling. There is harmony and love in the church to a noticeable degree. Clinging to Principle, God will furnish a table in the wilderness. We have had an effort toward Christian Science in Dallas for years; but not until

now have we had an outward and visible sign of the church, each member working for the Cause, and all working in unison. Truth is made manifest in good demonstrations over sickness and over self. The Cause of Christian Science is a working element for Good in Dallas, and its influence is felt outside the Church in many ways.

M. K. B. (Clerk of the Church), Dallas, Texas.

Extract from a Letter.

WHAT a wonderful life the blessed Master led! What a lofty ideal for us to try to reach unto! I cannot put into words all that the book, Science and Health, has been to me, but I want to tell you how I was awed by the *power* and beauty of the evident inspiration of the chapter entitled "Atonement and Eucharist." The majestic climax of all that had gone before.

It is precious, and invites study and confidence; and I shall again and again go over the helpful truths, and try to have them engraved on the tablets of my heart.

The drinking of His cup means so much more to me than ever before.

"Divine service must be daily deeds, and not merely worship of His personality."

Mrs. Eddy's exposition is *wonderful!* It appears like the work of Infinite Mind, beyond human limitations.

Dear Journal:—It is with a heart full of gratitude that I write you of my recent experience in child-birth. The child was born about 6.30 A. M. No one was present but my husband, who has not yet grasped the meaning of spiritual healing. I did everything myself. I got up immediately, treated my patients, went to luncheon; then made up my bed as usual. I went out in my flower garden, and felt well and strong. Friends predicted my death, but I drove out in my carriage nearly every day until the furor was over in mortal mind. At this writing, baby "Joy" is six weeks old, and I am more alive than ever.

Jeannette Moore, Ardmore, Ind. Ter.

EDITOR'S TABLE.

TRADITIONALISM, in religion and out of it, has ever been the foe of progress. So far as it has been able it has put limitations upon Truth. In its ecclesiastical phases it has attempted to place a final definition upon God, draw a line over which the Infinite might not pass, and circumscribe Him within the narrow compass of its own conceptions. If not in express words, this phase of traditionalism has declared, in substance and effect, about as follows:—

“God shall do what we have heretofore been accustomed to have Him do; nothing more. He shall not violate the traditions of the past nor trench upon the established lines of human action. He must continue to be the same God our fathers had; no more and no less. He has been defined for us by the Councils of the past, and that definition is official and final. It must not be changed. God is immutable; the same yesterday, to-day, and forever. That immutability as officially fixed must not be interfered with by modern intermeddlers. The character and attributes given God by the Councils are unalterable. His scope and power were then and there established and they must neither be enlarged nor diminished. The traditional past has fixed all this. Let there be no presumptuous unsettling of this authoritative action. They who seek to give God greater power than He was officially decreed to possess are unholy blasphemers, disturbers of the peace and security of the people, a menace to our Christian civilization and well-ordered religion, and innovators of our long-vested rights. Away with them. Their God is not our God,—if, indeed, they have a God.

“Our God permits us to believe that He has sent sickness into the world; that He recognizes sin and death as part and parcel of his creation. He permits us to believe in the reality and eternity of matter with all its resultant effects. He permits us to deny the unity and allness of Spirit, while attributing to Him all power and all glory. It is more *natural* to believe in death as the inevitable than Life as all. It is more *natural* to believe in the admixture of Good and evil than Good as the only reality. It is more *natural* to believe that Truth and error commingle than in the omnipotence of

Truth. It is more *natural* to believe in the co-existence of Love and hate than in the exclusive power of Love. Hence we prefer our traditional God, who permits us this liberty of thought. It is easier to let traditionalism settle all these questions for us than to worry over them ourselves. Therefore we stand upon our traditional prerogatives. It is much less troublesome for us to believe in duality than in unity. And although we continue to use the word *universe* because tradition has given us this privilege, we shall also maintain that the *universe* is double and not single, because traditionalism has so decreed. We are not responsible for the seeming inconsistency. Even though our premises be faulty and our logic lame, we shall continue to advocate the propositions, that while it is true there is but one God and He is *all-powerful*, there is *another* power beside Him, namely, evil, dividing empire and rulership with Him, and, even if holding disputed sway, nevertheless exercising power; that Truth and error are inseparable, eternally commingling and battling with each other; and that Love and hate are co-existent and co-eternal, travelling down the ages hand in hand into the vast forever.

"Our traditional God is a liberal God, a merciful God, and Him we delight to worship. Therefore, subject to the above limitations, and some others, we recognize His *all-power*, unity, wisdom, and *presence*, joyously exclaiming in the exuberance of our adoration: 'Who is so great a God as our God?'"

The non-ecclesiastical phase of traditionalism thus, in substance and effect, animadvert:—

"Our God interferes not with our comfort, peace, or happiness, as we understand these things. He permits us to select our own religion, our own church, regardless of its teachings; our own pastor, without reference to whether he preaches truth or error; our own physician, whether he is the best or the poorest, whether he kill or cure. We are at perfect liberty, so far as our God is concerned, to exercise our own judgment in all these matters. We may love and worship our God while pandering to every desire of the flesh, every whim, caprice, foible, social fad, or what not, in total disregard of resulting effects either upon ourselves or our neighbors. Our God permits us to gratify our worldly ambitions, accumulate all the wealth we can or desire, carry out all our selfish aims and ambitions without reference to the rights, wishes, or happiness of our neighbor. If, in

process of time, we become repentant therefor, we have only to ask our God's pardon and obtain it, continuing our mode of life, forsaking not our sins. If, as the result of sinful and irregular habits, we get sick, we have but to go to our physician for healing. His remedies will heal us physically, regardless of mental or moral conditions, no matter how directly the sickness is the result of our sin.

"Such a God we can adore. Such a God we can live in the utmost harmony with. We want no other. He is good enough for us. Let us alone, you who preach a different God; we care not to hear of Him. We are abundantly satisfied with the fatness of our present house. We wish no better."

The combined phases of ecclesiastical and non-ecclesiastical traditionalism, may be summarized thus:—

"As to the matter of healing disease, God may heal in the 'regular,' the well-recognized and traditional manner, but not otherwise. He must do His healing through the means prescribed by the educated physicians under the regulations of our legislatures and medical boards or boards of health. Thus only can He heal sickness. No more direct means than these may He exercise. Prayer and Faith are not to be tolerated in connection with healing disease. The Almighty dare not thus tread upon tradition or trample upon inherent rights. He may be *Almighty* provided He confine His almightiness to legitimate and recognized uses. Here we draw the line. Here only do our rights and privileges as mortals cease."

Is this brief sketch of traditionalism overdrawn? If we rely upon suppositional words, we may answer, Yes. If we rely on acts, and much that is said, we may emphatically answer, No. In fact, our sketch is not more than a vague hint at the long train of drawing effects growing out of mortal mind traditionalism. All we have said, and vastly more, is summed up in the words, "anthropomorphic God." A God of human *creation*. A God suited to human desires and human convenience. God as a magnified human personality.

Is it strange that the one true God has, in all ages, thus spoken in sharp rebuke of such a *creation*?

"There is a conspiracy of her prophets in the midst thereof . . . Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean . . . And her prophets

have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken . . . Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God" (Ezekiel, 22).

"Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them" (Ezekiel, 34).

"Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups . . . Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark, 7).

Traditionalism has sought to stereotype the Bible as well as Deity. It has defined its scope and meaning, and tolerated no departure therefrom. But notwithstanding its bold assumptions, it has not succeeded in obscuring the Light shining through the pages of the sacred Word. It is coming more and more to be understood that the Bible is a book of infinite meaning, treating of an infinite subject, of infinite unfoldment; that in its deepest import it is related to the eternal, and that its manifest purpose is to impart infinite Truth to finite comprehension. By parable, allegory, illustration, and rich and varied object-lesson in prose and poetry, it reaches around the entire circumference of human conditions, and to the utmost boundary of the universe and man. In the law of "Thou shalt," on the one hand, and of "Come" on the other, it elucidates the full intent of Divine Love toward His children,—His infinite ideas.

God, as Infinite Truth, is a perpetual revelation. No

limitation can be placed on Infinite Unfoldment. No church can encase infinite Truth within its portals or confine it to its altars. No creed has ever placed a final definition upon God. No dogma has drawn a line over which Infinity may not tread. No class or sect has successfully said to God: "Thus far, and no farther."

How impotent, then, is traditionalism! It can impede the progress of poor, struggling mortals by temporarily binding them, but it cannot "stop the eternal currents of Truth," nor thwart the ultimate Divine purpose.

Are we, as Christian Scientists, in danger of running into the error of traditionalism? Are we growing into habits of empiricism or crystallized definitionism? Are we fixing boundaries upon the infinite teachings of our "Key to the Scriptures," and judging and counter-judging others from the standpoint of our definitions?

Let us seriously ponder this subject, and if we detect a tendency toward traditionalism, such as we were, more or less, instructed in under former conditions, let us promptly separate ourselves from such tendency. If we hear a brother advance a proposition concerning the teaching of our text-book, not in strict accord with our views, let us not be too ready to cry, "Error,—our text-book does not teach *that*." Our brother may be right and we wrong. We have caught but a small glimpse of the infinities of our text-books, the Bible and "Science and Health with Key to the Scriptures," and we shall do well to be modest and meek in our conceptions of our own understanding, as well as Christianly tolerant of our brother who may see farther, or not as far, as we. Let us sincerely strive against falling into the relative errors of the old theologies and systems, becoming harsh and intolerant in the letter and lacking in the Spirit. Let us listen with attentive ear to the repeated injunctions of our text-books on this subject, giving earnest heed thereto, as well as to the oft-repeated implorations of our beloved Leader, whom it is mockery to call "our Mother" if we heed not her loving behests.

WE are receiving many reports of the placing of our text-book, "Science and Health with Key to the Scriptures," "Miscellaneous Writings," and other books of our Leader in public libraries, reading rooms, penitentiaries, jails, and other public places over the country. We are glad to know

that this good work is going on; but for prudential reasons, and for want of space, we shall not publish in detail any more of these reports. The work will tell its good story as well unpublished in the *Journal* as published, and an objection to publishing, which has come to our notice, be thus avoided.

Before closing this subject, however, we wish to note the good work, in this line, of a zealous Christian Scientist who, single-handed, has placed the text-book, and other works of our Leader, in hundreds of public places throughout Europe and the East, so that the earth has virtually been encircled with the message of good-will contained therein. In some places he was told that it would be impossible to place the books, but he persevered, overcoming apparently unsurmountable obstacles, and winning victory.

For the reasons above mentioned we refrain from naming the places, or being otherwise more specific, but we feel it is due to our co-worker that an expression of thanks should be extended to him. There is for him, however, a richer reward than any verbal expression of thanks,—the knowledge of duty well done, and the good that will return to him in the never-ending future. The harvest-time certainly follows the good seed-sowing.

A NOTABLE event in the Christian Science movement will be the completion and dedication of the magnificent new church edifice of the First Church of Christ, Scientist, Chicago. Sunday, November 14, has been set apart as the day for the dedication ceremonies. The erection of so large and costly a structure, in the great metropolis of the West, is cause for gratitude and rejoicing to all who have the success of our Cause at heart. This achievement marks another monument, of the material sort, to the self-sacrificing labors of the Rev. Mary Baker Eddy. It will stand in mute but eloquent testimonial of noble and heroic effort in the line of true evangelism.

We doubt not there will be a large attendance to witness and participate in the happy event. All honor to the loyal band of local patriots for their good part in the great work. An account of the dedication, with a description of the building, will be given, if possible, in our next issue.

The completion and dedication of the church in Brooklyn, an account of which is given on another page, is also

cause for congratulation and rejoicing. Soon another edifice will be completed in that city. In several other places, also, this year will witness the completion of handsome edifices now building. The completion and occupancy of the beautiful chapel, corner of Eighty-second Street, and the Western Boulevard, New York City, is another significant evidence of progress in the great metropolis. Thus the Cause moves grandly on in despite of traditionalism and opposition.

Do those good people who so vehemently oppose the idea of Christian Scientists making charges for their healing work, stop to think how inconsistent is their position? The argument is that because Christian Scientists claim the healing to be of divine origin, they cannot consistently exact remuneration for their time and labor. The minister is undisputedly entitled to remuneration. The physician, who claims his remedies are provided by God, makes his charges and receives his pay without question. If their premises are well-founded, upon what principle can they deny the right of Christian Scientists to fair remuneration? If it is because the latter are doing God's work, is it not an admission that the minister and physician are not doing God's work? If Divine work is worthy of compensation in one instance, is it not in all?

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In a specially felicitous verse, "Captive Memories" is dedicated to the Discoverer and Founder of Christian Science, whose divine thought has been its inspiration, and whose Mother heart its verse most beautifully enshrines. It also

contains a thought-portrait of Mrs. Eddy, whom the author never saw.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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No. 9.

DEDICATION OF THE CHICAGO CHURCH.

AMONG the many conspicuous events in the external history of Christian Science, and the most conspicuous of the current year, is the completion and dedication of the First Church of Christ, Scientist, in Chicago. The erection and dedication of any church edifice to the cause of Christ, in the denominational name of Christian Science, is an especially important event, however small, comparatively, may be the structure. As in other affairs of this life, so also in Christian Science, there are degrees of importance; and each church structure has its relative degree. To us it seems that the erection and dedication of the first church building of our denomination in the great metropolis of the great West,—bearing, as it does, such important relations to the northwestern, and even the Pacific, states and territories,—carries with it a special significance, rendering the event well worthy of more than ordinary notice. We shall offer no apology, therefore, for yielding a considerable quantity of our space to an account thereof.

As the Address of the Rev. Mary Baker G. Eddy is first in interest, we give it first in order. As the Founder

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of the sect or denomination in whose name the church was erected and dedicated, she is also the Founder, to human sense, of all the churches and other denominational accompaniments of the Cause; but, in the higher sense, Christian Scientists see in it and through it all the handiwork of God,—the Divine Principle of all good work,—their beloved Leader being the active individuality through whom the Divine Energy thus manifests Himself. Her Address is as follows:—

DEDICATORY ADDRESS.

Beloved Brethren:—Most happily would I comply with your cordial invitation and be with you on so interesting an occasion as the dedication of the First Church of Christ, Scientist, in Chicago. But daily duties require attention elsewhere, and I am glad to say there seems no special need of my personal presence at your religious Jubilee.

I am quite able to take the trip to your shores, and if Wisdom lengthens my sum of years to fourscore (already imputed to me), I shall even then be younger and nearer the eternal meridian than now, for the true knowledge and proof of life is in putting off its limitations, and putting on its possibilities and permanence.

In your renowned city the genesis of Christian Science was allied to that olden axiom: "The blood of the martyrs is the seed of the Church;" but succeeding years show, in livid lines, that the Great Shepherd has nurtured and nourished this Church as a fatling of the flock. To-day the glory of His presence rests on it, the joy of many generations awaits it, and this prophecy of Isaiah is fulfilled in your very midst: "God will direct their work in truth, and will make an everlasting covenant with them."

Your Bible—text-book—pastor and ethical Tenets do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved.

The Science of Christianity is not generally understood, but hastens hourly to this end. This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples. And because Science is naturally Divine, is this natural Science less profitable or Scientific than "counting the legs of insects"? The Scripture declares that God is All. Then all is Spirit and spiritual.

The true sense of life is lost to those who regard Being as material. The Scripture pronounces all that God made, "good;" therefore if evil exists, it exists without God. But this is impossible, in reality, for "He made all that was made." Hence the inevitable revelation of Christian Science—that evil is unreal—and this is the best of it.

On April 15, 1891, the Christian Science text-book lay on a table in a burning building; a Christian Scientist entered the house through a window and snatched this book from the flames. Instantly the table sank a charred mass. The covers of the book were burned up, but not one word in the book was effaced. If the world were in ashes, the contents of "Science and Health with Key to the Scriptures" would remain immortal.

It is said that the nearest approach to the sayings of the great Master is the Logia of Papias, written in 145; and that all else reported as his sayings are translations. The ancient Logia, or imputed sayings of Jesus by Papias, are undoubtedly the beginning of the Gospel writings. It is also believed that the books of Matthew and Luke were borrowed from the book of Mark. The synoptic Gospels were in two manuscripts; the first gave an account of the spiritual creation, and the second was an opposite story or allegory of a material universe and man made of dust. In this allegorical document the power and prerogative of Spirit are submerged in matter. In other words, soul enters non-intelligent dust and man becomes both good and evil, both mind and matter, mortal and immortal. All of which Divine Science shows to be an impossibility.

The Old and the New Testaments contain self-evident truths that cannot be lost, but, being translations, the Scriptures are criticised. Some dangerous skepticism exists as to the verification of our Master's sayings. But Christians and Christian Scientists know, if the Old Testament and Gospel narratives had never been written,—that the nature of Christianity, as depicted in the life of our Lord, and the Truth in the Scriptures,—are sufficient to authenticate them as the perfect ideal. The character of the Nazarene prophet illustrates the Principle and practice of a true Divinity and humanity. The different renderings or translations of Scripture affect Christian Science in nowise. Christianity and Science, being contingent on nothing written, and based on the divine Principle of being, must be, are, irrefutable and eternal.

We are indeed privileged in having the untranslated revelations of Christian Science. They afford such expositions of the therapeutics, ethics, and Christianity of Christ as make even God demonstrable, the divine Love practical, and furnish rules whereby man can demonstrate God's love, healing the sick and the sinner.

Whosoever understands Christian Science knows, beyond a doubt, that its life-giving truths were preached and practised in the first century; and by him who proved their practicality, iterated Christ's Sermon on the Mount, taught his disciples the healing Christianity which applies to all ages, and who dated time.

A spiritual understanding of the Scriptures restores their original tongue in the language of Spirit,—that primordial standard of Truth.

Christian Science contains no element whatever of hypnotism or animal magnetism. It appeals alone to God, to the divine Principle—or Life, Truth, and Love to whom all things are possible—and this Principle heals sin, sickness, disease, and death. It meets error with Truth, death with Life, hate with Love, and thus, and only thus, does it overcome evil and heal disease. The obstinate sinner, however, refuses to see this grand verity or to acknowledge it; for he knows not that in *justice*, as well as in mercy, God is *Love*.

In our struggles with sin and sinners, when we drop compliance with their desires, insist on what we know is right, and act accordingly, then the disguised or the self-satisfied mind, not ready to be uplifted, rebels, misconstrues our best motives, and calls them unkind. But this is the cross; take it up; it wins the crown; and in the spirit of our great Exemplar pray: "Father, forgive them, for they know not what they do."

No warfare exists between Divine Theology and Christian Science, for the latter solves the whence and why of the cosmos, and defines noumena and phenomena spiritually, not materially. The specific quest of Christian Science is to settle all points beyond cavil on the Biblical basis that God is All-in-all. Whereas philosophy and natural science, so-called, dealing with human hypotheses or material cause and effect, are aided only at long intervals with elementary truths, and ultimate in unsolved problems and outgrown, proofless positions.

Progress is spiritual; it is the maturing conception of divine Love; it demonstrates the scientific, sinless life of

man, and mortal's painless departure from matter to Spirit, not through death, but the true idea of Life; and Life not in matter, but Mind. o

The Puritans possessed the motive of true religion, which, demonstrated on the Golden Rule, would have solved ere this the problem of religious liberty and human rights. It is "a consummation devoutly to be wished" that all nations shall speedily learn and practise the intermediate line of justice between the classes and masses of mankind, and thus exemplify in all things the universal equity of Christianity.

Thirty years ago Christian Science was discovered in America. Within those years it is estimated that Chicago has gained from a population of 238,000, to number 1,650,000 inhabitants.

The statistics of mortality show that thirty years ago the death-rate was at its maximum. Since that time it has steadily decreased. It is authentically said that "one expositor of Daniel's dates fixed the year 1866 or 1867 for the return of Christ—the return of the Spiritual Idea to the material earth, or antipode of Heaven. It is a marked coincidence that those dates were the two first years of my discovery of Christian Science.

Thirty years ago Chicago had few Congregational churches. To-day it is said to have a majority of these churches over any other city in the United States.

Thirty years ago, at my request, I received from the Congregational church a letter of dismissal and recommendation to evangelical churches; thenceforth to exemplify my early love for this church,—and a membership of forty years,—by establishing a new-old church whose foundations are the same, even Christ, Truth, as the chief corner-stone.

In 1884 I taught a class in Christian Science and formed a Christian Scientist Association in Chicago. From this small sowing of the seed of Truth, which, when sown, seemed the least among seeds—through God's blessing and the faithful labor of loyal students, sprang immortal fruits,—the healing of the sick, reforming the sinner, and the First Church of Christ, Scientist, with its large membership and majestic cathedral.

Humbly, gratefully, trustingly, I dedicate this beautiful house of worship to the God of Israel, the divine Love that reigneth above the shadow, that launched the earth in its orbit, that created and governs the universe—guarding, guiding, giving grace, health, and immortality to man.

May the wanderer in the wilderness of mortal beliefs and fears turn hither with satisfied hope. May the birds of passage rest their weary wings mid the fair foliage of this vine of His husbanding, find shelter from the storm, and a covert from the tempest. May this beloved church adhere to its *Tenets*, abound in the righteousness of Love, honor the name of Christian Science, prove the practicality of perfection, and press on to the infinite uses of Christ's creed, namely,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Thus may the First Church of Christ, Scientist, in this great city of Chicago, verify what John Robinson wrote in 1620 to our Pilgrim Fathers: “When Christ reigns, and not till then, will the world have rest.”

DESCRIPTIVE.

As we have never published a description of this edifice, we herewith briefly outline it. Its architectural character is Grecian. A leading daily newspaper of Chicago thus speaks of it:—

“Were it not for its newness and its Christian inscriptions, the looker-on might imagine it to be a Grecian classic transplanted from the Ionian isles. The Scriptural message which marks an end-of-century product, and the striking monument of a wonderful modern religious movement, is carved on a twenty-foot tablet above the portal. The divine message is taken from the twelfth chapter of Revelation, and the words of inspiration are these:—

NOW IS COME SALVATION, AND STRENGTH,
AND THE KINGDOM OF OUR GOD. AND THE
POWER OF HIS CHRIST.”

The building is of Bedford stone, which is believed to be the most durable to be had. The lot upon which it stands has a frontage of eighty-five feet and a depth of one hundred and eighty feet. The outside dimensions of the building are eighty by one hundred and seventy-three feet, leaving a narrow passage way at the side and back. Its seating capacity is sixteen hundred, while there will be space in the outer circle of the amphitheatre for two or three hundred temporary seats. Its auditorium is more capacious than that of any other Protestant church in Chicago. Its total cost, including ground and furnishings, is \$108,000,—all paid for, of course; not a dollar of indebtedness. The entire cost of it was contributed by thirteen hundred persons.

The organ, costing \$6,500, is of the same make and similar in construction to that of the Mother Church in Boston. The large audience-room is most chastely decorated, and presents a harmonious appearance throughout. The pillars, pilasters, and other portions of the wood-work are finished in ivory and gold, with panels of primrose yellow. The windows are set with leaded panes of opalescent glass in delicate shades of amber, ivory, gold, and yellow. The walls of the great corridor are tinted in pale empire green, and are brightened by the presence of several fire-places. There are rooms in the rear of the building for the directors, trustees, and readers, tastefully decorated and furnished.

The floral decorations, on the occasion of the dedication, were beautiful and luxuriant, consisting of palms and great bunches of white and yellow chrysanthemums.

THE SERVICES.

THE services were repeated four times. The first commencing at 9.45 A.M., the second at 11.45 A.M., and the third and fourth at 3 and 7.30 P.M., respectively. At each service the entire seating capacity of the audience-room was exhausted, and many stood against the walls and filled the entrances.

The vocal music was furnished by Bicknell Young, George E. Holmes, Miss Villa Whitney White, and a quartet, consisting of Mrs. A. E. Bingham, soprano; Mrs. May Phenix Cameron, contralto; George Hamlin, tenor, and John H. Cameron, basso. Miss Helen Buckley, who was a soprano soloist in the rendition of "The Messiah" last year, also sang at the three o'clock meeting. There being no gallery or box for a choir, the singers occupied front seats and mounted the platform when called on for music.

The organ was presided over by Mr. Root, the regular organist, excepting at the three o'clock service, when Mr. Wild officiated.

The services opened with the singing of a solo by Mr. Bicknell Young, composed for the occasion by his wife, entitled, "Now is come Salvation and Strength." This was followed by hymn No. 161, of the Christian Science Hymnal. Mr. Kimball, who conducted the services as First Reader, then read as Scriptural selections: Isa. 9 : 2—6; Gen. 25 : 7—9; Acts 4 : 8—12; 2 Cor. 5 : 17—18; 2 Pet. 4 : 6; Eph. 2 : 1, 4, 6, 9—22; also passages from Solomon's

prayer at the dedication of the Temple in Jerusalem, found in 1 Kings, 8. Following was the Lord's Prayer with its spiritual interpretation. Mrs. Ruth B. Ewing, the Second Reader, then read selections from "Science and Health with Key to the Scriptures," from pages 264—18 to 24; 120—22; 304—1; 28—1; 32—7 to 12; 139—7 to 12; 43—19; 490—6 to 12. The quartet then sang, "Thou wilt keep him in perfect peace," etc.

Mr. Edward A. Kimball, the First Reader, then delivered the following address:—

MR. KIMBALL'S ADDRESS.

IN this sacred hour, these people who have come up out of great tribulation are assembled here to dedicate this temple to the worship of the God that is Love, and to turn lovingly to greet and welcome every brother man that shall stand within these walls.

And to you, our brother Scientists from many cities who are our guests to-day, we extend the assurance of our deep gratitude for this evidence of your fraternal interest and good will.

We know the impelling influence that has turned your faces to-us-ward at this time, and which unites you with us in the universal kinship of this practical, saving Christianity.

Where the Church of Christ is, there is your home wherein you are in the bonds of kindred hopes, aspirations, and purposes with a common brotherhood, all intent upon the worship of our God.

We thank you for your presence here, for your encouragement, your sacrifices, and the good cheer of your loving words and works.

During your sojourn with us may the Divine Presence guide and satisfy you, and as you go hence, may it be to know that because of the blessings of this Sabbath hour, the Kingdom of Heaven seems nearer to every heart.

What is the meaning of this gathering of a multitude at an altar that offers to its disciples no fame or popularity, no worldly distinction, no mitre or sceptre?

We may not have your answer now, but if one might listen at your consciousness for the mute response that abides within you, he would have an answer that would overflow his waiting senses. And then he might search in vain all modern history for such a measure of deliverance as that which has

enabled you to assemble in this place to bear witness of your rescue from countless ills.

You are indeed a peculiar people!

Heathen searchers after God, ancient prophets and seers, philosophers and theologians have peered long and wistfully into the seeming mysteries of being for a solution of the problems of existence, and have failed. Surely it may be said to you, "Blessed are the eyes which see the things that ye see: . . . prophets and kings have desired to see those things which ye see, and have not seen them."

You are here because you are involved in the history of a new era—the age of Christian Science! pre-eminently moral, pre-eminently Christian, and pre-eminently Godlike. More than a quarter-century ago there appeared unto this age a woman whose mission was to preach the gospel of Christian Science to a stricken race, in supreme need of deliverance.

She was born of a saintly mother, reared in an atmosphere of lofty morality, and matured into a womanhood of profound religious thought and metaphysical insight. She was surrounded by conditions and experiences which uncovered the falsity of finite misconceptions of God, the mindless theories of philosophy, and the blind gropings in the name of Natural Science.

This devout woman with scientific perception penetrated the depths of current systems of doctrine, belief, and practice, and discovered the utter frailty of their bases and tenure.

Finally, in consequence of the attenuation of all material beliefs and the influx of a divine understanding, she gained a supersensible grasp of the facts of Being which enabled her to reveal to human apprehension the demonstrable Science of Life, which she named Christian Science.

No message ever imparted to the consciousness of man was more alluring or included a brighter promise or more satisfying possibilities. No theory or fancy of human thought ever depicted the imaginary good that equals the normal, natural state of Being that is revealed in Christian Science as an ever-present possibility to man.

When some future generation shall have learned all this, it will stand in mute amazement in contemplating the fact that this loving, tender, long-suffering minister of God—all the time submerged in her own inveterate sacrifices—was obliged to stand, utterly alone, while the carnal mind exhausted upon her its ingenuity of injustice, cruelty, and insult.

But the historian will recount, and indeed is already recounting, for the glad recognition of the race, that during this continuity of unspeakable persecution and antagonism, she stood and endured, sustained by that power and impulsions that transcends all human or personal capacity to withstand evil.

The historian is even now announcing that the world has heard the message, and that in consequence of the faithful ministry of Mary Baker Eddy, the priceless blessing of Christian Science rests in the consciousness of hundreds of thousands of men and women, and has manifested itself in the indisputable healing of far more than a million instances of disease.

Mrs. Eddy's life and consummate labor need no apotheosis by which to foist them upon the favorable opinion of men. Far out of reach of the frail estimates of mortals, Christian Science and the demonstrations of its discoverer are engraved on the consciousness of universal humanity and there they will remain forever.

So long as it shall be right to live the life that is God-derived and God-directed; so long as it shall be right to be honest, upright, and pure; to forget self and to labor lovingly and incessantly in behalf of human weal, just so long may Christian Scientists vouchsafe to themselves the proper privilege of emulating such an example, and expressing thanks for such bestowal of love and devotion. The spontaneous and just acknowledgment of benefits cannot be stifled by the poor sense that sees therein nothing but what it is pleased to call the deification of personality.

In 1879 Mrs. Eddy, with twenty-six members, organized in Boston the Mother Church known as "The First Church of Christ, Scientist." If, from the standpoint of this small beginning, the prophetic vision could have anticipated the progress of the following eighteen years, it would have disclosed for her encouragement the view which we now behold, namely: three hundred and nineteen regularly organized churches in the United States, Canada, and England, which constitute what is probably the most rapidly growing religious denomination in existence.

The Chicago Church was organized in 1886, and we may well linger for a moment in grateful recognition of the pioneers who in that day of difficulties and trials were courageous, faithful, and undismayed.

Let us give thanks to them and rejoice that in this hour of

the fruition of their hopes they may feel the glow of deserved gratification.

From the beginning, this church has had a uniform and rapid growth in consequence of the healing influence of its theology, and, in common with other Christian Science Churches, it shows an annual increase of from thirty to forty per cent.

After holding services for years in various halls and in the great Auditorium, it was decided to erect this edifice, and in March of this year its construction was begun.

The cost of the church, including everything, is about \$108,000, and this entire sum has been subscribed by thirteen hundred contributors. It is altogether free from debt.

The history of this church, however, cannot be set forth in statistics and dates, and with the measures of numerical strength; nor do these mute and mindless walls constitute the true temple of God. Its real history is in the consciousness of the people, and "Ye are God's temple" if so be that the "mind which was also in Christ" chastens, animates, and governs you.

To its officers, architects, and building committee this church owes an unstinted meed of thanks.

Men and women of these committees: You whose greatest achievement perhaps has been that you have co-operated with unbroken harmony in behalf of this common good, if your brethren only knew of your constancy and fidelity to the trust committed to you; if they only knew of your sacrifices and scars, of your sleepless vigils on their watch-towers, their generous impulses would swell with an abundant applause.

But no one can know of all this who has not been where you have been during these months; nevertheless, dear friends, Divine Love, which with unfailing justice compensates every good thought and deed, has recompensed each one of you with the consciousness of this imperishable benediction: Well done, thou good servant, thou servant of all. Thou hast indeed been faithful over many things.

Miss Villa Whitney White then sang a solo, after which, Mrs. Ruth B. Ewing, the Second Reader, delivered the following address:—

MRS. EWING'S ADDRESS.

MANY hearts, all over the world, to-day are thrilled in unison with ours because of the blessing received here in our

midst, in the consummation of more than a decade of endeavor and demonstration in the interests of Scientific Christianity.

Not only in Chicago and throughout the great West, as also in the North and East and South of the American continent, but in Europe, Asia, and Africa, and the great and small isles of the sea, earnest men and women and glad and happy children are rejoicing with us.

We are indeed happily aware of the thoughts and affections of this vast multitude blending with ours in praise to the Giver of all good for this event, which serves to mark the grand epoch in which we live and its development of the true knowledge of God in human history.

The silence of deep conviction and earnest desire to Godward, accompanied by a spirit of self-sacrifice and obedience to the demands of progress for the cause of Christian Science, is eloquent and powerful as a palpable presence here with us.

Such odor of sanctity, the incense of purified affection and consecrated purposes toward the perfectibility of God's Kingdom on Earth, constitutes an aroma of mind which hallows this place and hour.

We breathe in and exhale a rarefied atmosphere of human sense in the clearer light of a new dawn of Truth and revelation of God, and take in a much-enhanced view, every way, of human life and love in their relations to the Divine.

Words are not adequately fitted to ideas in our human speech, nor is the vocabulary of human language sufficient to express what "our eyes have seen and our hands handled of the word of God" in this new dispensation of the Divine Logos. The sublimity of its effects and the scope and tendency of its developments tend mightily to humble any human pretensions to skill in language, its science, or its art.

The true Science and the real Art belong only to the knowledge of God, and what that includes in its relations to man. Mortal pride of intelligence is awed into dumbness before the array of facts and the grand harmonies displayed in Divine Science.

The discipline which the human mind receives on first acquaintance with this true knowledge is to silence its own voicings. The silence of Christian Science is golden. It quiets every emotion of fear or passion, rebukes self, and casts out manifold evils through a profound apprehension of the necessity for a cessation of finite sense in order that Infinite sense, the voice of eternal harmony, may be acknowl-

edged as the one God or Good whose right it is to reign, and who ruleth over all.

Christian Science proposes a quietus upon the carnal mind, and will, we believe, in its grand onward march, give it final discharge and acquittance.

"God is the only preacher," says the author of *Science and Health*.

Christian Scientists are learning to suppress mere opinions, the vain imaginings, tirade, and rant of men, and to let the still, small voice of Truth lead, sway, and control, even now and here, the changing elements of our present mental atmosphere and environment.

They rest more hopefully than others, because more demonstrably, upon the promises of the Scriptures, old and new, which declare a time of realization and fulfilment, when all shall know me (God) and "the Comforter" the Holy Spirit shall teach you all things. . . .

"The Spirit of Truth which proceedeth from the Father will guide you into all Truth . . . that He may abide with you forever."

Nevertheless, though we thus feel and thus speak, there is a sense with us in accord with the wisdom of Solomon which admonishes us that there is also "a time to speak" as well as "to keep silence."

The stirrings of "the new creature in Christ," are beginning to be made manifest among us, and thoughts reflecting the one Life, one Mind, one God, are pleasant and refreshing to hear. They afford a foretaste and promise of the heavenly kingdom coming on earth, when human reconciliation to God shall be complete and the atonement for all sin, the overcoming of the world, the flesh, disease, and death, exemplified by Christ-Jesus and again presented in Christian Science, shall be universally demonstrated, the atonement of God and man. Then, indeed, shall there be "no speech or language where their voice is not heard," and the whole earth shall be of "one language and of one speech."

As Christian Scientists we are gaining glimpses of more resplendent states of mind and their corresponding manifestations; not the gorgeousness of matter, but the resplendency of pureness, goodness, and affection; love for God and man, involving justness, exactness, truth, integrity; the metaphysical sense of symmetry, proportions, beauty.

Webster defines Integrity as (1) the state of being entire or complete; wholeness; unbroken state; (2) moral sound-

ness; honesty; freedom from every biasing or corrupting influence of motive, especially with reference to dealings between men in the fulfilling of contracts, the discharge of agencies, trusts, and the like; uprightness; (3) unimpaired, unadulterated, or genuine state; entire correspondence with an original condition; purity.

To illustrate these definitions the following quotation is cited: "The moral grandeur of independent integrity is the sublimest thing in nature, before which the pomp of eastern magnificence and splendor of conquest are odious as well as perishable."

Are not these significant words for us? And do they not describe what we are building, or rather what is being built for us of the Spirit Christianly, metaphysically, and scientifically? Also what must be typed for us in our houses of worship, even materially builded, as in our human characters and lives?

It has been a noticeable characteristic remark from visitors of all classes who have come into this edifice since it was brought to a degree of progression nearing completion: It is so pure!

We can but be glad of this first impression made upon the minds of men. May this beautiful temple attract, invite, and inspire all who come within its portals to the thought of our God as Love "who healeth all thy diseases."

As "the shadow of a great rock in a weary land" it shall stand to the populace of this great mart of the world a type of "the moral grandeur of independent integrity."

Would that our Leader and Mother—that God-crowned woman who has been the first to discover real Science to the world—could have thought it best to have visited us at this time. Methinks she would have said of this Christly habitation, this house which God hath given us, "It is, indeed, fair, royal, and square."

And again, perhaps, she would say, as on one occasion when many of her students gathered about her at her home in Concord: "Go about and all over the house within and without, but you will not then have seen the house wherein I dwell—but you will see it!" Thus would she in some way remind us that life and affection are spiritual.

And, oh! what monuments in the blessings to humanity received through her ministry are rising or have risen throughout the land to commemorate the works and fame of this woman who stands as the revelator of God's Motherhood,

and the interpreter of the Christ to this age and future ages of the world. A mighty benison from all hearts and peoples and tongues in the helping upward of all right desires and the knowledge of power to resist and destroy evil, which she has rendered practical to the human understanding.

Every individual life and character transformed by the renewing energies, the renascent Spirit of Christian Science, every assembly or community of such individuals, and every church edifice erected for the purposes of their more impersonal and immaterial worship of God, memorializes the author of Science and Health, the Discoverer and Founder of Christian Science. Give her of the fruit of her hands and let her works "praise her in the gates."

And what shall I say of our own local work and experiences? Volumes could not contain the records of spiritual evolution and phenomena which have been observed in our midst throughout the development of the First Church of Christ, Scientist, of Chicago.

Let it suffice for me to speak in round numbers as it were, and to say: "It is none other than God and that woman" that hath done it.

Mr. George Ellsworth Holmes then sang, "Jesus, Lover of my Soul."

Following this Mr. Kimball read Mrs. Eddy's Dedicatory Address, which was listened to with the eagerness of interest always attendant upon her deep, spiritual utterances.

The quartet again sang, the selection being, "He, watching over Israel," from Mendelssohn's "Elijah." The congregation then arose and most impressively sang the Doxology. Then followed the "Scientific Statement of Being" as the benediction.

It is estimated that there were present at all the services not less than eight thousand people.

The press of Chicago were most liberal in their treatment of the occasion, giving several columns to a full and detailed account of the entire affair. We regret that we have not space, at this time, for their kindly comments.

We shall devote some space to these in our next issue.

THE OTHER WISE MAN.

VAN DYKE.

He who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love will wander far,
Yet God will bring him where the blessed are.

YOU know the story of the Three Wise Men of the East, and how they travelled from far away to offer their gifts at the manger-cradle in Bethlehem. But have you never heard the story of The Other Wise Man, who also saw the star in its rising, and set out to follow it, but did not arrive with his brethren in the presence of the young child Jesus? Of the great desire of this fourth pilgrim, and how it was denied, yet accomplished in the denial; of his many wanderings and the probations of his soul; of the long way of his seeking, and the strange way of his finding, the One whom he sought?

"My three brothers are watching at the ancient Temple of the Seven Spheres, at Barsippa, in Babylonia, and I am watching here. If the star shines again, they will wait for me at the temple, and then we will set out together for Jerusalem, to see and worship the promised one who shall be born the King of Israel. I believe the sign will come. I have made ready for the journey. I have sold my houses and possessions, and bought these three jewels—a sapphire, a ruby, and a pearl—to carry them as a tribute to the King."

At last Tigranes said, "Artaban, this is a vain dream. It comes from too much looking at the stars and the cherishing of lofty thoughts. It would be wiser to spend the time in gathering money for the new fire-temple at Chala. No king will ever rise from the broken race of Israel, and no end will ever come to the eternal strife of light and darkness. He who looks for it is a chaser after shadows. Farewell."

After days and nights of weary wanderings, he was detained in his journey by taking compassion on a poor perishing man lying across the road, to whom he gave of his bread and wine and a portion of healing herbs. When he reached the Temple of the Seven Spheres, he could dis-

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cern no trace of his friends. At the edge of the terrace he saw a little piece of parchment. He caught it up and read, "We have waited past the midnight, and can delay no longer. We go to find the King. Follow us across the desert."

"How can I cross the desert," said he, "without food, and with a spent horse? I must return to Babylon, sell my sapphire, and buy a train of camels, and provisions for the journey. I may overtake my friends. Only God the merciful knows whether I shall not lose sight of the King because I tarried to show mercy."

The next delay was occasioned by saving the life of a beautiful little child, which act cost him his ruby.

He turned his face to the east and prayed, "God of Truth, forgive me my sin! Two of my gifts are gone. I have spent for man that which was meant for God. Shall I ever be worthy to see the face of the King?"

I saw him moving among the throngs of men in populous Egypt, seeking everywhere for traces of the household that had come down from Bethlehem, and finding them under the spreading sycamore-trees of Heliopolis, and beneath the walls of the Roman fortress, of New Babylon beside the Nile, traces so faint and dim that they vanished before him continually, as footprints on the hard river-sand glisten for a moment with moisture and then disappear.

I saw him again at the foot of the pyramids, which lifted their sharp points into the intense saffron glow of the sunset sky, changeless monuments of the perishable glory and the imperishable hope of man. He looked up into the vast countenance of the crouching Sphinx, and vainly tried to read the meaning of her calm eyes and smiling mouth. Was it, indeed, the mockery of all effort and all aspiration, as Tigranes had said—the cruel jest of a riddle that has no answer, a search that can never succeed? Or was there a touch of pity and encouragement in the inscrutable smile—a promise that even the defeated should attain victory, and the disappointed should discover the prize, and the ignorant should be made wise, and the blind should see, and the wandering should come into the haven at last?

I saw him again in an obscure house of Alexandria, taking counsel with a Hebrew rabbi. The venerable man, bending over the rolls of parchment on which the prophecies of Israel were written, read aloud the pathetic words which foretold the sufferings of the promised Messiah—the despised

and rejected of men, the man of sorrows and the acquaintance of grief.

"And remember, my son," said he, fixing his deep-set eyes upon the face of Artaban, "the King whom you seek is not to be found in a palace, nor among the rich and powerful. If the light of the world and the glory of Israel had been appointed to come with the greatness of earthly splendor, it must have appeared long ago. But the light for which the world is waiting is a new light, the glory that shall rise of patient and triumphant suffering. And the kingdom which is established forever is a new kingdom, the royalty of perfect, unconquerable love. I do not know how this shall come to pass, nor how the turbulent kings and peoples of earth shall be brought to acknowledge the Messiah and pay homage to him. But this I know. Those who seek Him will do well to look among the poor and lowly, the sorrowful and oppressed."

So I saw The Other Wise Man again and again, travelling from place to place, and searching among the people of the dispersion with whom the little family from Bethlehem might, perhaps, have found a refuge. He passed through countries where famine lay heavy upon the land, and the poor were crying for bread. He made his dwelling in plague-stricken cities, where the sick were languishing in the bitter companionship of helpless misery. He visited the oppressed and the afflicted in the gloom of subterranean prisons, and the crowded wretchedness of slave-markets, and the weary toils of galley-ships. In all this populous and intricate world of anguish, though he found none to worship, he found many to help. He fed the hungry, and clothed the naked, healed the sick, and comforted the captive; and his years went by more swiftly than the weaver's shuttle that flashes back and forth through the loom, while the web grows and the invisible pattern is completed. It seemed as if he had forgotten his quest. But once I saw him for a moment as he stood alone at sunrise, waiting at the gate of a Roman prison. He had taken from a secret resting-place in his bosom the pearl, the last of his jewels. As he looked at it, a mellow lustre, a soft and iridescent light, full of shifting gleams of azure and rose, trembled upon its surface. It seemed to have absorbed some reflection of the colors of the lost sapphire and ruby. So the profound, secret purpose of a noble life draws into itself the memories of past joy and past sorrow. All that has

helped it, all that has hindered it, is transformed by a subtle magic into its very essence. It becomes more luminous and precious the longer it is carried close to the warmth of the beating heart.

Three and thirty years of the life of Artaban had passed away, and he was still a pilgrim and a seeker after light. His hair, once darker than the cliffs of Zagros, was now white as the wintry snow that covered them. His eyes, that once flashed like flames of fire, were dull as embers smouldering among the ashes.

Worn, and weary, and ready to die, but still looking for the King, he had come at last to Jerusalem. There was a singular agitation visible in the multitude. The sky was veiled with a portentous gloom, and the currents of excitement seemed to flash through the crowd like the thrill which shakes the forest on the eve of a storm.

Artaban joined company with a group of people from his own country, and enquired of them the cause of this tumult, and where they were going.

"We are going," they answered, "to the place called Golgotha, outside the walls, where there is to be an execution. Have you not heard what has happened? Two famous robbers are to be crucified, and with them another, called Jesus of Nazareth, a man who has done many wonderful works among the people, so that they love him greatly. But the priests and elders have said that he must die, because he gave himself out to be the Son of God."

How strangely these familiar words fell upon the tired heart of Artaban! They had led him for a lifetime over land and sea. And now they came to him darkly and mysteriously, like a message of despair. The King had arisen, but he had been denied and cast out. He was about to perish. Perhaps he was already dying.

But he said within himself, "The ways of God are stranger than the thoughts of men, and it may be that I shall find the King at last, in the hands of His enemies, and shall be in time to offer my pearl for His ransom before He dies."

So the old man followed the multitude with slow and painful steps towards the Damascus gate of the city. Just beyond the entrance of the guard-house a troop of Macedonian soldiers came down the street dragging a young girl with torn dress and dishevelled hair. As the Magian paused to look at her with compassion, she broke suddenly from her tormentors, and threw herself at his feet, clasping him

around the knees. She had seen his white cap and the winged circle on his breast. "Have pity on me," she cried, "and save me for the sake of the God of Purity! I also am a daughter of the true religion which is taught by the Magi. My father was a merchant of Parthia, but is dead, and I am seized for his debts to be sold as a slave. Save me from a fate worse than death."

Artaban trembled. Was this his great opportunity, or his last temptation. He could not tell. One thing only was clear in the darkness of his mind—it was the inevitable. And does not the inevitable come from God?

One thing only was sure to his divided heart—to rescue this helpless girl would be a true deed of love. And is not love the light of the soul?

He took the pearl from his bosom. Never had it seemed so luminous, so radiant, so full of tender, living lustre. He laid it in the hand of the slave.

"This is thy ransom, my daughter! It is the last of my treasures which I kept for the King."

While he spoke the darkness of the sky thickened, and shuddering tremors ran through the earth, heaving convulsively like the breast of one who struggles with a mighty grief.

The walls of the houses rocked to and fro, stones were loosened and crashed into the street. Dust-clouds filled the air. The soldiers fled in terror, reeling like drunken men. Artaban and the girl whom he had ransomed crouched helpless beneath the wall of the Prætorium. One more lingering pulsation of the earthquake quivered through the ground. A heavy tile, shaken from the roof, fell and struck the old man on the temple. He lay breathless and pale, with his gray head resting on the young girl's shoulder, and the blood trickling from the wound. As she bent over him, fearing that he was dead, there came a voice through the twilight, very small and still, like music sounding from a distance, in which the notes are clear but the words are lost. The girl turned to see if some one had spoken from the window, but saw no one.

Then the old man's lips began to move, as if in answer, and she heard him say in the Parthian tongue,—

"No, my Lord! For when saw I thee enhungered, and fed thee? Or thirsty, and gave the drink? When saw I thee a stranger and took thee in? Or naked, and clothed thee? When saw I thee sick and in prison, and came unto

thee? Three and thirty years have I looked for thee; but I have never seen thy face, or ministered to thee, oh my King."

He ceased, and the sweet voice came again. And again the maid heard it very faintly and far away. But now she understood the words:—

"Verily I say unto thee, inasmuch as thou hast done it unto the least of these my brethren, thou hast done it unto me."

A calm radiance of wonder and joy lighted the pale face of Artaban, like the first ray of dawn on a snowy mountain-peak. One long, last breath of relief exhaled gently from his lips. His journey was ended. His treasures were accepted. The Other Wise Man had found the King.

LIKE strains of music, soft and low,
That break upon a troubled sleep,
I hear the promise, old and new,
"God will his faithful children keep
In perfect peace."

It stills the questionings and doubts,
The nameless fears that throng the soul;
It speaks of love unchanging, sure,
And evermore its echoes roll
"In perfect peace."

Fenelon.

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SUNDAY SCHOOL WORK IN CHRISTIAN SCIENCE.

ANNIE M. KNOTT.

IT has been said that a very learned man once remarked, "Give me the training of a child till he is eight, and I will let you place him where you will afterwards."

A great work is being wrought for the world at this period through the teaching of little children in our Sunday Schools under the Christian Science thought.

When, at the dear Mother's bidding, we took up this work two years ago, I recalled with a new sense her words in the dedicatory sermon (Pulpit and Press, page 14),—"Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!"—and asked the superintendent for the privilege of feeding the tender lambs, that is, of taking the youngest class in our school.

It had in it about a dozen little ones, boys and girls of ages ranging from four to eight years.

I could not but feel the importance of the work, as well as the urgent need of a clear understanding of our Leader's aim and purpose in this movement, laying in the child's consciousness such foundation thoughts as the Ten Commandments, the Beatitudes, and the Lord's Prayer with its spiritual interpretation.

The teacher soon began to see that it is to the first of these we owe what sense of safety and security there is in human society, and from the right understanding of the last two, that we must expect the establishment of the Kingdom of God—Good.

The children were mostly from Christian Science families, but there were two exceptions, both from the Orthodox church.

In one of the early lessons,—that on the Lord's Prayer,—the question was asked, "Where is heaven?"

Two little girls, Orthodox, about eight years old, answered promptly, "Up in the sky." Then a little Christian Scientist said, "Everywhere, for God is everywhere." Another said, "In our minds,"—another, "In the hearts,"—still another, "Everywhere that Love is;" and this from a very young child.

After a little while it became at times somewhat perplexing to know how to present some of the lessons to such young children, as, for instance, that on Drunkenness; but the teacher soon learned how infinite, in its adaptability to every stage of human development, is Science.

In this lesson, after all had said the golden text, the children were asked if they had ever seen anyone drunk. A dear little girl replied with a tale of a man staggering out of a saloon. That was quickly dealt with, and the question followed, "Have you ever seen any children drunk?" There was a long pause, then all answered gravely, "Yes."

It seemed proper here to ask how they got drunk, and a little pupil promptly replied, "Drunk with bad."

It was then shown how anger, hate, jealousy, and selfishness are all forms of drunkenness, and how self-indulgence of every sort needs to be guarded against, and the pure joys of soul understood and sought after diligently.

We have a bright little fellow who is narrator for the class. He tells the Bible stories, and one day when we were studying the life of David, he stood up and told of the shepherd-boy, and his combats with the bear and the lion; then with the giant; of his being a great musician called to the court of the king, then how he became a great warrior and a king. A pause came here, and then he went on: "After that he became one of Jesus' disciples and went about healing the sick."

The climax was so startling and unexpected that the teacher burst out laughing, and the other little folks of course followed her example. But it was evident at once that this would never do, as the little historian was sadly embarrassed. So the teacher rallied and told them that the answer was a very good one after all, for King David prays in the 67th Psalm, "That thy way may be known upon earth, thy saving health among all nations," and Christ said to his disciples that, "Many prophets and kings have desired to see those things which ye see, and have not seen them" (Luke, 10 : 24).

One Sunday the golden text suggested the walled cities of olden time, especially Jerusalem, and the children were asked if such walls could keep out the worst foes,—sin, sickness, and death. The ready response was "No;" but one pupil said, "Mind can build walls strong enough to do that;" and another said, "Love can keep them out."

The children were all so glad to be enrolled as "Busy Bees," and one day we had a special treat, as many of them are too young to read. We had the pictures in "Christ and Christmas" after the regular lesson, and there were bright eyes shining through tears as the story was told of the dear Mother in her lonely little room, years ago, studying the Scriptures, seeking for herself and for us the way to health and holiness.

Then the teacher and a little girl who had visited it, told of the beautiful "Mother's Room" in the Mother Church, where the wise children of Christian Science send their offerings of love and gratitude to the one who has taught them to know aright one Father and Mother God.

Let no one think here that all this work is done without much watchfulness and prayer, for we have, even in the infant class, the same beliefs of error to meet and overcome that we find in the older thought.

There is the tendency to say clever things rather than to have a well-prepared lesson; in brief, to talk Truth, rather than demonstrate it. Then at times a very discordant sense may creep in, possibly from the home, for children reflect thought very readily, which shows the solemn responsibility resting upon parents as well as teachers. But one thing is quite wonderful, and it is this,—the great results obtained in the expansion and unfoldment of the child consciousness when faithful work is done in teaching them statements from Science and Health.

A young child can declare and demonstrate God's law. Jesus said so, and dare we doubt it in view of the world's great need, and of overwhelming facts?

One Sunday the class was asked how each one knew personally that Christ-Truth heals as of old, and every little hand went up, and every childish voice gave, in turn, testimony of healing, and the teacher's eyes rested on two little ones,—the one whose picture was given in the *Journal*, and another one whose story she will now briefly tell.

To sense she was a very delicate child, dearly beloved of her father, her only surviving parent, who had recently come into Christian Science.

The child had been quite ill, and the father, who had been compelled to go out for an hour, returned to his home to find that she had seemingly passed on.

What was to be done in this hour of anguish? but let results tell. At that hour Divine Principle, "the First and

the Last," came nearer to the uplifted sense, and after a vehement declaration of God's law, and some patient waiting on "Love, the Lord and giver of Life" (Pulpit and Press, page 8), the spell was broken and the great Master's words fulfilled, "If a man keep my sayings, he shall never see death."

The writer did not know of this demonstration at the time it occurred, but in the next service she marvelled at the look on the father's face, which would almost have lit a dark room.

Such is Christian Science, and can those doubt who see these signs? And who shall doubt what these children will do some day as the world opens its cold heart to this new-born idea of God, and says like John in Patmos,—“Even so, come, Lord Jesus.”

It is to be feared that, should the bill introduced in the Kansas Legislature to compel the compounders of proprietary medicine to file a bill of ingredients with the State Board of Health, become a law, it will greatly injure the sale of the medicines. When it is found that there is nothing “strong,”—that is to say, poisonous,—in the list, public demand for the remedies will fall off. Nothing makes a free American so mad as to discover that his doctor has been giving him as “medicine” sugar, soap, or any other substance that cannot possibly harm him.—*Kansas City Star*.

ONE of our physicians recently received the following letter from a country physician (?): “Dear dock I hav a pashunt whos phisicol sines shoes that the windpipe was ulcerated of, and his lung have dropped intoo his stumick. he is unable to swoller and I feer his stumick tube is gon. I hav giv hym evry thing without effeekt. his father is welthy Onerable and influenshial. he is an active membber off the M. E. Chirsch and god nos I dont want to loose hym. what shall I due. ans. buy returne male. yours in neede.”

Medical News.

ALL per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

FROM SOUTH AFRICA.

Winburg, Orange Free State, South Africa, September 4, 1897.

Dear Mr. Armstrong:—Your kind reply to my letter received in due time, as also the books ordered by me.

I have immersed myself in Mrs. Eddy's teaching unreservedly and with the spirit of a child. I have been duped and misled so often before in matters religious, that I may well have resolved to stand aside awhile until people generally are certain that they have the truth, demonstrating the reality by clear, continuous reasoning and "signs following." Fanaticism and Pharisaism have had their day, and the world has suffered therefrom. Christ *spoke* as one having authority. But He also *acted* as one having authority. Such authority I can accept. Mrs. Eddy also *speaks* as one having authority, and I understand that she also *so acts*. I will therefore accept her teaching, even where I see no reasonable proof adduced for an assertion, however sweeping. My friends caution me against this Science. I cannot yet demonstrate its truth; I am as yet only a humble, ardent, willing disciple. So I return them answer that "I would rather err with Mrs. Eddy than shine with the churches." I do not for a moment infer that Mrs. Eddy is erring, nor that there is no reasonable proof for all her assertions. I feel that her teaching is Scientific and, above all, eminently Christian.

I am a member of an Orthodox Church; and have, ever since my conversion in 1887, been a zealous searcher after the Truth. But I wandered alone through this mass of confusion, athirst for the Truth that can make free through its knowledge, but could not find the satisfying streams that I heard others talk so glibly about. My own life and experience assured me that I had not the truth, unless the truth was as weak and flabby as error itself. I followed others who, I thought, followed the Christ. Peeped into Methodism, Mission teaching, Salvation Army Drill. Have tried preaching, fasting, praying, and doleful hypocrisy. Looked upon ministers and army captains and missionaries as upon Christ's own apostles. But, although I beheld much show, clear forms of godliness, and heard much idle cant, I saw not the power of godliness in the individual lives and daily

walk of professing Christians. I saw as much of moral uprightness in sceptics and atheists, whom I had the honor to know personally. Professing, praying, preaching! Why, I have preached myself. Anyone can preach. But to heal the sick and cast out demons, who will undertake but those who know God? No Christian has ever hinted to me that it was even possible,—not even they who say they are sent by God to preach the Gospel. But throughout, I held on to the Gospel story of the life of Jesus, and believed that what was true then must needs be true now. I understood that divine healing was the solution of my problem. But what is divine healing, and why is it not practised by our saints? I pray to God to take away a toothache, "if it be Thy will;" in the same breath I ask God to forgive my sins. The first part of my petition is not answered; the second is answered simply because I have not now and here the means of proving that it is *not*. But if God will not take away the toothache in answer to my prayer, how expect Him to pardon sin? This problem I had given up, and fondly hoped it might be well with my soul after all, when Christian Science came to my notice. I shall tell you how. Initially through the *Review of Reviews*, in which I read about the Parliament of Religions in Chicago. I then ordered these volumes and read. I saw Mrs. Eddy's portrait, which struck me. A serene, open, strong, intelligent expression on the face. A "Reverend" lady! This was novel and strange to me. What has she to say, and what is this "Christian Science"? I read her paper, which to me was utter Hebrew. I did not understand it. But one thought struck me then and clung to me. She had said in her paper that ultimately through this Science they would "raise the dead." Then it spoke of healing the sick. Well, I must know more of this Science.

It was fully a year later that I diligently took steps to get to know more of this Science, and I ordered your *Journal*, first through my booksellers. They could not procure the same, or rather they got me a publication of one Rev. Van Epps of Chicago instead. I ordered the books on "Christ Science" advertised in that paper, and at the same time ordered a copy of "Science and Health with Key to the Scriptures." And now I shall only say this for the present, that I rejoice greatly, yea, and will rejoice, in the possession of this wonderful little book. I know too little of this Science to say anything about it. My wife and

myself are applying it in our lives as far as we understand, and we have not, at least as yet, been disappointed. We have not been ill since we began reading the book and other works of Mrs. Eddy, so there have been no remarkable demonstrations in our experience as yet, unless it be looked upon as a demonstration itself that there has been no occasion to demonstrate. Be it as it may, we rejoice in the liberty which this Science confers, and the clear interpretation it affords of the words and works of the Master. The Bible truly is a new and open book now, the living Word of the living God. In it is the solution of all our problems. The smoke of the theological battles fought over its pages has been dispelled by the breath of her whom God has ordained, and he who runs may read now. I am reading slowly and assimilating, and daily the Truth is dawning clearer.

I shall order books, etc., from time to time, for myself and others. With your permission, or rather Mrs. Eddy's, I shall place copies of Science and Health and "Miscellaneous Writings" in the most prominent of our South African libraries. To this end I have resolved to devote a part of the tithes of my income.

Praying for God's rich blessing on your work, I remain, dear Mr. Armstrong,

Yours very sincerely,

JOHS. VAN RENSBURG.

In a letter written one week later, Mr. Rensburg says:—

"Since writing my last, a week ago, I have applied what I know of the Science with very successful results, demonstrating over a severe pain in my wife's side, and a severe earache in a simple negro girl. I understand that the simpler problems must first be demonstrated, and realize that the successful application of the Science will enhance one's desire to follow Truth. I look at this Science as I look upon the Science of geometry. There are the definitions, the axioms, the postulates, then proposition 1, and so on. Then the different problems or riders in our own experience, which, if successfully worked out, will enlarge our powers. I realize that honestly to assert that there is no sin, *e. g.*, would mean the ability to demonstrate that there is no sin. And to be able to demonstrate this means, *per se*, a holy life. Thus I perceive that our faith or understanding of the Christ must be proved by our works. Intellectually I understand something already of the Science,

but realize that these divine truths must sink into my very being, must be assimilated, must form the substance of my real being. This will be the work of time, perseverance, and sincerity. I have read through *Science and Health*, and am now reading slowly again. I have no difficulties as yet, and where there are any perhaps, I wait, knowing that if I do not now understand, I shall understand hereafter. I am so far sincerely thankful that I have been liberated from the thralldom of ecclesiasticism. I love the liberty revealed in Christian Science wherein man is dependent only on God. The right arrogated to itself by the church to be forever interfering with our individual relationship to the one Master is positively odious, when assistance is not solicited, and when, after all, stones are offered instead of bread. The rule in Christian Science not to interfere with others' problems unless asked, is beautiful, and explains the doings of the Master in many instances, hitherto to me curious. Hitherto, until shortly before I came to know about Christian Science, I was living on a volcano, as it were, forever dreading lest the next discovery in natural science might perhaps explode some of the cherished theories of the church. Science was the one great foe. And now, how calmly one can look on at the startling revelations of natural science, and how serenely can they listen to attacks on Christianity. Some time ago I was positively ecstatic, and wrote to my sister that the long-looked-for Millennium had dawned. I have learned, by bitter experience, to distrust religious ecstasy and emotion. So I have since been checking my joys on that point. But I remember having read that one expositor of Daniel's dates fixed the year 1867 or 1866 for the return of Christ. Ecstasy or no, I think I see that that exposition is correct."

THE childlike faith that asks not sight,
 Waits not for wonder or for sign,
 Believes, because it loves aright,
 Shall see things greater, things divine.
 Heaven to that gaze shall open wide,
 And brightest angels to and fro
 On messages of love shall glide
 'Twixt God and Christ below.

John Keble.

ATTENDANCE UPON OUR SERVICES.

A. D. T.

“**W**ILL a man rob God?” Yes, mortal man will transgress the spiritual import of any or all of the Ten Commandments to appear wise in his own estimation and fair in his own eyes; to make a covenant with the subtle error that reigns in unconscious self.

Our Sunday service is so exalted in the heart of every faithful follower, every loving disciple who has followed, even afar off, this marvellous demonstration of God's chosen Leader and Teacher, that it seems as if all must come into this service with joy and thanksgiving, bringing their tithes with them. A view of the field, however, shows that not *all* are found in loving service, but that in nearly every place a certain few claiming to be interested in Christian Science, nay, more, claiming to be Christian Scientists, are withholding everything within their power from the Sabbath service. Years of patient work and God-like demonstration on the part of our beloved Leader, have at last made this service possible, and anything that would prevent our taking a part therein, obedient to the pattern shown us in the Mount, is so manifest an error, so undisguised an attempt of the adversary, that even the least in the understanding of the signs of the times can hardly plead ignorance as an excuse for having acted upon the serpent-suggestion: “*Do not attend the service, but stay at home and study the lesson by yourself.*”

Self makes a poor foundation-stone in this instance, and though one studied by himself twenty-four hours in a day, and seven days in a week, he would not fulfil the duties, or enter into the privilege of Sunday worship, given through the inspiration of Truth and Love, and revealed in our present order of service. Over-zeal in one direction cannot hide our lack in another, or make the balance swing even in God's sight. “These ought ye to have done, and not to leave the other undone,” is still the rebuke of the Master.

In answer to the question, Wherein have we robbed God? Malachi makes answer, “In tithes and offerings.” There are certain tithes and offerings due to God, through the Sunday service, from everyone who has named the name of Christ in Christian Science. The children of this world would have figured out from the beginning how many tithes

they kept back *by not attending any service*, and shall the children of light be less wise, make an investment and be too stupid to compute the outcome? Having taken the position, bravely meet the figures, and then see if it be profit or loss for the soul.

One has at last decided to make an honest statement of account, and I herewith append the same. By my absence from the Sunday service, I rob God of the tithes and offerings of my presence and my individual influence; for by my example, I say to all mankind, be as I am, do as I do, and there will be no public service, either in this city or in any other.

By my absence, I rob God of a part of the praise due to Him, through melody and song. To be sure I can but just keep a tune, but every little counts, one way or the other, yet as I have determined not to give anything to the cause of Truth in this form, I want full credit for all I keep back. All offerings of songs, of prayer, and praise, I withhold.

I rob God of reverent listening to His Word when the Scripture selection is read.

I rob God of my part in the united silent prayer, and of my voice in the responsive rendering of the Lord's Prayer.

I rob God of the money I ought to put into the collection. I never gave very much, but I find by constant absence, I can lay up small pieces of silver "where moth and rust doth corrupt, and where thieves break through and steal."

Through the prescribed reading of the Lesson and the expository references from the Bible and "Science and Health with Key to the Scriptures," I rob God of consecrated service; the perception and reception of the Truth being voiced, and of all response to the fact of His loving presence. I rob God of the sincere and thankful acceptance of the blessed peace of His benediction. Of all this I manage to rob God in *one* Sunday, and as I repeat the offence every week, I manage to keep many tithes from the Master's storehouse.

This statement needs little comment from my pen. The evasions of mortal mind and the sophistries of the serpent do not make wrong right. Bring ye all the tithes into the Master's storehouse is a perpetual demand, and our true relationship, our at-one-ment with God, cannot be discerned so long as we give expression to a suggestion of the adversary, and pay our tithes into the storehouse of our enemy.

Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth."

FIRST CHURCH OF CHRIST, SCIENTIST,
CHICAGO.

FROM architrave to royal dome,
Love framed this beauteous Christian home.
Here Truth shines forth with fadeless beam;
Here peace and joy are all supreme;
Here gentle dew from Love divine,
Will heal that broken heart of thine;
Will lift the sackcloth from thine eyes,
And thou shalt see God's Paradise.

"God's glory is a wondrous thing;"—
Look up, faint heart; the angels sing
Of "Peace on earth, good will to men."
God's everpresence now, as then,
Doth feed mankind with living bread;
Doth heal the sick, and raise the dead.—
The Holy Ghost broods o'er unseen,
And lights this age with Truth's bright sheen.

What Love hath wrought, let all adore;
Christ dwells with man now, as of yore.
These solid walls but manifest
God's Mother-love, and earth is blest.
Love's children here are gathered round,
To sing Truth's praise with joyful sound.
The hour is holy; God is near;
Nor sin, nor sorrow, enter here.

WILLIAM BRADFORD DICKSON.

THE city of Atlanta appears to be one of the few places down South where the authorities have not succumbed to the yellow fever scare. It is the only point in the entire stricken district which has kept its doors open to the refugees from the fever towns farther south, and it hasn't suffered any evil consequences from it yet. On the contrary, the health of the people is good, and business is not paralyzed there, as it is in the more nervous centres.—*Boston Herald.*

It may be well to add to the above that there is a large and active body of Christian Scientists in Atlanta.

**"IF THEY DRINK ANY DEADLY THING, IT
SHALL NOT HURT THEM."**

Dear Journal:—I want to tell you how a little girl got into serious difficulty, and how Christian Science saved her life. She is the daughter of Mr. and Mrs. Frank Cole, of Riverside, California, and at the time of which I am writing, was not quite three years old. She had seen the other children, in play, put their mouths under the water-faucet to get a drink. So, one day, she thought she would do the same thing, but, unfortunately, she put her little mouth under the faucet of a ten-gallon tank of gasoline, from which, shortly afterward, a half-inch stream was found running. It is thought she swallowed a considerable quantity. The mother ran for Mrs. D——, a Christian Scientist, and met her with the exclamation: "I am afraid baby is dying. She drank some gasoline, and is as black as a negro." "Do you want any other help than Science?" she was asked. "O, nothing, nothing else; if Science cannot save her, nothing else will." When the house was reached, the baby was lying in its father's arms, groaning with every breath, and surrounded by the family and excited neighbors. The Scientist and the father took the little one into an adjoining room to be alone with God, and here they worked to demonstrate His omnipotence and omnipresence; the Divine Life, in whom there is no death. Very soon the child began to vomit blood, which she did five or six times, and after each attack it seemed, to mortal sense, as if there were no life there. But the work continued. In less than an hour the vomiting ceased; soon the natural color returned, the baby opened her eyes and was given a spoonful of milk. The breathing became natural and she fell asleep. When she awoke, she called for her mother, and there remained only the weakness to be demonstrated over. Blood and gasoline afterward passed her bowels. She drank milk a number of times during the afternoon and through the night. Next morning she was at the breakfast-table, and the following day she visited her grandma, walking a considerable distance. This occurred a long time ago, and her mother says a more healthy child never lived than she has been ever since. It rejoiced the heart to hear the father's expressions of love and

gratitude for this beautiful Truth. A physician who, after a life-long experience in the practice of medicine, has given it up and has come into the understanding and practice of Christian Science, saw the child, and said this was a wonderful demonstration of the power of Truth, and that no medical aid could have saved her. A neighbor, the wife of an M. D., who knew the circumstances of the case, saw the baby next day, and said: "Is it possible that you did not call a doctor?" Her second question, "What is Christian Science?" reminds one of Pilate's question, "What is Truth?" It is indeed "answered by demonstration" (Science and Health, pref. viii).—*E. D. S., Riverside, Cal.*

The *Riverside Express* speaks of the above demonstration as follows:—

"The little two-year-old daughter of Frank Cole, in all innocence, drank some gasoline on Monday night. For some time it seemed that the little one could live but a few moments, but it has got well, and, strange as it may seem, under the treatment of a Christian Scientist, and not a particle of any other treatment. The local press noticed the case, but did not notice the treatment it received, but simply says the child is out of danger. Now we have always noticed a great 'difference in ginger.' If an M. D. had been called to the case, and he was successful, the papers would say 'under the skilful treatment of Dr. —, is out of danger.' Had the child died, the whole subject of treatment would have been in the clam language. In the case mentioned the treatment is in the clam language. Had the child died, the whole newspaper fraternity would have been insufficient to give it notoriety, but the parents and all the neighbors would have been brought into court and tried for manslaughter, to put it mildly. Now we think that a 'wayfaring man, though a member of the legislature and an editor,' can see the difference. The M. D. has a license to kill or let people die; the Scientist has not. See? We have only said this much in the name of fair play and common decency. We are not a Scientist."

APPLICATIONS for membership in the Mother Church to be presented at the next semi-annual meeting, must be in the hands of the clerk not later than December 20, 1897. It is desired that they should be sent as much earlier as possible.

CAST THY BREAD UPON THE WATERS.

H. H. BUSH.

AS an explanation of the enclosed letter, I wish to say that, at the time mentioned, I was sent to Mechanicville, N. Y., to see one of our men, who had been stricken with paralysis. He was sixty-eight years of age. When I reached him at his boarding-house, his sons had brought him downstairs and laid him on a sofa; with great exertion he could sit up for a few minutes. His doctor had told him he must not talk much as he was so weak.

After finishing the business I had gone to see him about, I told him to lie down and make himself as comfortable as he could, as I had something to talk to him about that would not tire him. I commenced to talk to him about Christian Science; he grew very much interested, and as I talked to him, I noticed that the ladies of the house had come quietly into the room and seemed as much interested as my friend.

They said they were Methodists, and they were very much interested in what I said. After telling him about the good things of Christian Science he asked me to give him a treatment, which I did. Immediately after the treatment he sat up and commenced using his paralyzed leg, and so earnest was he about it that he nearly kicked himself off the sofa. As each boarder came in to dinner he would show what he could do, and a happier man you never saw.

When dinner was ready, his sons started to help him into the dining-room; but he declined their help, and walked in unaided. When I left after dinner he followed me through the house to the front door, and within three days he went to Troy. I left a *Journal* with them as the letter says. This was the demonstration of Truth spoken of in the letter. At that time I had not been through a class, but had been studying "Science and Health with Key to the Scriptures" for some time.

Mechanicville, N. Y., October 19, 1897.

MR. H. H. BUSH,—

Dear Sir:—Eight years ago you called at my house to talk with Mr. J. B——. You demonstrated Truth and left a *Journal*, asking if I would see it was returned to you.

Mr. B—— removed to Troy, and it was some months before it was returned to me. I had new duties pressing for attention and excused myself from sending it.

I want to thank you for introducing Christian Science to me. In reading my Science and Health this morning I came to these words on page 445, line 29, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth," which reminded me once more of my neglect in not returning your book.

I have been a subscriber to the *Journal* for two years, and have received great help from it; but I want to acknowledge to you the great benefit I received from the one you brought to me. If this letter reaches you, and you would like to have it returned, I will mail it to you, if you will send me your address.

Yours gratefully,

Mrs. S. C. B.

A FEW THOUGHTS:

E. C. D.

AN inspiration is a ray directly from the one Omnipresent Mind, penetrating the atmosphere, the fog, of human mind, or belief, which seems to environ the earth. Although this Mind, God, pervades all space, it cannot mingle with this mental fog of belief which forms our earthly atmosphere, because Good cannot mix with evil; but it can penetrate the evil, and in proportion as we recognize the allness of Good, the fog will disperse and we shall perceive its nothingness. Even as the stars pierce the darkness of the night, and prove to us that the darkness is unreal, that it has no power to quench the light, and gradually the full-orbed sun appears, and there is no longer even a semblance of darkness; neither does God leave the world in the apparent darkness of belief in evil, but sends rays of Truth, and Love, and Light, which, penetrating the consciousness of some, reveal through them, like the stars of the firmament, the unreality of error, night, and give promise of the perfect day, when *all* mankind shall recognize the One Mind, the All-Good—the Sun of Righteousness.

As the Roëntgen rays reveal the unreality—the unsubstantiality—of matter, so may the rays of spiritual understanding reveal the substance of Spirit.

Let us not forget that every thought tells as directly and as surely on that mysterious something which we call mental atmosphere, which environs each one of us, and really forms our individuality, and from which radiates that personal quality which we call influence, as does every word we speak. We say a man has a right to his thoughts, as though they were wholly in his possession, but the thoughts that come to us when most apart from the world are registering themselves as indelibly on this spiritual atmosphere,—which we discern as character,—as though proclaimed from the house-top. Let us not fondly imagine that our innermost thoughts are hidden, and will never be known. "There is nothing hid that shall not be revealed;" and, "As a man thinketh in his heart, so is he." If our secret thoughts were in danger of being read only by those persons who have cultivated the power of reading the minds of mortals, it would not seem a serious matter; but we are much more an open book to those of quickened spiritual perception, and we would not be found lacking in true spirituality. Every thought, then, that is uncharitable, unjust, unkind, dishonest, or impure, in which we indulge secretly, is weakening just so much the power of our personal influence.

If we love God with all our hearts, souls, and strength, and serve only Him, and if we love our neighbors as ourselves, then we can have no fear, because perfect Love casteth out fear.

"I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me." By *Life*, then, and not by death, as so many suppose, we come to the Father, into an understanding of the Truth, which is Life and Love.

And should the twilight darken into night,
And sorrow turn to anguish,
Be thou strong—thou art in God,
And nothing can go wrong which a fresh life-pulse cannot
set aright,
That thou dost know the darkness proves the light.

George Macdonald.

NEW CHURCH BUILDINGS, CHURCH MEETINGS, ETC.

FIRST Church of Christ, Scientist, has added another church edifice to the many that already give grace and dignity to Clinton's broad avenues. It is located between Third and Fourth Streets on Third Avenue, and faces Clinton Park.

The building is painted white, and is particularly noticeable because of its numerous windows on all sides, making it one of the best-lighted audience-rooms in the city. Thirty pews of the latest design occupy the body of the church. They are of oak, finished in the natural wood, and have curved backs and improved seats, making them very comfortable; a great improvement over ordinary pews.

The floor is covered with a carpet of pretty design. Scattered around the room are potted palms and chrysanthemums. Near the platform stands a handsome piano finished in curly maple. Two pulpits of oak stand on the platform finished in a design to match the pews. Resting on the pulpits is a beautiful design of roses and chrysanthemums, with a snow-white dove hovering over them, an olive-branch in his bill. The dove signifies the peace and love coming from God, while the branch of olive represents the Christian Scientists bringing health and happiness into the world. On the wall back of the desks is a picture of Mrs. Eddy, the Founder of Christian Science. Written in letters of gold on the wall are the words, "God is Love."

Many delegates are in the city from out of town, attending the convention.

The services on Sunday were very impressive, being peaceful and satisfying in their simplicity. Everything in and about the church blended with the words over the pulpit, "God is Love," and those over the door in going out, "God is All."—*Clinton Daily Herald, Clinton, Ia.*

THE first church in the state of Iowa to be erected by the Christian Scientists, will be dedicated in Sioux City about the first of December.

Work on the structure, which is located at the southwest

corner of Tenth and Jones Streets, is well under way, and it is now thought that it will be ready for occupancy six weeks hence. Already the exterior of the edifice has been about completed, and its neat appearance has been the source of much admiration. The architecture is of a modernized Gothic style, with an imposing tower. The main entrance is at the corner of the building, under the tower. By another week work on the interior finishing will be commenced. It will be artistic, and in keeping with the exterior. The pulpit will be entirely original in design, and will equal in beauty, if not eclipse, the pulpit in any of the other churches in the city.

The ground upon which the church stands cost two thousand dollars, and it is expected that the building will cost a little over four thousand dollars. Before it is formally opened every cent of indebtedness will be paid. It will have a seating capacity of five hundred.

The Sioux City Daily Tribune.

LAST Sunday was a day long to be remembered by many of the Christian Scientists of northwest Iowa, an invitation having been extended to them from Mrs. Abbie Gardner Sharp to meet at the log cabin, Lake Okoboji, and hold the usual morning service, and in the afternoon to hold a testimony meeting. Estherville, May City, Spirit Lake, and Milford were well represented, and about thirty were present from Spencer. At 11 A. M. the cabin was well filled, and after singing several sacred hymns from the Christian Science Hymnal, Mrs. Sharp gave a short address of welcome, in which she said, in part, that the first religious meeting held in Dickinson County was held there in the cabin, and in fact it was headquarters for all public meetings for a great many years; and she thought it but fitting to hold Christian Science services there also, as it was to the understanding of God as revealed in "Science and Health with Key to the Scriptures," that she owed her existence, and she thought the meeting would afford an opportunity for neighboring Scientists to become acquainted and prepare the way for the good of the much-loved Cause in this section of Iowa. Then followed the morning service, conducted by the Readers of the Spencer society. Subject: Practical Godliness. Golden Text: "Be not overcome of evil, but overcome evil with good" (Romans, 12 : 21). Footsteps: Brotherly love; compassion upon enemies; overcom-

ing evil with good. Following this, a picnic dinner was served, when all assembled again in the cabin. In this meeting all had an opportunity to testify to the power of Christ-Truth in overcoming sin and sickness. Many had been raised from deathbeds, some had escaped surgical operations, and all had been healed of diseases pronounced incurable by the physicians. All rejoiced in the light that was turned on the sacred Scriptures, and that sin and sickness were both healed on the same principle. Only a short time remained to linger on the grounds after this meeting. As the writer moved from group to group, however, during the time, he never failed to find one and all talking of the blessed "way"—the way our Master trod, demonstrated for us. One and all returned home much refreshed in spirit, each to resume their separate fields of labor with strength renewed.

Clay County News (Iowa), September 16, 1897.

FIRST Church of Christ, Scientist, Cincinnati, conducted worship yesterday morning in the Auditorium of Odd Fellows' Temple. This church, founded here by its leader, Miss E. A. Estes, some years ago, held its first meetings at her residence, with a few followers, and later, owing to its rapid growth, moved to the hall in the old Odd Fellows' Temple, on Fourth and Home Streets, and still later, owing to the continued increase of attendance and interest manifested by its members, larger and more commodious quarters were secured in Wildey Hall, in the new Odd Fellows' Temple, on Seventh and Elm Streets. Here the congregation worshipped for over two years, with a thriving membership, the work of the church being rapidly augmented by grateful ones who had been rescued from the bondage of sickness, sin, and all manner of discord, and restored to health, good morals, and harmony through the beautiful and practical teachings of Christian Science.

The congregation for some time past realized that again it would be compelled to secure larger quarters to seat its audiences, and with this end in view the large Auditorium on the first floor of Odd Fellows' Temple was secured. To those not acquainted with the doctrine of Christian Science, it will be sufficient to state briefly that it follows and teaches the healing power as practised by Jesus and his disciples on earth. That it is a substantial religion and of a permanent nature is very evident from the fact that a few years since The First Church of Christ, Scientist, Boston, Mass., was

constructed at a total cost of about a quarter of a million of dollars, and another church is now being completed in the city of Chicago at a cost of about \$100,000. There is also a large church structure of the same denomination in New York City; also, one in Kansas City, and one in process of erection in Atchison, Kan., at a total cost of \$75,000, and others, too numerous to mention. All growing out of hearts made happy by the healing power of the Christ-Truth, as demonstrated in Christian Science.

The Enquirer (Cincinnati, O.), October 11, 1897.

ARTICLES of incorporation of "First Church of Christ, Scientist, of Jacksonville, Fla.," granted by Judge R. M. Call of the Circuit Court of Duval County, have been filed in the office of the clerk of this court. The application for letters patent was made May 3, 1897. The persons constituting the corporate body are Mrs. Annie E. Wood, Mrs. A. J. Nelms, Mrs. Mattie Wood, Mrs. Elizabeth Wildenhain, Dr. G. M. Wyeth, and A. F. Wildenhain, all of Jacksonville, Fla. The general nature and object of the corporation is to establish a Christian Science Church, 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and 'fitly framed together' by obedience to the commands of Jesus 'to those who believe in him,' to extend the right hand of fellowship, filled with truth and love, to all, without regard to nationality or color; to revive and restore apostolic healing; to labor in all ways requisite for the proper support and maintenance of a Christian Science Church composed of Christian Scientists, who accept the Bible, and 'Science and Health with Key to the Scriptures,' by Rev Mary Baker Eddy, as their only text-books." The corporation is incorporated for ninety-nine years.

Florida Times-Union.

THE first service in the Christian Science rooms at 273 Main Street, was held on Sunday at 10.45 A. M., there being a large congregation present. The services were conducted by Mr. J. Edward Smith and Mrs. Ruth Wells Brewster as First and Second Readers, in the neatly and thoroughly finished Assembly Room, and they were, as usual, of an impressive character.

Mr. Smith and Mrs. Brewster will be at the rooms from 9 A. M. to 5 P. M. each day to meet all who desire to consult with them.

The reading rooms are open to the public during the above-stated hours, and Christian Science literature is there for the use of all.

On Wednesday the weekly experience meeting will be held at 7.30 P. M., to which the public is also cordially invited.

On Thursday of next week, October 28, the rooms will be dedicated, eminent Scientists from abroad participating. *The Evening Enterprise, Pokeepsie, N.Y., October 18, 1897.*

ARTICLES of incorporation of "First Church of Christ, Scientist, were filed Wednesday with County Recorder Jeff Harrold. The new church is a Christian Science Church expounding the doctrines of the faith as taught by Rev. Mary Baker G. Eddy, of Boston.

The articles are signed by O. T. Watkins, Carrie D. Baughman, M. Ada Spencer, Eva Spencer, and Nettie T. Watkins, and these five persons also will constitute the first board of directors. The articles name the life of the corporation as a period of twenty years. There is a large number of Christian Scientists in the city, and they have been holding religious meetings for some time. The ideas set forth by the Scientists have been gaining strength very rapidly, and the organization of the church is an evidence of the growth of the church.

The Evening Herald, Oskaloosa, Iowa.

THE trustees of the Christian Science Church will let a contract to-day for an addition to the chapel on Logan Avenue. The building is at present much too small to accommodate the congregation, and the Sunday service is repeated in the evening for the benefit of those who are unable to attend in the morning.—*The Denver Republican.*

TYPE after type outworn,
 Melts in the mould to be again reborn;
 Heap up the fire with fuel!
 Destruction means perennial renewal
 For Truth. But woe betide
 All Falsehood in the fiery furnace tried.

IN the article, "A New Church in Brooklyn," page 479. November *Journal*, the date of dedication should read October 3d in lieu of 10th as stated.

NOTES FROM THE FIELD.

MORE than twelve years ago, I was a slave to tobacco, and as I was conscientious and ashamed of the habit, it became a torment to me.

My sisters, brothers, and myself were musicians, and at that time did a great deal of public playing together. When away from home and stopping at hotels, they would rest in the parlors, and the most pleasant places, while I, because of my appetite for the weed, was compelled to remain in the smoking room with strangers. Thus I was shut out from good society, and away from friends, as well as the more pleasant surroundings. For this and other reasons, I was very desirous of overcoming the habit, but try as I would I could not succeed. I would cease using it at times, but could not get rid of my desire for it, and sooner or later would yield to its seeming power, indulging more than ever.

One day I made my usual vow, and an employee agreed with me that, after a certain date, we would not again use tobacco.

At this time Christian Science had been introduced into our community, and a neighbor had been healed. I believed that God could heal if we knew how to ask him, yet I knew nothing of Christian Science.

During the afternoon of the first day, I became very restless, and the desire for the weed became so strong that I was obliged to quit work and go home.

My mother saw that I was having a struggle, and brought me "Science and Health with Key to the Scriptures," telling me to read it,—that it would help me.

Our neighbor, who had been healed by Christian Science, had loaned my mother the book, and told her that people had been healed by reading it. I smiled at the thought of being helped by simply reading this book,—I do not remember of having seen or heard of it before. However, I obeyed, took the book, and read a short time, although I scarcely understood a word I was reading. Then, remembering my unfinished work, I went back to it. I labored freely and easily, not even thinking of tobacco the remaining part of the day, and from that time began to gain the mastery over the loathsome habit. Within a month I was

absolutely free from any desire for tobacco, and I did not see a copy of Science and Health after that day for about three months, when we procured one of our own.

Our employee did not accept Christian Science as I did, but opposed it so bitterly that he could not remain with us, neither did he keep his vow, but returned to his tobacco.

However, he came back in about two years with a severe fever, and I had the pleasure of healing him through my understanding of Christian Science, for I had, in the mean time, taken a course of instructions from our beloved teacher, Mrs. Eddy.

My friend afterwards studied, and is now a good Christian Scientist, and consequently does not use tobacco.

I have had many victories over sin since the first one, and through the daily study of the Bible and Mrs. Eddy's works, I am still overcoming sin.

Will S. Farlow, Kansas City, Mo.

THE light of Truth, and the might of Life, began breaking in on my darkened senses during the Christian Science Congress at the World's Parliament of Religions, held in Chicago in 1893. The unfoldment is and has been sweet and natural, "through better health and morals," "in the spiritualization of thought and Christianization of daily life" (Science and Health, pp. 481, 168).

The Bible and "Science and Health with Key to the Scriptures," and other literature by Mary Baker G. Eddy, have been studied (applied) daily in solving the problems of life.

Born of Jewish parents, in whose home there was but little religious teaching, and that largely the traditional Jewish *misconception* of the Christ and the works that Jesus wrought, it was not strange that, arriving at the threshold of manhood, I had neither square nor compass. Then followed the period of drifting, "having no hope, and without God in the world." Before I came to myself, "I was of all men most miserable;" but, thanks to the kind hand of Love, I was led into the "Hall of Washington" on "the twentieth day of the ninth month," to see that grand company of noble men and women, and hear the word of Truth.

Being by profession a mechanical engineer, and salesman for a large manufacturer of hydraulic and pneumatic machinery, my duties have called me into nearly every state east of the Rocky Mountains. This has given me

the opportunity to speak the word of Truth, Life, and Love to many.

On May 1, I was called to the bedside of a man who had creeping paralysis, and who had been given up by the attending physician as beyond the aid of *materia medica*. He could only move his hands and facial muscles, being otherwise completely helpless. After having explained the requirements of Christian Science, that the doctors be discharged and all material remedies dispensed with, his wife agreeing to these demands, I began my work. In less than thirty days he was up and out of bed, and within ten days more he came down-stairs, unaided, and dined with his family.

On June twenty-seventh—just fifty-seven days from his first treatment—we were invited to celebrate his sixty-seventh birthday, when he declared himself well, and not requiring any further help. During the course of his treatment, many other false claims of disease were destroyed, viz.: foul breath, bladder and kidney trouble, and skin eruption. The patient's family became very much interested in Christian Science, and at once purchased a copy of *Science and Health*, which they continue to study daily, applying and proving the Principle. The patient is a resident of Old Orchard, St. Louis County, Mo., who will vouch for the truth of the above presentation of his case.

Louis Bendit, St. Louis, Mo.

In grateful acknowledgment of what Christian Science treatment has done for me, I cheerfully endorse the above statements.—*H. M. Hutchinson, Old Orchard, Mo.*

Dear Journal:—I want to show my love and gratitude for what Christian Science has done for me by letting others know, through you, of a demonstration of surgery. While spending the summer at Huronia Beach, Michigan, my little boy often went in swimming; he had a water-soaked board at the bottom of the lake, which he would dive for. While doing so one day, he ran a piece of wood under his thumb-nail; it was an eighth of an inch wide, and a quarter of an inch long, so it ran beyond the base of the nail.

By the time he got to the cottage he was suffering a great deal of pain. Christian Science was applied immediately, and the pain grew less. His father thought that I did not have the proper instruments to work with, and wanted to call a doctor. I told him it was not necessary. I knew

if he would only be patient we could prove that God was a present help in time of trouble; but he went for the doctor and I went to work in Truth, declaring that God was the only power. Under the treatment my little boy became perfectly calm.

The doctor arrived and it seemed to me he hardly had time to look at the thumb when I heard scream after scream. I went into the room and found that the doctor had probed for the wood, but his instrument would not hold it for the wood was too soft. The child was crying and shaking as if he had a chill. The doctor said it was a very difficult operation, and could not be made without chloroform, as the boy was very nervous; that the nail would have to be cut down to its base, and the wood scraped out. By this time I was holding my little boy, and whispered to him, "Don't be afraid, for God watches over all! You do not have to take chloroform; God will protect you, and you will not be hurt." The doctor stayed only a few minutes longer. As he had no chloroform with him, he gave my husband the name of a surgeon in Port Huron, advising him to take the child immediately to the doctor.

The supper-bell rang just then. I told my husband to go and eat his supper, and I would stay with Josiah (my little boy), and give him a treatment. After he became perfectly calm I talked to him, told him how God, Love, would enable me to take out the piece of wood without hurting him. He held out his hand without a word, and I took a small pair of scissors and cut the nail down to its base, removing a piece of nail the size of the wood. All the time I was doing this Josiah would say, "Go ahead, mamma; it does not hurt one bit." After the nail was removed, Josiah took a large needle himself and lifted up the wood so he could take hold of it and pull it out. This was all done while his father was eating his supper—not more than twenty minutes. The next day he played base-ball, and has never suffered from inflammation. Now he has a new nail.

Anna H. Belden, Delhi, Ohio.

Dear Journal:—I should like to tell your readers of a demonstration over an accident that recently happened in our family. My husband went to the bottom of a forty-foot shaft to show a gentleman a pump set there for use in irrigation. The tank joined to the gasoline engine at the top of the shaft, had sprung aleak, letting the gasoline run onto the platform beneath the pump.

When he struck a match to light a candle the explosion came; the shaft was full of fire. The gentleman, being on the ladder, was able to get out quicker than my husband, who was on the platform and obliged to grope his way to the ladder. The gentleman wished to have his burns dressed and be taken home to his doctor. The neighbor who came over knew we were Christian Scientists; but thinking in a case like that we would need other help, he said, "I will send some one to help you, and go for a doctor." My husband replied, "*No, no; there is no help there.*"

According to the material senses, his face, neck, hands, wrists, and arms were terribly burned, in some places the flesh was burned to a crisp; his hair, eyebrows, eyelashes, and mustache were all burned off. In less than an hour, through the realization of the Truth as taught in "Science and Health with Key to the Scriptures," all pain and soreness had gone; also the injury caused by inhaling the flames. He never felt either afterwards. In two hours he went out, pumped water, fed and watered the stock at the barn, then came in, ate and enjoyed his dinner as usual; that same night he milked two cows.

He went on with his work, losing no time, and in about three weeks was perfectly healed and *without a scar*.

Another circumstance should be mentioned to show how one who is trying to follow the teachings of Christian Science is preserved in a time of danger. When the man with my husband came out of the shaft, his coat was on fire in a number of places. My husband was without a coat, but his thin cotton shirt had not caught fire in a single place.

In the eight years we have been studying Christian Science, not a day has passed that has not brought proof of the truth of its teaching; but this makes us realize more than ever before, that "God is All-in-all," "a very present help in trouble."

We feel we have but started in the way, yet we know, in proportion as we realize God is all-presence and all-power, does all that is unlike him become unreal.

Mrs. James R. Palmer, San Bernardino, Calif.

CHRISTIAN SCIENTISTS are often asked, "What would you do with a broken bone? If you should break your arm or your leg, what would you do?" For the satisfaction of such inquirers I will tell what one sister did when her faith was put to the test.

Last March, on the evening of our annual church meeting, Mrs. H——, one of our church members, fell upon the ice and broke a bone between the knee and ankle, distinctly hearing it snap. She called some little boys who were playing with their sleds, and they drew her to her home not far away. They did not suspect the seriousness of the accident. She sent for her teacher, who came at once. Mrs. H—— said, "I have broken my leg, what shall I do?" The teacher replied, "You are the one to say what shall be done; you know that Science and Health gives us permission to call a surgeon in such cases and have the bone set." But Mrs. H—— said, "I do not feel that I can possibly send for one. It seems like doubting God's ability, and I do fully believe that He is able to do the whole work."

The next morning the husband thought that he should feel better to have a surgeon set the bone, and went for one; not finding him in, he dropped the matter, and left the case entirely in the hands of Christian Science. Not a bandage was used nor any material application. She was up and dressed *every day* as early as usual. She took a short walk at the end of eight weeks, without crutch or cane. Her only attendant was her mother, who appeared, and still appears, to be very antagonistic to Christian Science. An M. D. who lived in the same house declared that she would be a cripple for life, and would never take another step. In the face of all this opposition the good work went on. She would not talk about her case, nor allow others to talk to her, and spent all her time reading Christian Science literature. July 5 she was at Pleasant View, walking and standing about with the rest, and has since walked two miles, feeling no more weakness or fatigue in that limb than in the other. She does not limp a particle. This may not seem to be much of a demonstration compared with some which appear in the *Journal*, but under all the adverse circumstances it proves the power of God to help those who trust Him with all their heart.

Mary F. Berry, Manchester, N. H.

I HAD a complication of diseases of fifteen years' standing. I had dyspepsia, rheumatism, sick and nervous headaches; also two running sores under my arm, which the M. D.'s pronounced beyond their control.

In March, 1896, I went to Denver, Colorado, to visit my parents for, as I supposed, the last time. While there my

mother suggested that I go to a Christian Science healer, saying they had made some wonderful cures. I remarked that I wasn't quite that crazy yet, and that I wanted nothing to do with those cranks. On my arrival home I put my case in care of the best physicians; but they all failed to give me even relief. I was informed that my days were few for this world, and I was willing they should be, under the circumstances. I was then losing flesh at the rate of ten pounds per week. Every letter I received from my dear old mother, she would urge me to try Christian Science. I had just made arrangements to go to the Indiana Mineral Springs, when I received a letter from her, saying I must go to Chicago and see a Mrs. M——. I handed my wife the letter, and said, "I am going to Chicago just to please mother; but don't tell the neighbors where I am going, for goodness' sake."

I called on Mrs. M——, who took my case, and I was healed instantaneously, but I would not admit it for two or three days. Finally I had to give in. I took three treatments, bought Science and Health, and returned home a well and happy man. That was more than a year ago, and not one drop of medicine has been in our house since then.

To-day my wife, mother, sister, and brother are Scientists. My wife has had some grand demonstrations. My brother, who is travelling for a St. Louis house, is doing much good along the route.

Some people call our text-book a high-priced book. I will say it is the best investment we ever made. Money could not procure the happiness we have experienced in our home since we commenced to study the Bible and "Science and Health with Key to the Scriptures." There are only a handful of us at Marion, but we are sure to grow.

F. V. Curran, Marion, Indiana.

My first knowledge of Christian Science came in this way. I had very poor eyes. I was unable to read ten minutes without suffering intensely. A lady handed me a Christian Science *Journal*, saying, "Read that. It sometimes cures sore eyes, because it contains the Truth." I read it through. I did not experience any difficulty in reading it, as I formerly had in reading other books. I asked her if she would lend me some more. I read four more, and my eyes were healed. This occurred nearly four years ago. I was delighted, and began searching for the Truth that heals. The first time I visited a Christian Science Church I was

healed of several claims. I then studied with Mrs. — of Scranton, who cleared the way of many seeming obstructions. I have had some good demonstrations. I went to remove a hot molasses pie from the oven. By mistake I put my hand right in the hot syrup. The first thought was for material remedies, the next, Christian Science. In a few minutes the burning sensation ceased entirely. It did not blister. I washed off the molasses, and was well and happy. Another was a case of laudanum poisoning. A young man was a victim to strong drink. I was trying to help him to destroy this false appetite. He had been drinking for four days, and had become so despondent that he was ashamed to see me or his folks. He took an ounce of laudanum, then told his sister she would find a letter in his pocket after he was dead. She brought him in and told me what he had done. I told him he was very welcome in my house, and that I was sure he was all right. He said his stomach was coming out of him. I told him the laudanum would not hurt him. His father was greatly alarmed and called a doctor. I treated for fear, and as soon as the doctor examined the boy he said he would not die. He recovered without much trouble. The doctor is puzzled to know why the poison did not take effect. The boy's father is not a Scientist, but firmly believes that the demonstration of Truth saved him.

Mrs. E. J. Westcott, Pittston, Pa.

Dear Journal:—My little boy Lon, nine years old, met with an accident September 23 (Thursday). He was sent across the creek to get some drinking water. Some men were running a tunnel about twenty-five feet back in the hill, and had put in a heavy blast. Lon was returning with his pail of water when the blast went off; he was between four hundred and fifty and five hundred feet from the mouth of the tunnel; he saw the rock coming, and ran to get away from it, but was struck in his back, at the base of his spine. An older brother, with others, who saw the accident, ran to his aid, and called for his aunt, who, as he was laid in her arms, declared the Truth. The little fellow said, "Aunt Lida, God has never left me before and he wont now, will he?" His aunt declared the Truth audibly all the way home. His back and hip seemed crushed, he seemed injured internally, the injured parts were swelling rapidly, and he was passing blood.

The miners and neighbors gathered around the house and, of course, wanted to go for the doctor; but Lon said, "I don't want a doctor, I want Christian Science;" and his brother said, "What more do we want than Christian Science?"

His aunt, feeling some fear, thought best to send for another Scientist, but she was not found until two hours later; in the mean time his aunt read Science and Health to him, and when the other Scientist did come the child was resting easily, and almost free from suffering.

The next day at about eleven o'clock he was up and standing on his feet, but could not walk. Saturday morning (the second day after the accident), he walked with two sticks, and on Sunday morning he walked without help. A few days later the bruise opened, discharging about a pint of blood and pus, since which time it has healed over, and he seems as well as ever. I neglected to say that the piece of rock weighed over sixteen pounds.

W. S. Loveless, Cripple Creek, Colorado.

I AM especially blessed, it seems to me, in having the great privilege of attending the service every Sunday and also the Friday evening testimony meetings in the Mother Church; but not until I was away from home this summer, where there were no Sunday services for Christian Scientists, did I see how great this privilege is. I have been interested in Christian Science since March, 1891, and began to attend church service in Chickering Hall about the first of June, and have seldom missed a service since. I purchased Science and Health in about three weeks after my first treatment in Science, and began eagerly to search for the pearl of great price. I felt I must know what it was that brought me up out of the grave; for I was, to the senses, about passing on when I decided to throw away my idols of *materia medica*, which had utterly failed me in my hour of need. I opened the "little book" at the chapter on Prayer, and read as long as the fading light would let me. I prepared the evening meal for the family and then read till nearly midnight. I had read but a few pages when I *knew* I had found the way.

Never from that day to this have I had the slightest doubt that Christian Science is the way, and Mrs. Eddy our God-appointed Leader out of darkness into light. I had given up reading my Bible, for I had found no help in

trouble; but from the day I began to read Science and Health, the Bible and its precious "key" have been my daily food. I procured a copy of the *Quarterly*, and began to get out the lessons, a small part each morning; and such a change as it wrought in my home only a Scientist knows.

I had been too long in bondage to the Pharaoh of fear, sin, and self-will, to escape from this servitude in a day; but slowly and surely as I met each claim with the Truth revealed in Science and Health, I began to reflect better mental conditions, and better health, and to-day I rejoice that I had sufficient physical suffering to turn me to the true Physician.—*M. E. W., Malden, Mass.*

It is thirteen years since I came from Lake Superior to Boston for help, as my physician in New York state had told me that what I needed was a cure for the mind. I had been at a sanitarium at three different times, receiving some help until the last time, when I left it much worse than when I entered, for I had not slept an hour for two weeks when I started for home, and was wild with despair and anxiety over my condition. I was advised to discard drugs, and travel, which I did, but relief was only temporary. Of course I did not know where to go, and was advised by a relative to go to one whom I now know was trying to heal on the mortal mind basis. She had Mrs. Eddy's book, but did not recommend it to us to read, but told us of Dr. Evans' works, which we procured.

However, when I talked to her of my sins, which were very real to me at that time, she told me truths which comforted and helped me, and which I found afterwards in Science and Health, word for word, so I am convinced that it was Christian Science that healed me.

About seven years ago, in Detroit, Science and Health was loaned to me. I read it through, and understood it about as much as if it had been Greek.

A few months afterwards I was taken ill, and the physician whom my husband called, after treating me about three weeks, advised my trying Christian Science. Mrs. K. was sent for, and I was immediately relieved. She showed me the true way. I took the book again and began the study of it. Four years ago last fall, I studied with a loyal follower of Mrs. Eddy. I had had all the false teaching I wanted, burned all the books that had been recommended by others, and started anew. Now I am in the work, and

can truly say I am glad I have been led through suffering to this larger hope, glad that as I see the Truth I can impart it to others, glad to lay down self at the feet of Christ.

Ellen V. Delano, Fairhaven, Mass.

IN July, 1895, a neighbor called to see me. I was very sick, and she said to me, "You ought to be a Christian Scientist." I asked, "What is that?" She replied, "They are people that don't believe in getting sick." I said to her, "I wish I was one of them." She was not a Scientist herself, but had heard of them.

After she went home I thought of the words in the Bible, where Jesus said, "Take up thy bed, and walk." I did get up, and stayed up, but was too sick to do anything. It seemed as if the word Christian Science helped me just to this point; but six months later I heard of it again and decided to try it. I was taking four kinds of medicine a day when the Scientist came to me. She said, "You will have to throw away all your medicine." I replied, "Well, I can, but it was my god before, for I thought I could not live without it."

The doctor often said, "There is a remedy, but the thing is to find it." I rejoice that at last I have found the remedy, and it is Christian Science. Our oldest child had consumption, so we moved to Weeping Water, Nebraska, where we could get help for her, and for my husband. My mother was ready for the insane asylum, and one of my cousins had been sick for a number of years. They came to Weeping Water to visit us, and I took them to see the Scientist, and now they are well.

My grandmother, also, was greatly benefited. After she had worshipped God through matter for nearly eighty years, she wanted to find a God who could heal. She has Science and Health. One of her sons was shot through both lungs and one arm, and the doctor said he could not live. They wrote to Mrs. A. for help, and she only treated him two or three times, and now he can earn a good living for himself and his mother.

Truth will take care of all, if we will only let it.

Mrs. A. Spencer, Weeping Water, Neb.

It may be of interest to some to know something of the history of the Fox River Church of Christ, Scientist, as we believe this to be the first and only church edifice erected by Scientists in the country, all of its members being farmers.

In 1891, we located in Davis Co., Iowa. Prior to this time my wife had been healed through Christian Science, and we were rejoicing in the new light that had dawned upon us.

We presented the Truth to our neighbors and those with whom we came in contact. But few seemed ready for the message; however, some believed.

In the summer of 1894, we opened public service at our home. The following winter we moved to the schoolhouse, it being the only public building in the community. Here the attendance increased, and much interest was manifested.

July 21, 1895, we organized the Fox River Church of Christ, Scientist, with thirteen members. At the same meeting, arrangements were made for the erection of a church edifice, the schoolhouse having been closed against us by the school directors.

The dedication services were held November 26, 1895. We have been richly rewarded for all our trials and sacrifices. The Fox River Church is to-day the most largely attended church in this section of country, so much so, that more room is imperatively needed.

P. I. Kinsinger, Centerville, Iowa.

I SERVED as a volunteer in the Union Army from May, 1862, until July 6, 1865, and returned home a wreck. I was wounded three times and ruptured in my left side by being thrown from my horse. As I grew older my troubles increased, and I became a physical wreck. This brought me into drinking, and I came near filling a drunkard's grave. I became unable to work any more. I then went, two years ago, to the Soldiers' and Sailors' Home at Erie, Penn., to die, as I thought my time was short in this life. After spending nine months there I came home to see my daughter, who was dangerously ill. After her death I intended to return to the Home again, but through a friend I got acquainted with Christian Science, and attended the first meeting on November 9, 1896. I learned there and then that I was God's child. I bought "Science and Health with Key to the Scriptures," and through reading it, and by kind advice of friends, I became able to give up all my idols; and I thank God to-day I am a *man* and *not a slave*. The little book's teaching at first was a bitter pill, but now it is a sweet morsel to me. It cured me of the tobacco habit.

after using it thirty-nine years. I had to wear eye-glasses for sixteen years. Now I have no use for them. My old troubles are all giving way, for Truth has made me free, and I thank God I am able to take care of myself and extend a helping hand to others.

Samuel Miller, Pottsville, Penn,

Dear Journal:—On June 5, 1897, we organized First Church of Christ, Scientist, East Tawas, Michigan, with nineteen charter members.

There has been some wonderful work done in our midst. A little boy, two years old, was knocked down four steps by a heavy door on Thursday, and broke his arm at the elbow-joint. The mother sent for a Christian Scientist. She came in about half an hour. The mother was holding the arm in her hand. She said she could feel the broken bones. The Scientist asked if she did not want a surgeon to come and set the arm. She said, "No, no; treat him."

It was about two o'clock in the afternoon, and treatment was given at once. The arm was swollen badly. In about half an hour the child stopped crying and went to sleep, and slept a couple of hours. Went to sleep again about ten o'clock and rested well all night. Almost all the swelling went down, and Friday afternoon he held a small stone in his hand. Saturday he would raise up his hand and take hold of anything he wanted to. Sunday, he ran all around and used his hand as he wished. The swelling and blackness all disappeared. Monday morning he took the broom to take his coat off the nail to go out doors. Thank God, he is well. This is only one of the many demonstrations made in this place.

Nancy C. Lowe, East Tawas, Mich.

It was about the year 1892, that Science and Health was placed in the hands of one of our number, who was healed of consumption by the reading of the book alone. From this, the work went on until our numbers had so increased that it was deemed advisable to effect an organization as a Church. Accordingly, on the evening of May 11, 1897, sixteen interested parties, one a student of Mrs. Eddy, assembled at the residence of one of our number, and, with nine charter members, formed First Church of Christ, Scientist, of Santa Monica.

At our first quarterly meeting, July, 1897, articles of

incorporation were drawn up, and our state charter sent for.

Such an interest has been taken in Christian Science here, that it was decided to secure a hall, and on Sunday, October 10, we held our first meeting there.

Ormond R. Niskern, Santa Monica, Cal.

THREE years ago last August, we opened a Reading Room, and for the first time Christian Science was introduced in Pocatello. At our first meeting our room was graced with an audience of *one* beside myself, but we proceeded as though there were a score of eager listeners, and in a short time, this one individual was relieved (simply through meeting in the rooms in the regular services, and talking Truth) of a rupture of six years' standing. We have held regular services, since that time, I reading alone from both books for nearly a year. Then a lady, who had been through a class, kindly consented to act as Second Reader. With this addition the interest has gradually increased, so that in the latter part of the year just passed, we saw our way clear to organize as a Church. We held our first communion service the first Sunday in January, with a membership of sixteen, all of whom have come, to some extent, into an understanding of the Truth as it is taught in our text-book, "Science and Health with Key to the Scriptures."

John W. Harvey, Pocatello, Idaho.

THE work of Christian Science was begun here in April, 1893, though before that time a great deal had been done which was believed by many to be Christian Science. There is but one way, and while demonstrating this way, there have been many cases of good work "with signs following." Our text-book has been placed in the libraries here. On receiving the *Journal*, May, 1894, containing the new order of service, we immediately organized a Church Society, whose services were continued at a private residence until last December, when, our number increasing, we saw the need of our church services being more public. There was also the demand from those not attending our church, that we "come out" before the public with our meetings.

The church organization is growing spiritually and materially. Strangers come and express themselves as "much pleased with the services."

Marshall A. Edie, Lawrence, Kansas.

ONE evening last fall I sprained my foot. I treated the sprain mentally through the night, and in a short time the pain disappeared, but at seven in the morning I could not stand upon the foot. I continued to treat it, and by the time breakfast was ready I had entirely ceased to limp. The foot gave me no more trouble, and the second day was as strong as ever.

Another demonstration was for my infant son. When he was about three weeks old, he had a rupture. I was always able in a few moments to overcome all pain and colic, which are supposed to attend ruptures, but it was some time before I had sufficiently overcome fear in myself to make the demonstration complete, by the realization of the omnipotence of Truth and Love.—*M. C. D., Wilkes-Barre, Penn.*

ABOUT eight years ago a class was taught by a student of Mrs. Eddy at Yates Center, Kansas. A short time after another was taught at Le Roy, Kansas. A Sunday School was organized at each place. Later, the two classes united in one Sunday service at a central place known as Fairview, Kansas. About six months ago we obtained a charter for a church at the above-named place, to be known as The Fairview Church of Christ, Scientist, and on the Saturday preceding communion Sunday, April 4, 1897, we organized with a membership of eighteen. Twelve new members will be admitted at our next meeting.

In connection with the church we have a children's class, organized with fourteen members.—*S. M. B.*

ON November 30, 1896, we organized a First Church of Christ, Scientist, with thirty-seven members. We have a large, pleasant room on the ground floor in Auditorium Building,—a good location. The Sunday and Friday evening meetings are increasing in attendance and interest. There have been marked cases of healing of late. During the week the room is open from 10 A. M. to 5 P. M. All of the Christian Science literature is on sale. There is a great interest manifested, and Science and Health is in many homes. We are very grateful to the Mother, for "Miscellaneous Writings."

Louise Wright, Spokane, Wash.

FRIDAY evening, October 15, a number of our members and those interested in Christian Science, under the super-

vision of our class teacher, Mrs. Willoughby, met and organized a First Church of Christ, Scientist, Aspen, Colorado. Sixteen charter members accepting the Bible and "Science and Health with Key to the Scriptures," as our Pastor. We hold our meetings on Sunday mornings at 10.30, and have experience meetings on Friday evenings at 7.30, in I. O. O. F. Hall. There is a growing interest among the citizens of our town, and many of those who have been helped physically also receive spiritual help.

Laura Fox, Aspen, Col.

WE now hold service regularly at 10.30 Sunday morning and 7.30 Friday evening. We have from seven upward in attendance. Most excellent work has been done, and error has felt the power of Truth. Infinite Love has liberated a number from claims of sin and sickness. One who used glasses for many years is reading Science and Health without them. Another, who had used a wheel chair for seven years, is walking and greatly improved. God has wonderfully blessed us here in every way. We are trying to humbly but courageously follow in the way our master leads, and our loved Mother would have us go.

I. Z. B., Cassopolis, Mich.

A YEAR ago, in the month of July, the Scientists of this city organized, according to the laws of the state, a church, known as First Church of Christ, Scientist, of Le Mars, Iowa. We had held meetings for a number of years in different halls. Now each Sunday morning and Thursday evening we hold services in the beautiful K. of P. Hall.

We have started a Church Building Fund, and as all are working earnestly for it, we hope, ere long, to have a meeting-place we can call our own.

M. B. S., Le Mars, Iowa.

THE reign of truth would make a heaven anywhere, and what is the use of dying to get to heaven if we can get it by living it? There is no other time but now. Truth is life, and we can get the truth by living, not by dying. The grave is not the gate to immortality

Rev. Dr. Harcourt, Methodist, Philadelphia, Pa.

EDITOR'S TABLE.

WE have had the pleasure of perusing, in the *Peoria* (Ill) *Herald* of October 30 last, a lecture delivered in that city by Dr. O. B. Will, before the Peoria Scientific Association at the Y. M. C. A. auditorium, the subject of which is, "Christian Science from a Physio-psychological Standpoint."

In his introductory remarks the doctor says:—

"In the *Christian Science Journal*, of Boston, Mass., edited by the Rev. Mary Baker G. Eddy, the founder of the Christian Science School of Philosophy and Religion, May number of the current year, may be found an editorial leader from which I make the following extracts:—

"From a report of a meeting of the Chicago Gynæcological Society recently held, and printed in the *American Gynæcological and Obstetrical Journal*, for the purpose of further showing the uncertainty of medical science and lack of confidence therein on the part of its members, we make the following quotation from the remarks of Dr. O. B. Will:—

" "I want to say that it seems to me the therapeutics of the profession, or practice of medicine in its therapeutic aspects, has never been in such a chaotic state as at present. Amid the thousand and one bacterial and other organic elements from the outside and inside, the extracts, the secretions, and their inter-relation . . . I am decidedly bewildered. . . . There seems yet little basis for accurate deduction. So it is with all innovations in medicine. It requires a great deal of investigation to get at anything of practical value."

"Perhaps the following from the same gentleman's remarks is of yet more significance, as showing not only the *lack* in the profession of medicine and surgery, but the *supply* in Christian Science:—

" "I recalled to my mind during the reading of the paper a case that occurred in my practice about four years ago, almost identical with that of the first case described by the author of the paper. A curettement was done twice, and I was unable to secure a satisfactory result. Subsequently I was informed that the patient had gone into the hands of a Christian Scientist, and has now been well for two years.

I have come thus to be decidedly skeptical respecting conclusions that do not take into consideration mental impressions and influences, especially when they approach so nearly the borderland of the severely problematical.””

After quoting further from our editorial, and referring to the editor as “her,” the doctor continues:—

“With such an introduction, from such a source, I have no apology to make to any one for publicly approaching the discussion of this question, actuated only by a desire for the promulgation of the truth. . . .

“As to the personal references involved in the foregoing, I can only say that the quotations are correct. The interpretation that the noted author sees fit to put upon the opinions and experiences therein are not, however, in accordance with my intention, excepting in so far as they concern the statements of simple facts, capable of explanation in ways other than those pointed out by the writer, or rather, not so much in a different way as in a manner not necessarily including such a far-reaching faith as that which forms the basis of so-called Christian Science, and having limitations established by the inevitable laws of nature, the *modus operandi* of which I shall attempt to give, at least in outline.”

We have quoted somewhat at length from the doctor's lecture, for two reasons: First, to correct his mistaken conclusion that the Rev. Mary Baker Eddy is the editor of the *Christian Science Journal* or the author of the editorial in question. Second, to express our regret that we should have drawn any deduction from his remarks not intended by him.

As to the first, it becomes our duty to say that Mrs. Eddy is not, and for a number of years has not been, the editor of the *Christian Science Journal*; and that she never saw the editorial referred to until its appearance in the *Journal*. The doctor will, therefore, of course, graciously exonerate her from any conjectural blame in the matter. As to the second, we should be glad if we were able to grasp a clearer conception of the respect, or respects, in which we misconceived or misstated the doctor's intention touching his remarks before the Gynæcological Society. The explanation seems to us somewhat vague; yet we have studied it very carefully. It was the farthest from our intention to misrepresent him, either in word or intention, in the slightest degree. A careful re-perusal, both

of his words and ours, still leaves us in utter darkness as to how or wherein we misinterpreted or misstated his position. The best, and often the only, means one has of getting at the intention of another, where that intention is expressed only in words, is from the words themselves. It seems clear to us the doctor's intention was to say that Christian Science had cured a case his methods as a physician had failed to cure. His words upon this point were very simple; his meaning apparently was very plain. If we can be shown that we misrepresented him, we earnestly assure him we shall spare no pains to make the *amende honorable* as best we know how.

We notice the doctor's lecture further, for the purpose of pointing out wherein certain of his deductions concerning Christian Science therapeutics are sadly awry.

To illustrate we quote the following:—

"For example, the brain centre of the nerve controlling the action of the stomach is so closely associated with that of hearing and of sight, that the act of retching on the part of some one, or the sight of a loathsome object, will oftentimes suggest the act of vomiting. Such instances of suggestion as this are familiar to every one, and need not be multiplied. These facts are the keynote to the healing operations of Christian Science, and when re-inforced by the principles of hypnosis, form the basis of suggestive therapeutics. What I mean by this is, that if we suppress consciousness, suppress voluntary cerebral activity in any way, by suggestion or otherwise, we have either partial or complete somnambulism, or half-asleep, characterized physiologically by the exercise of the automatics, or involuntary activity alone of the brain during the temporary paralysis of conscious activity, which manifests the ego, the individuality, the real, normal self."

This attempt to connect the brain, stomach, etc., with the healing operations of Christian Science will bring an involuntary, if kindly, smile to the face of every Christian Scientist perusing this article. It is to be regretted that this gentleman, whom the newspapers pronounce an eminent scientist, should assume to explain what he so little understands.

The practice of associating the healing results of Christian Science with the methods of "suggestive therapeutics," otherwise hypnotism, is becoming so common that we need scarcely urge it as an additional reason why we notice this part of the doctor's lecture.

We do not know if the doctor has ever read the textbook of Christian Science, "Science and Health with Key to the Scriptures," of which Mary Baker G. Eddy is the author. There is nothing in his lecture to indicate that he has, but much, indeed everything, to the contrary. If he will read this book, ever so carelessly, he will see at once that the Christian Science method of healing is not to put people to sleep, but to make them very wide-awake; that Christian Science does not discover to man his "individuality," or "real, normal self," by putting him to sleep, but by arousing him out of his hypnotized, or somnambulistic state, to a realization of his kinship with the One Mind which is eternally awake; that he who practises healing according to the teachings of this book, relies not upon the human mind for his power, but upon the Divine Mind as it is revealed to him in the sacred Word. Herein is the great distinction between mind-cure, hypnotism, or mortal-mind methods of healing, and the Christian method. This distinction is as wide as the gulf between Lazarus and Dives, and as certain as the difference between light and darkness. The true Christian healer does his work by placing himself in direct communication with God. He *knows* in the innermost depths of his *awakened* (not asleep or half-asleep) consciousness that sickness and all its accompaniments and phenomena are apart from the Health and Holiness of the Pure Mind which is God. He puts the mortal self aside to the utmost extent of his ability so to do, holding to the all-ness and absoluteness of the One Mind, which alone has power and dominion.

What analogy is there between this method of healing and that method whose only effort is to bring into exercise the human will only, and put the patient to sleep, thereby robbing him of his own volition and placing him completely at the mercy of the physician or "operator"? It is unfair to Christian healing to draw such parallelisms as are attempted in this lecture, and it becomes a duty of Christian Scientists to declare them false, however honestly they may have been uttered.

We make only one more quotation from the doctor's lecture. He says:—

"One's most secret thought is suggested by something that makes an impress on the organism. Through this comes the power of judgment, of self-control, of imagination, . . . and with it all the healing power of the so-called Christian

Science. . . Suffice it to say, however, there is no mystery involved, and no divine influence other than that inseparable alike from the normal functions of all the bodily organs. . . That relief from many human ills is obtained under this peculiar system of mental training adopted by the so-called Christian Science school of philosophy, no sane and observing man can doubt. The only question is as to logic and limit. That Divinity necessarily enters into the problem, I deny."

While appreciating this acknowledgment of the good results of Christian Science, we cannot repress the query as to why, if it is accomplishing such results, the doctor should be holding it up to the public as something apart from the Divine. That is indeed a distorted conception of the Divine which would separate Him from every good effect, every practical application of His power to human wants and woes, recognizing Him only as a far-away, theoretical, impractical, unapproachable, and altogether unknowable personality; yet which, at the same time, is ready enough to attribute to Him, or His agency, every evil result or sad calamity which befalls the human race. We fear the doctor has, in this respect at least, fallen into the theological habit.

The effort of some of the representatives of theology and medicine alike to push God entirely aside, giving Him no place and power whatever in the matter of healing disease (unless it be through the medium of drugs and medicines, in respect to which they freely enough admit His *all-power*), is among the incomprehensible things of these latter days. Time was when physicians and theologians were willing to accord to God the power to heal sickness through the efficacy of prayer and so-called supra-natural means, but it seems to be slipping away from too many of them in the ratio in which Divine healing, through Christian Science, is being established and proven.

All the more need, then, for the rapid spread of true healing; and, fortunately, that need is being speedily met.

ALTHOUGH "a man of sorrows, and acquainted with grief," Jesus' coming into this world was a manifestation of joy. His birth was preceded by sayings and conditions joyous in their prophecies. In the account in Matthew we read that "he shall save his people from their

sins." What greater joy could come to a people lost in sin than to be saved therefrom? Again: "and they shall call his name Emmanuel, which being interpreted is, God with us." What greater joy than to have "God with us"? This includes a conscious, understood, and demonstrable presence with us; not a far-off, uncertain, and unknown quantity; not a conjectural or theoretical personality; not a fitful coming and going; but an ever-present actuality, the actuality of all-pervading, infinite Love. This is the "Emmanuel, which being interpreted, is God [Good] with us." That presence which is Good, surely is a joyful presence.

In Luke we are told that "the angel came in unto her [Mary], and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." A joyous greeting and assurance truly! Mary was further told that her son Jesus should be great, and of his kingdom there should be no end.

How joyous also were the circumstances of his birth, even though a lowly manger was the place thereof. About the watchful shepherds, on that first Christmas morning nearly nineteen hundred years ago, the "glory of the Lord shone," and an angel assured them that he brought them "good tidings of *great joy*," and this joy should be "to all people," for there was born that day, in the city of David "a Saviour, which is Christ the Lord."

What more of a joyous nature?

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

A grand and beautiful exhibition of joy, was it not? A Heaven-projected joy, fresh from the heart of Infinite Love! A joyous conjunction of Heaven and earth! The foreshadowing, truly, of that joy, peace, good will, of which there "shall be no end."

Did Jesus, in his words and deeds, make good the joyous prophecies surrounding his conception and birth? Yea, verily! His life was a consistent and continuous fulfilment of those prophecies. Witness:—

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matthew, 4 : 17).

It has been the longing desire of people of all ages, climes, and conditions to get to heaven, to partake of the joy thereof. There never has been, is not now, and never will be, a sinner

so debased, or so abandoned, that he would not, if he knew how, accept the joy of heaven. Jesus announced the "good tidings of great joy," that the kingdom of Heaven was "at hand." He did not say it was away up in the sky. He did not define it to be a fixed and definite locality fenced off somewhere within the bounds of the universe. He did not go into a long and learned dissertation or definition as to what or where heaven was. He simply and plainly said, so that the merest child could understand him, that the kingdom of heaven was "at hand." That meant, did it not, that it was right there,—here?

Can we conceive of a more joyous fact than the actual presence of that condition which, in all ages, has been the highest hope of all peoples? This announcement of Jesus, then, was in strict line with the joyous prophecies preceding, and the heraldry of Heaven accompanying, his birth.

Did Jesus rest upon this mere announcement, or preaching? In the very same chapter in which it is said that he "began to preach, and to say, Repent: for the kingdom of heaven is at hand," we read this: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

He not only proclaimed joy; he brought it. He not only preached of joy; he infused it into the hearts and souls of men by lifting from them their heavy burdens of sin, sorrow, sickness. In the Sermon on the Mount he preached the joyous message of Infinite Love in words that will never pass away; *never*, for they were *words* of Life. Note the tender, sweet cadences of joy:—

Blessed: Are the poor in spirit; they that mourn; the meek; they which hunger and thirst after righteousness; the merciful; the pure in heart; the peacemakers; they which are persecuted for righteousness' sake; are ye when men shall revile you, and persecute you . . . for my sake.

And observe the climax: "*Rejoice and be exceeding glad: for great is your reward in heaven.*" What heaven? The far-off, future, speculative heaven, or that heaven which Jesus had only a short time before declared to be "at hand"? Is there not present—"at hand"—reward for such blessedness?

Note other *words* of his in this Sermon:—

"And if thy right eye offend thee, pluck it out. . . . And if thy right hand offend thee, cut it off." These words of joy? Yes! The greatest joy,—exceeding great! The very

acme of joy is attained when one *can do* this; not, of course, in the literal or physical sense, but in the spiritual. The false conditions of the material senses must be plucked out, cut off, and cast from us, and real joy comes in proportion to our doing this.

Further: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Who, when he shall have attained to this height of overcoming, will not shout for joy? And he may—does—reap joyous rewards in the striving, for earnest, honest striving is as certain to bring measurable reward as that Jesus' *words* are true.

In this Sermon also is his great Prayer. Ah! the joy of that Prayer; especially as it is spiritually interpreted to this age by her who has so *lived* the spirit of the Sermon on the Mount that she is enabled thereby to impart its wondrous spiritual depth, breadth, and height. And does she not speak in accord with Jesus' declaration, that the kingdom of heaven was "at hand," when she declares, "Thy Kingdom *is* come"? Who is most in harmony with Jesus' teaching of the Kingdom,—they who declare it to be afar-off, a remote possibility to be attained as a *post mortem* reward, or she who teaches that it *is* come, and that its rewards and joys are dependent not upon death, but upon Life? Ah! the joy of knowing that as we understand and obey the words and do the works, we may share the due reward thereof *now*—this "side the grave."

When Jesus came down from the Mount, after having delivered his joyous message to his disciples, he forthwith demonstrated joy:—

"And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

Immediately following this is the account of his healing the Centurion's servant. Then the healing of Peter's wife's mother of a fever. Then this: "When the even was come, they brought unto him *many* that were possessed with devils: and he cast out the spirits with his *word*, and healed *all* that were sick."

He proved his joyous message by bringing joy to the hearts of *many*.

The same chapter recites the instance of the two possessed with devils, "coming out of the tombs, exceeding fierce."

He drove the devils out and into a herd of swine. The reward he received therefor was not, as the world goes, a joyous one, for we read that the whole city came out to meet him, and when they saw him, they besought him to depart out of their coasts. He was disturbing and upsetting things too much to suit their purposes. That is what a good many people are saying of Christian Scientists now. Depart out of our coasts. You disturb and upset things too much. Jesus, however, without doubt, found joy in this persecution, for he had only a little while before told his disciples they must rejoice and be exceeding glad at such things, and we see clearly that Jesus practised what he preached. Then Christian Scientists must do likewise. And we may as well be frank enough to say to our dear friends who would drive us out of their coasts that we do rejoice, in that we know we are doing Christ's work, and it is only because of this that we are persecuted. Hence there is joy in persecution; joy in doing right regardless of the opinions of those who misjudge and misunderstand us and our mission.

Note again the joyous words uttered after he had healed the many and passed through all manner of persecution:—

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

All through his blessed ministry he intermingled his words of joy, comfort, and encouragement with his demonstrations of joy. Joy is, indeed, the keynote of his words and works throughout. It is likewise the keynote of the Psalms, the prophecies, and the Gospels. Spiritually understood the entire Bible is one grand anthem of joy. Joy is therefore our birthright. Let us enter into our rightful heritage.

Is it too much to say that Jesus experienced joy even while suffering upon the cross? Must there not have been joy in that great heart of love when, amidst the agonies of the crucifixion as he neared their culmination, he could so rise above the claims of human hatred or resentment as to be able to pray for his would-be murderers,—“Father, forgive them; for they know not what they do”? Is there not joy in store for us in the proportion, however small, that we reach toward a relative height of love and forgiveness?

And what a sweet and powerful psalm of joy is this:—
“Come unto me, all ye that labor and are heavy laden, and

I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

These words and works of the personal Jesus were, are, but a reflex of the impersonal Christ. They call for more than personal homage; they must be both *said* and *done*, else there is no true worship. We may properly enough seek the young child in the material manger; but this manger merely prefigured the spiritual manger found in the meekness and humility of consecrated, spiritual might. That might the wise men of to-day find in the eternal Christ as reflected in the spirit of the words and works of Jesus. This was the plain teaching of the great Master.

As, in the allegory, he spake to Artaban—"the other wise man"—so speaks he to all: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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MRS. EDDY'S LETTER.

My Beloved Students:—According to reports the belief is springing up in your midst, that the several churches in New York City should come together and form one Church! This is a suggestion of error that should be silenced at its inception. You cannot have lost sight of the Rules for branch churches, as published in our Church Manual. The Empire City is large, and there should be more than one Church in it.

The Readers of the Church of Christ, Scientist, hold important, responsible offices, and two individuals would meet meagrely the duties of half-a-dozen or more of the present incumbents. I have not yet had the privilege of knowing two students that are adequate to take charge of three or more churches! The students in New York, and elsewhere, will see it is wise to remain in their own fields of labor and give all possible time and attention to caring for their own flocks.

The Branch Churches can hold a second service on Sunday, but the *same* Sunday Lesson must be read, at both services, until April, 1898.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., December 10, 1897.

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THE NEW HALL AT CONCORD.

Dear Journal:—It will please and interest the field to have some description of the beautiful little hall our dear Mother has provided for her children in Concord, New Hampshire, as well as all interested in the Cause of Christian Science. The property was purchased the latter part of October, 1897, and is one of the most desirable corners in Concord. It is at the corner of State and School Streets, containing an area of about one hundred by one hundred and ten feet. On this ground stood a large two-story dwelling house fronting on State Street. On the second day of November, 1897, work was begun on this house to convert the upper story into a hall, while the lower floor was to be occupied as a public reading room, a Mother's Room, and apartments for the one in charge. By adding a commodious vestibule and porch to the front, we have an easy entrance to the hall. This hall is 31x40 feet, with fourteen-foot ceiling, and contains two hundred easy opera chairs (about thirty more can be added if necessary). The platform is at the south end and is seven by fourteen feet. The interior of the vestibule and hall is finished with southern pine. There are two large arched windows at each end, with beautiful designs at the top of each. In the window at the right of the Readers' desks, is the cross and crown; in the one at the left is the open Bible, and in those at the rear is the star and anchor. The walls are tinted with a delicate blue, shading up to clear white. We enter at the side, and directly opposite the door, meeting the eye, are two quotations familiar to the Christian Scientist:—

"The kingdom of heaven is at hand. Heal the sick"—
"Jesus."

"Man can conquer sickness as well as sin."—"Mary Baker Eddy."

Glancing at the right, between the north windows, we read:—

"If ye abide in me, and my word abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit."—"Jesus."

Then, turning to the left, we read from the wall behind the desks, and above a graceful drapery, these words:—

"But thou, when thou prayest, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."—"Jesus."

Now let us enter this "large upper room," and turn toward the door. Up in the arch, above and to the right of the door, just risen above the clouds, is a modest little seven-pointed star radiating its promised light of peace on earth and good will to men. In the panel below it is a stanza from a dear old hymn, which is surely a prophecy to this age. It reads as follows:—

Daughter of Zion, awake from thy sadness;
Awake! for thy foes shall oppress thee no more.
Bright o'er the hills dawns the day-star of gladness;
Arise! for the night of thy sorrow is o'er.

I will not attempt to describe the two beautiful desks, the chairs (one for Mother), a fine pipe organ, a twelve-light chandelier, etc. All of this has been accomplished since November 2 (six weeks). With twenty-two days of work we were ready to hold our first service in the hall.

The friends of Concord feel greatly indebted to our Mother for this expression of her love for the Cause,—a debt we can only pay by living and demonstrating the Love and Truth she has taught us.

EZRA M. BUSWELL.

ON Sunday, the 12th of December, 1897, the second service was held in the above described hall, and the following address, which may be said to be in the nature of a dedicatory address, from the Rev. Mary Baker Eddy, was read by Mr. Buswell:—

Friends and Brethren:—There are moments when the past comes forth like a pageant, at the touch of memory, and the present is prophetic. Over a half century ago, between the morning and afternoon services of the First Congregational church, the grand old elm on North State Street flung its foliage in kindly shelter over my childhood's Sunday noons. And now, at this distant day, I have provided for you a modest hall, wherein to assemble as a sort of Christian Science kindergarten, for teaching the "New Tongue" of the Gospel, with signs following, and whereof St. Mark prophesies.

May this little sanetum be preserved sacred to the memory of this pure purpose, and subserve it. Let the Bible and the Christian Science text-book preach the Gospel that heals

the sick, and that will enlighten the people's sense of Christian Science. This ministry reaching the physical, moral, and spiritual needs of humanity, will, in the name of Almighty God, speak the truth that to-day, as in olden time, is found able to heal both sin and disease.

I have purchased a pleasant place for you, and prepared for your use work-rooms, and a little hall, which are already dedicated to Christ's service, since Christian Scientists never stop to ceremoniously dedicate halls. I shall be with you personally very seldom. I have a work to do that, in the words of our Master—"ye know not of." From the interior of Africa to the utmost parts of the earth, the sick, and the heavenly homesick or hungry hearts, are calling on me for help, and I am helping them. You have less need of me than they, and you must not expect me to further do your pioneer work in this city. Faithfully and more than ever persistently, you are now, through the providence of God, called to do your part wisely, and to let your faith be known by your works. This is all we ask of any people, namely, judge of our doctrine by its fruits. May the good folks of Concord have this opportunity; and may the God of all grace, truth, and love be and abide with you henceforth.

Yours in Christ,

MARY BAKER EDDY,

PLEASANT VIEW, CONCORD, N. H., December 12, 1897.

We have a pleasant incident to mention in connection with the many interesting things associated with the remodelling of this hall. It is this: As Christmas-tide approached some of the students felt inclined to convey to the Mother some token of love and gratitude in the form of a suitable Christmas gift. Upon learning of this purpose, however, she said she would prefer not to receive any Christmas remembrances this year. It was then suggested that the students would be glad to furnish or assist in furnishing the hall which she was remodelling for the use of the church at Concord, as appears from the above account. After some thought, she said that, if they wished to do so, the congregation of the Mother Church in Boston might contribute an organ to the Concord Church.

Accordingly at the Friday evening testimonial meeting in the Mother Church, held on December 3, it was announced that on the following Friday evening, the 10th, an opportunity would be given to contribute toward the purchase of this organ, the fact being emphasized that the con-

tribution was to be expressly understood as a free-will offering, and that however small the mite it would express as much love as the larger contributions. It was also stated that the instrument was a vocalion organ of superior quality, the price of which was \$950.

On Friday evening, the tenth, as announced, a collection was taken, resulting in \$1,371 and some cents, among the contributions being a two-cent postage stamp neatly wrapped in a bit of paper. From a lady residing in Orange, New Jersey, came a check for \$10, she having by some means, heard of the announcement, and begged the privilege of contributing. The surplus over and above the actual cost of the organ has been generously returned by Mrs. Eddy to the Church at Boston for such disposition as they may see fit to make of it. That it will be usefully and wisely appropriated goes without saying.

In a letter dated at Concord, N. H., December 13, 1897, Mrs. Eddy says:—

"I beg you to give to the donors [of the organ] my deep thanks for this additional token of their love, and to say that my love for them is but feebly expressed in words."

The generosity of our Leader in thus purchasing a valuable property for church purposes in her own city, and, at her own expense, refitting the building so as to adapt it to present church uses, is but one among many evidences of the disinterestedness with which she labors for the Cause, which is all in all to her, and indicates, as well, the largeness of her charities. The responsive spirit shown by her students, also, is among the gratifying indices of the sweet mutuality of love existing between Leader and adherents.

The *Concord Monitor* thus speaks of the above-mentioned hall:—

"The new hall of the local Christian Scientists at the corner of School and North State Streets, is practically completed, and is one of the handsomest auditoriums in the city. Mention should be made of the fact that although work was pushed upon it during Thanksgiving day, labor was entirely suspended while religious services were being held in the Universalist church opposite."

"In recognition of the exceedingly rapid work done on the new Christian Science Church, Mrs. Mary Baker Eddy has given each of the workmen upon the building, a five-dollar gold piece as a Thanksgiving token. As there are

seventeen in all, it took an even eighty-five dollars. It is expected to get all completed by Sunday night, and have the dedication exercises Saturday, with a large Boston delegation to participate."

Mrs. Eddy hurried the work to meet the need that the Christian Scientists had of a suitable place for worship in Concord, and that the approaching winter might not prevent the completion of the hall.

A GREETING FROM PERTHSHIRE.

E. M. R.

THE light of which the poet spake,
That never shone o'er land or sea,
Is growing in the glowing West
To set the world from shadows free.

Across these dim-lit northern isles,
Encircled by the wintry seas,
Shall burst a light no summer knew
From Thanet to the Hebrides.

Dear lady in the distant West,
Nor thickest murk nor raging foam
Shall keep the Old World's loving thought
From shining on thy blessed home!

We send our greetings o'er the main,
Our loyal thoughts o'er ocean's roar,
We flash the love-light back again
From Thule to the western shore.

We pray for strength to keep the Faith,
And follow in the Living way
That leads above the gloom of earth
Up to the shining land of day.

DEDICATION OF A CHURCH IN LONDON, ENGLAND.

WE received an interesting account, from one of the little band of workers in London, England, of the dedication of the church building recently secured there, too late for publication in our last number, but we are glad to be able to present it in this.

The significance of this event is beyond our present capacity to understand. Truly, as said our Leader, the Rev. Mary Baker Eddy, it signifies the birth of a nation; a nation new-born of Spirit.

This public projection, upon the world's greatest metropolis, of a Church of Christ, Scientist, carries with it so much of historical interest, from the spiritual view-point, that only the future can answer the question: "What shall the end be?"

This will be the first church in Europe whose chief tenet is the Apostolic healing. The first whose Pastor is the impersonal Truth,—the word of God pure and simple. The first—as all Christian Scientists firmly and conscientiously believe—founded strictly on the teachings and demonstrations of Christ Jesus. The first established by a *woman*. Coming ages will verify this affirmation, however far-fetched it may now seem to the unbeliever in Christian Science teaching.

The Daily Telegraph of London, of November 8, published a full and fair account of this church, its purchase, and dedication.

Our report is as follows:—

"On Sunday, November 7, the first Church Home of Christian Science in the world's greatest metropolis, was dedicated to the service of God by the little band of loyal workers in London. The Dedicatory Service was simple but most appropriate, and was attended by about three hundred people. Music was followed by readings from the Bible and Science and Health, and silent prayer. After a well-rendered selection by a quartette of professional singers well-known in London musical circles, and earnest Christian Scientists all, Sir Douglas Galton read a short history of the movement in London from its inception. The paper was as follows:—

"*Friends*.—We are assembled here to-day to dedicate, with simple and appropriate ceremonial, this little building to the service of the One God, Omnipotent Mind. It is, it is true, to our mortal sense of things, a material structure of wood and stone; but it typifies, symbolizes, the "house built without hands." It is the outward confession of our spiritual consecration to His service. And in the fulness of our gratitude for what has been done, while our hearts overflow with thanksgiving to Him who has worked with us "to will and to do," it is fitting that we should to-day retrace our steps, and take a retrospective view of the pioneer work done by those faithful ones whose willingness to be guided by, and obedience to, Divine Principle, made it possible for them to be the unresisting instruments in His hands for the accomplishment of His will.

"So, with your permission, I will ask you to go back with me in thought some seven years, to the summer of 1890. At that time, Miss Annie Dodge of New York, a loyal student of Mrs. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, acting under her direction, came to London, to sow, on the parent soil, the seeds of the New World message of Truth as revealed in Christian Science. Our text-book, "Science and Health with Key to the Scriptures," says, "It is the task of the sturdy pioneer to hew the tall oak and cut the rough granite. Future ages must declare what the pioneer has accomplished." Miss Dodge did some excellent healing work, and also held informal meetings for the study of the Sunday lessons from the *Christian Science Quarterly*; but did not attempt to teach. In the autumn of 1891 she returned to America.

"Some little time after Miss Dodge left, Mrs. Freshman, a student of a loyal teacher in New York, came and remained a year, carrying on the work for which Miss Dodge had laid such excellent foundation.

"After Mrs. Freshman's departure, occasional visitors from the United States bore loving testimony to enquirers; but there was no resident worker in the Cause in London until 1894, when Mrs. E. Blanche Ward, in response to an urgent demand, left her home in the country and came to London, and regular, systematic work, which had been discontinued for some time, was again resumed. For over a year, meetings were held twice a week in Mrs. Ward's drawing-room, her home and her entire time being most lovingly and cheerfully devoted to the advancement in England of the

Cause so dear to all true Christian Scientists in this and every land.

"From the very beginning of the work in London, those who came to the meetings seemed to grasp the *spirit* of the teaching, even when they came in the first place solely for the physical healing which Christian Science promises—and not only promises, but *performs*. The Saviour said, "And I, if I be lifted up, will draw all men unto me." So, too, this honest, single-hearted uplifting of the Christ-Truth drew to it those truly "hungering and thirsting after righteousness," and they found that which *satisfies*.

"Mrs. Ward's little drawing room failed longer to meet the need, and in January of 1896 arrangements were made by which one of the smaller Portman Rooms was secured for the meetings.

"During all these years, each loyal worker found a most earnest and efficient co-adjutor in Mrs. Graves Colles, who, though living at that time in Ireland, had the best interest of the Cause in London most deeply at heart; and it was largely through her loving assistance and helpful advice that the work was kept pure and strong,—Mrs. Colles having had the great advantage of the personal instruction of our beloved Leader and Teacher, Mrs. Eddy.

"During the many months of patient, faithful labor, the thought of the meeting had been so raised to the apprehension of the Truth, that Mrs. Colles and Mrs. Ward felt the imperative demand that there should be class teaching in London. Not being themselves teachers, they accordingly made application to Mrs. Eddy, requesting that she appoint to the field a capable teacher. In response to this request, Mrs. Eddy appointed for the work Mrs. Julia Field-King of St. Louis, Missouri. Mrs. Field-King left behind her in St. Louis, a most promising band of faithful students, but they were young in the Science, and it was with tears and many prayers that they were committed by her to the loving guidance of that Divine Wisdom who "doeth all things well." That the seeming sacrifice of things nearest and dearest in response to the demand of Divine Love, the call of the highest duty, is never made in vain, is proven by the fact that the little church in St. Louis has prospered most marvellously, and the work is carried on as harmoniously and scientifically in every respect as when the teacher was present in person.

"Mrs. Field-King came to London the first of April, 1896,

and received a most cordial welcome from the little band here.

"The meetings were growing at such a pace that it was soon seen a larger hall would be necessary, and a suitable one for the purpose was searched and advertised for, but without avail, when one of our number, passing through this street, came upon a building that seemed to her to possess possibilities. Investigation elicited the fact that the building was a synagogue belonging to Spanish and Portuguese Jews; and after much negotiating, and the failure of several most promising plans for securing the unexpired sixty-three year lease, Mrs. Colles most generously came forward and purchased the lease at a cost of £2,000.

"The building as it stood, had, as its discoverer surmised, *possibilities*; but in order to render it comfortable, convenient, adapted in every way to the needs of the work here, an additional expenditure of over £2,500 was deemed requisite. At a meeting of those interested, the matter was laid before them, and a committee of three appointed to receive subscriptions. The money began to come in at once, and every bill has been paid as soon as presented. Our beloved Leader, Mary Baker Eddy,—our Mother, as it is our privilege to call her,—sent us £205 for this fund for remodelling the building. From Mrs. Field-King's students in the United States and Canada came £254 9s. £85 9s have been given by the *patients* of students. And the remainder, considerably over £1,500, has been contributed by this little band of workers. The subscription list was kept quite private, no one but the committee knowing the amount of any individual offering. Thus there was no incentive to rivalry, and no one was solicited for a penny. The building fund—or rather, the remodelling fund—was the result of the free-will offering of each individual heart alone with God, and is an outward manifestation of gratitude for Christian Science, for the infinite blessings of which mere material riches can never compensate.

"Our little Home, in all its sweet simplicity, brightness, and cleanliness, is dedicated entirely free from encumbrance; and we have asked you here, friends, that you might rejoice with us at its completion, and join in our heartfelt praise to God that here, in the heart of great, sin-burdened London, is *established*, in a fitting temple, the Christ-Truth that has come to fulfil the *whole* law.

"And, friends, this little temple points a moral, and is itself a prophecy."

"Mrs. Field-King said that one who watched the growth and progress of Christian Science would learn that Christian Scientists are one great family, their hearts and homes being freely opened to welcome every one who loves the God that they love. She then proceeded to read letters and cables of congratulation from dear fellow-workers in other lands. From Germany came a most loving God-speed from the one who stands there alone as pioneer. Her letter was much appreciated.

"Hearty congratulations were cabled from the Directors of the dear Mother Church; also from the Second Church in New York. From the First Church of Christ, Scientist, in Buffalo came the cheery message, 'We rejoice with you.' From St. Louis, where Mrs. Field-King resided before being called to the London field, and where she has many students, came the following cable: 'Loving greetings from First Church of Christ, Scientist, in St. Louis, to co-workers in the Cause of Christian Science in London.'

"After reading the foregoing, Mrs. Field-King said: 'You know in that wonderful wedding to which Jesus was invited an honored guest, the best wine came last. We have here a rich word from the Leader and Teacher, our beloved Mother in Israel, Mary Baker G. Eddy,'

"Mrs. Eddy's cable was as follows:—

"*Beloved Brethren across the Sea:*—To-day a nation is born. Spiritual apprehension unfolds, transfigures, heals. With you be there no more sea, no ebbing faith, no night. Love be thy Light upon the mountain of Israel. God will multiply thee.

Affectionately yours,

"MARY BAKER EDDY.

"'Oh! may that prayer be indeed a prophecy, and may "Israel" indeed be multiplied in the "knowledge of the Lord," which Christian Science brings and is!

"But for the fact that the announcements of the date of the dedication were issued rather late to go so long a distance, doubtless many more kind words of greeting and congratulation would have reached us.

"The sermon was specially selected for the occasion, the lesson text being from 1 Kings, 8,—The Dedication of the Temple.

"In the evening Mrs. Field-King gave a most interesting and instructive informal talk on 'The aims and purposes of Christian Science, its scope and tendency.' This was listened

to by enquirers apparently with much interest. The work in England is yet in its infancy, the pioneer work of the early years of Christian Science in America being here most necessary, many never having heard of it, and many of those who know the name confounding its teaching with teachings of which it is the very antipodes.

"November 7, 1897, marks an era in the history of Great Britain. As our dear Mother said, on that day 'a nation' was 'born.' To quote from Science and Health: 'Its beginning is meek.' May its 'growth' be 'sturdy,' and its 'manhood the eternal noon, undimmed by a declining sun.'"

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TO MAKE HEALTH CATCHING.

JESSE L. FONDA.

IN a certain paper there was published an article which began with what was claimed to be a question and reply from Robert G. Ingersoll, and it seems not unlike the man. It was, in substance, the following: He had been asked if he were to make a world how different would he make it from what this is now. His reply was, that he would make health catching instead of disease. While no one expects any views very religious or spiritual from the "great agnostic," this reply, if he made it, shows that he really has got hold of one of the deep mysteries of the world, according to the common orthodox cosmology. In fact, one who dwells at all in thought upon the course of affairs comes to a necessary and intuitive conclusion that there is a mistake somewhere, when a world, made by such a Creator as the Bible represents God to be, has such an anomalous condition of things that the evil, the disastrous, the death-bringing, is contagious, while the good and life-bringing seems inert and powerless.

At the present time none but Christian Scientists pretend to point out the mistake, and prove what the real condition of the universe is. It is quite probable that the famous lecturer intended this as a thrust at the churches or their theology, instead of a true, honest conviction, or sense of spiritual need. It is well known that his human sympathies are quick and generous, and he might wish to make health catching so as to save people from pain merely; but this does not necessarily lead to any spiritual or eternal good. But we will at least give him the credit for presenting a subject that comes so near to the spirituality of Divine Science that only Christian Science can answer it.

Christian Science teaches that health, in reality, is catching, and that it will at last entirely destroy disease. The subject at bottom is the preponderance of the Good over the bad; that, in the conflict between them, the Good is a better fighter than the evil, and at last will vanquish it in mortal thought. The victory has been already gained in Principle, as told in Revelation, but it is to be realized in mortal thought.

The reasons for this are familiar to every studied Scientist. They begin first at the qualities of God, the creator, and the nature of the universe. These are revealed to us in the Bible, and opened to us by "Science and Health with Key to the Scriptures," which is now in our hands. God is good, and he made all so; he is Love, and is the embodiment of both of them. He "is Love," he is "the Good," and both of these qualities are positive, energetic, aggressive. It is the very nature of love in any form to be giving out its best for the object of its love, and to prevent harm, and to bring all within its scope of blessing. It is well symbolized by the leaven that lays hold of every particle of the meal and fills it with its own power, and raises it to a new condition. So all space, the infinite presence of God, is filled with this powerful, outgoing manifestation of the goodness of Love. This means also that the universe is the expression of this Love in spiritual forms. Every particle is permeated with this circulating, energizing Life. There is not a "dead thing" in the whole realm of God's working; life is catching because it caught its energy from the divine source of all working; joy is catching, peace is catching, righteousness is catching, purity is catching, for they are all invigorated by the divine nature that is expressing itself in multitudinous forms. Spiritually understood there is one mighty contagion sweeping ceaselessly over the universe of Mind; it is that of blessing, enlargement, perfection.

There is nothing in the universe that can stop or hinder this onward and outward march of the energy of Love, or prevent the reprisals of Truth. This sanitary Principle is never disturbed, and it leaves nothing that "worketh abomination, or maketh a lie." The revelation of this in mortal thought is the question before us now. The spiritual universe is always under its disinfecting power, and the spiritual man is always in this bracing air. Only mortal man gets into the miasms and malaria. A sense of this condition has now come to the surface of public thought by the remark of this noted skeptic. It has gained no great attention, for most people do not know whether to take his best remarks seriously, or whether he has concealed behind them some shaft of sarcasm or ridicule. But with the Scientist this is the common breathing air; to him, in his spiritual understanding that goes into the deeper universe, there is no "pestilence that walketh in darkness," nor "destruction that wasteth at noonday;"

His Truth is a shield and buckler. Death is not lurking at every corner of the street nor in the shade of every bush; disease is not riding astride of every sunbeam or chasing us on every breeze. There is but one presence, and that is the power for good, and it makes health catching. If this popular champion of so-called free-thought, who loves so to have a bout with the clergy, would drop for a moment his lance of wit and armor of scorn, and open his thought to the spiritual light that in some way has shot a beam so near him that he feels a slight glow from it, he would find that he is groping after an actual fact, and that Christian Science has the clew to it. Health is catching in God's universe, and he that is spiritually minded knows it.

Of course, the reason why disease is more catching in the mortal world than health, is because mortals believe that there is a power, huge and dreadful, just as real as God, more alert than Good and swifter than Truth. This is evil, called Satan, or adversary, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and his emissaries are microbes, germs, bacilli, bacteria, trichina, of which there are seeming regiments and battalions always under arms. There are also mental forms which are used, and fears and forebodings of this "demon in the air" frighten us in our dreams! The quiet, gentle breaths of spring and summer are turned into "drafts" which bring a chill, and death looks on from a distance. Now and then an epidemic or a pestilence will make havoc of thousands, and this power will offer a monstrous holocaust to his Moloch. The idea of the universe has been completely reversed, and instead of being a garden of the Lord it is made a charnel-house and a bone-yard! As long as this condition of thought remains there can be no other result than that disease should be catching, and distress and death contagious. This thought is like a "witches' cauldron," the mixture is capable of producing almost any uncanny product. Mortal science has a great many acids, fumigators, and disinfectants; but they are like Satan casting out Satan—a kingdom divided against itself. This will at last be the end of it, for evil is self-destructive and will die of its own remedies.

Good men try to say that God sends these troubles for our good; that he is angry with men for their sins and sweeps them away in their helplessness. Others say that only natural law has been violated and material remedies

will remove the ill and restore the law. They all fail to reach the root of the whole matter, which is the evil thought, the mortal mind full of self and materiality.

The inconsistency of connecting these manifestations with God seems not to have been seen, or none have had the courage to intimate a suspicion of any, but this arch-scoffer, this iconoclast of the orthodox images of belief. And he is said to claim that, if he had the power, he would make a world as we believe God has made it.

The condition of thought that will make health as catching in the world as disease is now, is also very simple and well understood by Scientists. It is the Scientific or purely spiritual thought of man, according to the revelations which have been given to us in the Bible and our textbook. They comprise the knowledge of the utter nothingness of evil as manifested in sickness, pain, and death, as well as in moral ways; also that they have no power of themselves to stand against the Scientific idea for a moment, for they are deceptions and counterfeits.

Evil is but a Giant Despair, blind and toothless, and the swarms of emissaries that do his bidding are but "dream shadows; dark images of mortal thoughts." They are really "inert, inanimate, and non-intelligent;" so they are not to be feared. The whole mortal world has believed in them as real, and given them even scholarly names, but they are but empty shadows and clouds of nothing.

With this uncovered, the reality and pervasiveness of Good will appear. This, of course, must be carried in thought very clearly and comprehensively. Mortal mind must be cleared of material selfhood, and get its "new selfhood which is from God," or it will have no defence against these evils. God must be absolute, Love omnipotent, Truth victorious, and all this means that God is positively and aggressively caring for his universe. We need only to let Life manifest itself.

This, in its various phases and applications, is the condition of thought that will make health as catching as disease is now. It receives its power because the thought goes out, blending with the universal presence, energetic and penetrating; it goes out floating on, or rather in, the world-wide ocean of Infinite Love, whose waves and currents and depths are eternally restless with the purpose of the divine nature. "Mind, God, sends forth the aroma of Spirit, the atmosphere of Intelligence" (S.&H. 85—17). We must come into harmony with this and let it do its work.

"Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest" (Miscellaneous Writings, 208—10). There is no corner of the universe where this presence is not, so there is everywhere a contagion of Life, and an infection of health and perfectness. "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases" (Rudimental Divine Science, 19—11). This explains the healing often done in meetings of Christian Scientists. Their thoughts were in harmony with the divine and healthful vigor of the great spiritual presence, so that it was free to do its work. This also explains the common influence of deeply spiritual healers, whose presence often heals and almost always helps those who will receive the higher influence. This is the power of Science and Health, for it brings its readers through its pages into connection with the health-giving, health-catching power of Divine Science. "Christian Science silences human will, quiets material thought with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick" (S.&H. 442—15). Jesus said in his last conversation with his disciples, "Now are ye clean through the word which I have spoken unto you," and the vitality of that word is to-day undiminished. Pure Mind gives out an atmosphere that heals and saves.

Every Scientist should be so able to reflect this power of Mind, that health will be catching, and he will infect every place where he goes. The ideal of this age is our Mother, who seems unconsciously encircled with a healthful, helpful aura wherever she goes or whenever she speaks. The home of every Scientist should be strong in this health-catching power. This is the ideal for every church, dispensary, reading room, institute, or company of Scientists; they should be charmed in this Christ-life, and it should be catching from them in a high degree. And when the universal mortal thought shall have become emptied of self and mortality, and spiritual being fills the air, then the straggling cases of sickness that may remain will be healed just as soon as the mortal will admit the healing desire, for the native contagious healing power of Spirit will be able to show itself without any let or hindrance; "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

IMPERSONAL HEALING.

DORA M. KNAPP.

I N looking back over the experiences of eleven years' study and demonstration of Christian Science, as revealed through our text-book, "Science and Health with Key to the Scriptures," and remembering with inexpressible gratitude the many evidences of the healing power of Truth and Love in myself and others during this time, my thought centres particularly upon three demonstrations of impersonal healing. By impersonal healing is meant, according to my understanding, healing that comes as the result of speaking, reading, or thinking the Truth, with no thought of giving a "treatment," and no arguing against disease or sin for any particular individual.

The first incident of the three I refer to, occurred several years ago. A friend who had suffered from an internal trouble for several years, had finally yielded to the physician's opinion that a surgical operation alone would remove the cause of her trouble. I had frequently talked to her of Christian Science, but had never suggested that she should take treatment instead of the operation, as I felt she should choose for herself. One day while I was visiting her, she said she had a severe headache. I asked her if she would like to have me read something in Christian Science. She assented. I had with me the pamphlet, "Historical Sketch of Christian Science Mind-Healing," by Mrs. Eddy, and read it. As I read I lost all consciousness of reading to anyone. I felt as if I were being read to instead of reading. When the pamphlet was finished my friend's headache was gone. A few days afterwards she visited her physician in preparation for the operation, which was to be performed in a short time, but to the physician's surprise, as well as her own, there was no need of any operation. The healing was already done, and Christian Science was acknowledged as the healer.

My first thought on hearing this was one of gratitude to God for the wonderful revelation of Truth; the next thought was one of discouragement, for I felt that if I had been asked to treat my friend, my own consciousness of the disease, and of the law for the necessity of the operation, might have retarded and possibly prevented the demonstration.

Since then I have had some beautiful demonstrations in surgery; proving that Truth can adjust dislocated joints, heal sprained ankles, and remove foreign growths without the use of hands, knife, splints, or bandages, much quicker and better than man can with them; and I have always felt that the lesson learned from the first demonstration made the others possible.

The second incident occurred in 1893. We were living for a few months in Chicago. Business matters involving great risk made our position uncertain from day to day. Advice from friends was so tinged with selfishness and discouragement that we felt there was indeed no one we could trust but God. I saw that every step of the way would have to be demonstrated through absolute reliance on God.

Three times each day I declared for the peace and safety of our household, and all affairs pertaining to it. As a foundation for these demonstrations I used the 91st Psalm. I tried to realize that we did "dwell in the secret place [secret from evil] of the Most High."

One day a Christian Scientist called to ask if we could provide room for a man who had been placed in his care, the servant of a friend in Ireland, who had never before been out of his own country.

The servant came; he had never been accustomed to gas, and we did not think to tell him how to turn it off. His room was very small, not over nine feet square. The gas was lighted for him and left burning in full blaze. He came in at eight o'clock, retired at once, and blew out the gas. The one window in the room was closed, the transom also. The room was shut off from the rest of the house by entries and kitchen, and, the doors being very thick and hardwood, the odor of the escaping gas did not get through the house.

We heard him leave the next morning about half-past seven, but did not see him. On going to his room we saw that he had slept all night with the gas escaping. It was still turned on. As I saw the conditions it seemed incredible that he could have survived them; then I realized that it was the Truth demonstrated for the household that had sustained him; that God had taken much better care of him than we could have done. I felt awe-stricken and rebuked in the presence of this manifestation of divine Love. How could we have doubted for a moment, or been disturbed over our business affairs! It is needless to say, the lesson of a higher trust in God was well learned and practised. We

gave Divine Principle a better chance to manage our affairs after this, and our business matters terminated with more harmony and success than we had even hoped for. That evening the man returned, smiling, and happy, and well. I asked him what he did to the gas the night before; he said he blew it out. I said, "How did you feel this morning when you awoke?" He said his head felt a little heavy, but otherwise he felt as well as usual.

I asked him then, if he had ever heard of Christian Science; he said he had not. I told him the law pertaining to what he had done, and that nothing but the power of God could have saved him. I have never seen greater gratitude than he expressed. He remained with us over a week, and never felt the slightest ill effect from inhaling the gas.

The third incident occurred last summer, where we were boarding. About two weeks after our arrival the mother of one of the lady boarders came to visit her. She had been a great sufferer for over a year with stomach trouble, the attacks being so severe that medicine was always administered to make her unconscious. She could not walk over a block and a half, and went up and down stairs, when she was able to go at all, with great difficulty. Eating the slightest thing that disagreed with her brought on these acute attacks. She came loaded down with medicine.

After being there a day or two, she sent for me. I went to her room. Her face showed what she had suffered and was even then suffering. She said she did not think she could take treatment just then, but she would like to know about Christian Science. She was a devout Bible student, with an abiding faith in God. I suggested her coming to the experience meeting Friday evening; this was Tuesday. She said it would be impossible, as she could not walk over a block and a half, and riding on the cable car was agony to her. I told her she must know that if her desire was to receive the Truth, God would remove all obstacles and make it possible for her to receive it. Then I told her what Christian Science was doing for others, and what it could do for her. I talked with her about half an hour, and she arose healed and spiritually converted to the Truth. She went down two flights of stairs to the dining-room with perfect ease, and announced to all present that Christian Science had healed her, and that it was the Truth. The next day her face was almost transformed. Her eyes were no longer dull and sunken, but were illumined with a new light. She read

Science and Health as a hungry child would devour food, and began at once to try to demonstrate its teachings. That day she rode to the end of two car-lines, with perfect ease. Within a few days she walked to the city market and back, a distance of twenty-four blocks. Friday evening she attended the experience meeting and testified to her healing and to her acceptance of Christian Science.

This was in May. She has had but one attack of her old trouble since, which she demonstrated over, in a few minutes, whereas they used to last two weeks. The following letter recently received from her, shows her appreciation of Christian Science:—

*"One among the dearest of Friends:—*I have so often thought I must thank you for your dear letter to me when my friend passed away. I shall ever think I was sent to you to show me how to bear the cross that was placed for me to bear. What comfort in that letter! And still more comfort to me is the way you pointed out to me when I was with you, God's Love, Life, and Truth, as given in the Bible and Science and Health. I talk Christian Science in every place. The dear little book (Unity of Good) is loaned to a friend at H——. I have Science and Health now, and read it every day. I am well, and feel younger than I have for years. I do my own work and am so cheerful and happy. I had one very bad spell with my stomach, but it only lasted about fifteen minutes. I had to work hard, but did not take any medicine. I wish there was more Christian Science in the churches of to-day. If more would read the Bible and 'Science and Health with Key to the Scriptures,' there would be more of Truth, Life, and Love manifested. We should understand each other better, and we should better understand how to love the Lord our God with all our hearts, and our neighbor as ourself.

"Yours with Love,
"O. S."

This experience taught me that we should guard our audible expressions of Christian Science sacredly, and be ever mindful to have the same realization of the healing power of Truth attend the spoken word, as the silent declarations. During our stay in this house there were five cases of individuals who realized and acknowledged healing, without treatments, each one of which would be interesting to relate, but I feel I have already consumed enough space to illustrate my purpose and desire in giving these experiences.

RESURRECTION.

WALDO PONDRAY WARREN.

OH, slumbering heart, that dreams of woe,
Long lulled by stupid fancy's dreams,
Awake to-day, and see and know
That Life with Love and grandeur teems.

Hast thou not heard the Master's call,
Echoed from the long ages past,
To brush aside thy burdens all?—
'Tis fancy's chains which bind thee fast.

Eternal glories round thy head
Wait for those dreams to pass away.
Truth knows no night, no pain, no dead,
But all one grand and deathless day.

Let earth-dreams fade from out thy view,
Let Satan's thunders cease to roar.
Learn what is Good and right to do,
And Heaven is thine for evermore.

ONE of those things which seem particularly fitting in Christian Science circles occurred at the last regular Friday evening testimonial meeting at the Mother Church, corner of Norway and Falmouth Streets.

For some time there has been a growing desire among the students of Mrs. Eddy to make her a Christmas present, and permission was asked her that this be allowed, but she refused to accept any.

Knowing that Mrs. Eddy had purchased land and a building at Concord, N. H., for a home and church service for the Scientists of that city, which was dedicated some two weeks ago, the Boston Scientists asked permission to donate something for that edifice, but inasmuch as many who had received benefits from Science treatment, who were not students of Mrs. Eddy, but were regular attendants at the Friday evening meetings, wished to participate, the intention was made known Friday evening, and a collection taken which netted the handsome sum of \$1,372 which will be expended toward the purchase of an organ for the new building.

Boston Daily Globe.

THE SPIRIT OF SACRIFICE REWARDED.

HELEN L. SWASEY.

THE day before setting off on my homeward journey from Boston to Washington last year, the friends with whom I was stopping said to me, "Of course you will take a Pullman, as you have a long journey before you, and will arrive late." I replied, "No; I want to save that three dollars for my Science work, so shall go in the day coach." They demurred a little, but I was firm in the position I had taken.

Although I have been able, through the understanding of Divine Science, to demonstrate over a number of worldly claims, I confess I had not altogether destroyed the sense of comfort and seclusion that that particular "flesh-pot of Egypt" always seemed to afford me, and mortal mind argued a little, as I looked at the one on the "Colonial Express" that day, on my way to the crowded car in the rear.

Just after I entered, an elderly lady came in with a party of friends, and I could not help overhearing the regrets they uttered, that she had to make such a long journey alone. I thought to myself, when an opportunity offers, I will speak to her, and perhaps can be of some use. So when the occupant of the seat in front of her got out at Providence, I changed my place to the vacant one, and in arranging my small luggage, turned round and smiled at her. She immediately asked me in rather an anxious tone of voice, "Are you going to Washington?" and seemed relieved when I replied affirmatively. When we reached the "Transfer Maryland," at the East River, I invited her to go on deck with me. She answered, "I have packed my wraps in my trunk, and then, too, you see I am lame."

I told her I could supply the wrap, and just then a lady near us, who had listened to the conversation, offered to help her up the stairs, and she decided to accompany us. There was a stiff breeze blowing, and as I arranged the garment around her she said, "This is the way God always provides for me. I am over eighty years of age, and have been from Asheville to Maine this summer, and have always been taken care of in just this way." I remarked, "Christian Scientists believe that God supplies all our needs." "Are you a Chris-

tian Scientist?" she exclaimed; "and did you ever hear of a cancer being healed?"

I replied that I never knew anyone who had been healed of that claim, but had heard of successful cases.

Just at our side stood two ladies; the elder of whom was talking earnestly of her wonderful healing. I turned to her and asked if she were healed in Science. Without replying she grasped my hand and said, "Are you a Scientist?" and with beaming eyes and joyful expression she pointed to her cheek, saying, "I was healed of an ugly cancer on the face." God can indeed "furnish a table in the wilderness," for here was provided the "witness to the Truth." She was eager to talk of Truth, and I told her of the Mother Church, and what it meant to us individually to become members. She listened attentively, but said she had not realized that she ought to join. Then I pointed her to the inspiring and illuminated article, "Joining the Mother Church," in the *Journal* of June, 1893, and its companion-piece, the editorial in the *Journal* of February, 1894, and she promised to read them. She left the train at Philadelphia, saying to me, "You will hear from me again."

My Asheville friend was much impressed with this demonstration, and asked me if I believed she could be healed of rheumatism. I told her to buy Science and Health and prove this Principle for herself.

She took the address of the Publishing Society, and promised to send for the "little book." During our conversation she related that her son had proposed taking a seat for her in the drawing-room car, but she replied, "I shall go in the other car, and save the three dollars for some one who needs it." It proved that we two were the only through passengers from Boston to Washington.

The last Sunday of July, 1897, as I entered the right-hand door of the Mother Church for the morning service, a familiar face greeted me, and a sweet voice exclaimed: "I remembered what you said. I read the Journals, and joined with the fourteen hundred on the Fourth of July." And there stood the little lady from Philadelphia, whose name has been added to that glorious list of those who "came out of great tribulation."

SPIRITUAL WORK FIRST.

W. F. STORM.

AFTER I became interested in Christian Science, my spiritual growth seemed slow but steady. I made it a business to study Science and Health, and the Bible, at least three times each day: morning, noon, and night. It seemed almost as natural with me to do this, as to partake of material food three times each day; but there came a time when I took upon myself a double task in material work. Error argued: "Now you haven't time this morning to study; wait till noon." At noon it would reason: "You haven't time yet; wait till night." At night it argued: "You are too tired and sleepy now; wait, and maybe to-morrow will be a rainy day," etc.

Things went on in this way until I almost gave up my study entirely. Then error whispered: "After corn-gathering is over, you will have no material work; then you can make up this lost time; more than this, you can give the money which you have saved by not having to hire a hand, to the Cause of Christian Science. This will more than atone for your spiritual negligence."

Well, did things work out in this way? No! As long as I was reading and doing my *mental* work I prospered, morally, physically, and financially. The day I took upon myself the double duty in materiality, and began to neglect my spiritual work (my first duty), I began to drift downward, morally, physically, and financially.

After about six months, I became conscious of the fact that I was drifting down stream. Up to this time I had thought I could buy my salvation with money. Now I was to learn that money was only a secondary matter.

I thought: Now all I will have to do is to turn back to my studies, and commence where I left off. This I tried to do; but it seemed almost impossible to confine my thought to Christian Science. Material duties would so parade in my thought that I could get no sense of what I was reading. The work that once was easy had become a burden.

A sense of condemnation was stealing over me. I thought: "Of all men I am most miserable."

Now I could begin to see that I had not been standing

still, but drifting backward. I had *more* to do than to start in where I left off. Beliefs which I had thought were demonstrated over months before re-asserted themselves. I looked about me and could see those passing me on their upward journey who had taken hold of Science years after I had. I picked up Science and Health, and the Bible, determined to catch up with my friends; but still I drifted. My friends could give me words of encouragement, but could not do my work for me.

The beautiful flowers (thoughts), with which my friends seemed so delighted, and which on my upward journey I hailed with gladness, had, to my deceived sense, faded. Every object seemed to be stamped with mortality. The whole world seemed to be in misery. Even the sweetest music seemed discordant.

While reflecting on these things a voice seemed to say: "You may not be drifting as fast as you were; and because you are still drifting it does not follow that you will not gain the victory, so renew your efforts with all your might, and await the issue."

Now I could see that I was gaining strength. I noticed that the discordant beliefs were not so persistent. Soon I learned that I was holding my own against the current, and a peace stole over my heart that no mortal tongue can tell. Oh, what a glory it was to know that I could now get back to where I first dropped my work! How the voice rang in my ears: "Work while it is day!"

The waters seemed to be more calm. The earth appeared brighter, and seemed to say: "I am always lovely, but you have been viewing me through a false sense. The discord you thought you saw in others was merely in your own thought."

Dear brother, or sister, have you dropped your work till a more "convenient season"? If so, *you* are drifting. Your diseases, and your sins, which you had well-nigh mastered, are gaining a new hold upon you. You are losing your confidence in Christian Science. You don't care to hear Science talked much. You don't care to attend Science services. You are holding yourself in a sense of self-condemnation. You don't seem to receive any help from those you may have treating you in Science. Your mind is filled with evil forebodings, and you imagine you can see discord and destruction in everything you behold. You may think: "Well, let evil go ahead and destroy itself; *then* I will be free."

Oh, that I could arouse you from slumber, and show you the darkness that must follow this unnatural rest! I know you would once more take up the books, and so renew your strength. No one can do your work for you.

May Divine Love help you to gain the spirit of my words, and so profit by my experience. You don't need to wholly abstain from material work; but you must make your spiritual work *first*.

A GRATEFFUL ACKNOWLEDGMENT.

VIENNA D. GANO.

MY conscience tells me that I should have written long ago, and given grateful acknowledgment for what Christian Science has done for me.

For six years I was a great sufferer, trying one physician after another. I was obliged to have a nurse much of the time, if only to sit in the room to watch me, as I was not always accountable for what I did. For two years I could not see my friends until an opiate was first administered.

I had grown very sceptical regarding God as being anything more than a power to be dreaded, and I was wofully afraid of dying. The Bible was a closed book, because my church friends told me that I must reconcile myself to suffering, as it was God's will. In all this time the doctors had failed to locate my trouble, and I continued to grow worse. A consultation was held by several specialists, and it was decided that an operation might give relief; but whether it would be successful could not be determined. I must take that risk. I was given a month to decide, and in that time build up my forlorn body on meat-juice and wine; also talk with my pious friends to learn a little of the hereafter, that I might be more willing to die in case the knife failed in its work.

Three weeks of the month had passed and I was still undecided, when a friend called and told me of some wonderful cures by Christian Science treatment. She said that they claimed to heal as Jesus and the disciples did, and that I would not have to take any medicine. I said that I had no faith. She made answer, "They do not ask you to have faith further than to put yourself under their care." After much persuasion, I consented to be dressed, and taking

the accustomed opiate, we were driven to the Scientist's home. Arriving there I grew distrustful, having had a peculiar experience with a clairvoyant, and I said, "I want none of your religious beliefs; I came here to be healed." The Scientist replied, "Yes; both in mind and body." The treatment filled me with surprise and awe, for I felt that I was truly going to be healed.

After retiring that night, the opiate was handed me to take. Remembering my promise to the Scientist, I astonished my nurse by saying that I could get along without it, and I did, with surprising results, for my sleep was peaceful and refreshing. I am glad to say that I never touched it again, for each time the desire for it returned I tried to read Science and Health, and strength came to resist the temptation. I continued to be treated, as the error seemed very stubborn; but while my recovery was gradual, it was sure.

Oh, can I ever express the glad surprise at learning that God was Love and Life eternal, and that I need not pass through death's portals to live close to Him! Heaven was open to consciousness right here and now, and I was simply claiming my birthright,—dominion over the ills of the flesh. How blind I had been! I felt so happy in my freedom, such a sure sense of God's protection. My Bible and Science and Health were the only books I endeavored to read, for I had not been able to use my eyes for some time, everything appearing double and crossed. While learning my infant lessons in Christian Science, I left off the peculiar glasses made for me. It was probably two months before I decided that there was no need of that dreaded operation; but when that realization did come, words cannot express my thankfulness.

Then came the blessed privilege of studying at the feet of Truth. How memory goes back to those lessons taught by our dear, patient Mother. Since that time, there have been seemingly bitter trials, deep sorrows, and sore temptations, but I can truly say that these crosses have only drawn me closer to God. Can we be too grateful for this blessed Truth, this Science which demonstrates a living faith in a loving Father, and to the Way-shower in this century, whose life of sacrifice and love has brought this wonderful Truth to sinning and suffering humanity through the pages of our text-book. "Science and Health with Key to the Scriptures," and her more recent publication, "Miscellaneous Writings"? We must all learn the lesson that

By the thorn road, and none other,
Is the mount of vision won;
Tread it without shrinking, brother!
Jesus trod it, — press thou on!

THE DOCTORS PUZZLED, BUT SCIENCE HEALED.

I CAME to Christian Science, in an experimental way, about a year and a half ago, with a blind hope and faith that it might in some manner relieve me from a condition of wretchedness and despair. I was seeking mental relief more than physical, and have been most marvellously repaid.

For years I had been considered delicate, and was continually under the care of *materia medica*. My case puzzled the doctors, as it was more in the nature of a mental than a physical discord, an indefinable yearning for a "something" which I did not possess, until, after a course of hard study at college, I was in such poor health as to unfit me to complete the preparations for a profession which I had expected to follow. The family physician pronounced my case one of "nervous prostration," and prescribed various remedies, all of which were conscientiously applied, but with only temporary relief.

After a series of futile attempts to find health by means of the prescribed methods of travel, farm-life, specialists, etc., I was told by the physician that he had done all he could for me, and advised as a last resort that I go to the West and spend one or two years on a ranch, and endeavor to find some permanent out-door employment, as there was no probability of my ever gaining sufficient health to engage in the active duties of business life. I had been to an oculist of good standing, who prescribed two pairs of glasses to be used under differing conditions, and was told by him that an operation upon the eyes would probably be necessary in order to gain permanent relief from severe headaches to which I was subject. An operation in the nose was suggested for the near future.

At this point of my experience I drifted into Christian Science. I received such benefit that I was sure I should be restored to perfect health. With the aid of class instruction, I have been striving to learn, little by little, how to take dominion over the "errors of sense," and "accept the glorious liberty of the Sons of God and be free."

Since my first glimpse of the Truth of Christian Science, as taught in "Science and Health with Key to the Scriptures," and other writings of our Leader, I have not used any material remedies; nor have I had any desire to do so, for when I learned that the "mental" governed the "physical," instead of the opposite theory as I had before believed, the absurdity of attempting to destroy a *thought* by means of an inanimate drug presented itself to me strongly, and I have since depended entirely upon the methods of Christian Science for health and happiness, both of which I have found. All cause for wearing glasses has entirely disappeared, in fact I have not used them since the first treatment; the necessity for both operations has vanished, and I have found health and strength to engage in active business, although such a possibility seemed very remote at the time I came to Christian Science.

The physical healing, however, though wonderful, does not compare with the spiritual uplifting which I have received, and the glorious vision of the possibilities of man, when possessed of even a little understanding of his relation to God and the universe, as taught in Christian Science. The thought of man's union with his Maker, Divine Principle, as the *idea* of that Principle, together with the conscious strength and power accompanying such a knowledge, inspires one with hope and courage to be gained in no other way, and enables one to look more and more intelligently at the problems of life, knowing that sufficient understanding can be acquired to solve them.

The debt of gratitude which I owe to Christian Science, and to its Discoverer and Founder, is more than I can express in words. I see that the only true way to *prove* our real appreciation of the blessings of this wonderful Truth, is to take up the cross, and strive to follow in our daily life.

Robert T. Walker, New York, N. Y.

SEND for new Catalogue and Price List of the writings of Rev. Mary Baker G. Eddy, publications of Christian Science Publishing Society; Bibles, Concordances, Bible Dictionaries, etc.

ALL per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

A PIONEER CHRISTIAN SCIENTIST.

G. P. L.

I RECEIVED a letter some time ago from my sister, and I take the liberty of sending a copy to the *Journal*.

Before giving the letter, I want to tell something of the environments which have surrounded this person's growth in Truth.

Four years ago last February, I received a letter from my father, stating that he had just heard from Washington that my sister, who had been a helpless invalid for three years previous, was very low, the M. D.'s had given her up, and if any of us ever wished to see her again to come at once. Also that my eldest sister would start to her immediately. It would take a week to make the trip. My sister took all the lovingly prepared necessities with her for the supposed occasion. At the close of a week she arrived at her journey's end, found our sister able to be up and take breakfast with her at the table. She had been helped by Christian Science.

She continued improving slowly until in June she was able to, and did, make the long journey back home with the elder sister, bringing all her children with them. During her visit at our parents she came and spent a week with us. This is all and the only time she has ever had the privilege of meeting Christian Scientists.

When she left I gave her a Bible and a copy of "Science and Health with Key to the Scriptures," and now she has almost all of Mrs. Eddy's publications, and one of the late editions of Science and Health.

She has been left entirely alone with these works (excepting our exchange of letters), and her letter shows what the faithful study of these publications and the practice of their teachings will do for us, even under such seemingly adverse surroundings.

Her family consists of herself, her husband, and seven small children. They live on a homestead in the state of Washington, with very humble homestead improvements.

Hesseltine, Washington.

My very dear Sister:—I received yours of the 13th last night. No; we are not getting the *Journal* now, my

time was out in June. In March, Mrs. S—— paid me two dollars and a half; she had me treat her; it was the first I had ever charged for treatments. I thought, as that was the first I had ever received in that way, I must spend it for more Truth. I would renew my subscription to the *Journal* and *Sunday School Quarterly*. But it was two months then before the time would be out, and we needed the money to get seed with. I miss them so much. I am reading the old *Journals* again, and studying the old *Quarterly*. I have just been re-reading the March *Journal* on page 501, "Obedience and Understanding;" it is just what I am hungering after to-day. It seems I have had to stand alone without human aid so long. Don't think that I am murmuring or complaining; for I rejoice greatly that the last three years of my life have not been wasted as the other thirty-one were. It was only thirty-one years of blank or nothing. The strongest foe I am facing is poverty; and the one my desires are strongest and most earnest to turn my back upon. Other foes, such as are mentioned here (the article above referred to in the *Journal*), I have conquered in the last three years,—not I, but Truth has conquered them for me.

This spring when school began I thought we could not send the children to school for want of clothes and food. I thought I would try to get some one to help us. When I would think this, the words would come to me repeatedly, "Dare to be a Daniel, dare to stand alone," which words succeeded in carrying me over. Now school will be out Friday; the children have not missed a day on account of poverty, and have learned very fast.

I had a case of rattlesnake bite last week. A little girl, the age of ours, was bit on the thumb. The snake had seven rattles. The child was bitten about three o'clock in the afternoon. They worked with her about an hour, then sent for me. She had been bitten about three hours when the word reached me. Her mother said she was suffering greatly, when suddenly she arose and said, "Papa has got to Mrs. ——, my arm does not hurt a bit," and went to playing from that time. I got there about ten o'clock, found her playing and feeling well, though her arm and hand were swollen a good deal. I stayed with her until Sunday, this was Thursday, and left her well. This was all of the snake-bite after it was given up to Truth.—E. R.

HOW I WAS LED TO CHRISTIAN SCIENCE.

HARRY E. SIMS.

IT is now four years since I began to read and investigate Christian Science. My first experience with Science and Health was to doubt nearly every statement that was different from what I had heard and read before; but I was drawn to it because of the logic, and often remarked that when Mrs. Eddy had finished with a subject there was very little left to be said.

I had no reason to study Science and Health in search of health, for I hardly knew what it was to be sick. I liked to read it, because it advocated something new and gave its reasons so clearly.

I had read the book for three or four months, although I had not read it through, when it was my good fortune to meet the brother who gave me my first lessons in Christian Science. He was an ardent student of Mrs. Eddy's writings.

When a boy I had close training in the Bible by my mother, who was a devout Baptist. I had been a teacher in Sunday School for years, and at one time was superintendent of a Methodist Sunday School; although I had never united with any church, because I saw things in the various creeds I could not endorse. This independence of thought and action led me, as I grew older, to be very sceptical, and finally I was little less than an infidel. My favorite assertion was that the Bible was no more than ancient mythology, and as the ages rolled on would be laid away on the shelf.

But to return to my dear brother S——, who always was ready to say a word for Christian Science. I thought it a good chance to ask some questions about this new doctrine. His answers were so pointed and positive that it stirred me to show where I stood upon religious questions, and resulted in a general discussion which lasted, upon an average of two evenings a week, for about three months.

At that time I had been a member of our state legislature, and had been an ardent advocate of the principle that any one does himself an injustice, as well as humanity, not to concede a point that is fairly and positively made, though it is made by an opponent. Applying this favorite rule to our Christian Science discussion, it kept me conceding all

the time until finally I had conceded all there was of Christian Science and become its advocate. Thus by trying to talk it down I became a Christian Scientist in *theory*.

I was in the South at this time, and was attacked by malarial fever. At the hotel where I was, a man was stricken down with it, and in spite of the best doctors and attention, he passed away. I was going just the same way. I wrestled with it for several days, reluctant to yield to sickness, and desirous to make a demonstration myself, until I came to a point where I could go no further. I had lost twenty pounds in weight, and was getting worse. I realized something had to be done. I called a Christian Science practitioner, and in one treatment the fever—which at times was very high—was broken; next day I went to my business, and in two weeks was well.

This convinced me beyond a doubt of the *practicability* of Christian Science. Since that time I have been a close student of the Bible and Mrs. Eddy's writings, and two years ago was privileged to have class instruction from one of her faithful students. Have been able to meet many claims for myself and others, and know whereof I speak.

I love the Science more and more as my understanding increases; and have been unable to find a single condition in life where it does not apply. I know there is,—there can be,—no failure in Christian Science, for it is absolute and positive; and if seeming failure comes it is the fault of its application.

ANOTHER INCURABLE CURED.

WHEN I read in the October *Journal* the testimony entitled, "A Voice from the Old Granite State," I was aroused to a sense of my ingratitude in not giving to the *Journal* what Christian Science has done for me.

I am sure that but for the glorious Truth as revealed through Christian Science, there would be one vacant chair in my home. The little child referred to in the above-named article, was my boy, now eight years old. At the age of two and one half years, while visiting in Boston, he was taken sick, with acute Bright's disease. After great suffering for eight weeks and a consultation of doctors, he apparently recovered and came home to Manchester. In

a few weeks, the claim again asserted itself, which was in the form of dropsy, with excessive bloating; he would recover from one attack only to have another in a few weeks. The doctors now pronounced it chronic Bright's disease and incurable. I could not feel resigned to this decree and turned to everything for help. We employed seven different physicians of both schools, ending with a magnetic healer, and then a spiritualist. About this time, through a young woman who came to work for me, I heard of Christian Science, and she loaned me *Science and Health*. I read it eagerly, but could not seem to grasp its meaning, and yet a little glimmer of hope seemed to revive within me.

I could not leave my boy alone, so the leader here in Christian Science came and talked with me. I was impressed with her loving, compassionate words, and felt immediately, that *her* God was more loving than the one I looked to for help. I believed that the life of my child depended on God's willingness to spare him to me. "Why, then," said the dear woman, "do you dose him? If God is not willing he should live, can medicine save him?" I pondered these words many days, and then put him under her care for treatment. He improved from the first; but to mortal sense, the healing was slow, and many obstacles presented themselves. During the treatment he had the measles, and the doctors had said he would not live through this disease.

My husband and I were beset with many doubts and fears, and had some hard struggles to hold on to the Science. The case was much talked of in the community, and the boy's death was daily expected. But Truth was victorious, and he passed through this Red Sea of "error." He has been well now nearly three years, and goes to school every day. One day while he was on the road to recovery, we called on a neighbor. There was a picture on the wall, of an angel carrying a child in its arms. Harold (my little boy) was much interested, and asked the lady what it meant. She explained, that the child was dead and the angel was carrying it to Heaven. He looked at it earnestly, and then said, "That isn't a true picture—Heaven isn't up in the sky. *I tell you Heaven is here!*" bringing his little fist down on the chair, to emphasize it. He was then five years old.

I have heard since that while he was being treated a relative of mine consulted two physicians in Boston as to the boy's condition, and one of them said, "Mrs. Eddy has done

some wonderful healing, but all the Christian Science in the kingdom *will not* heal *that* boy."

But I thank God and our dear Mother, through whom this Truth has been revealed to mankind, and her faithful student, that he is healed, and by Christian Science. My husband and myself are members of the church here, and of the Mother Church. I say with my whole heart, "How great a God is our God—He forgiveth all our iniquities—He healeth all our diseases—Blessed be the name of the Lord."

Cora F. Osgood, Manchester, N. H.

A SIGN OF HIS COMING.

OLARA L. FULLERTON.

HOW truly did Jesus prophecy that the conditions of mortal mind should be the same at the second coming of Christ, as when the great demonstrator of Christian Science came to solve the problem,—to overcome the world, so that to all future generations he should be the Way, the Truth, and the Life.

St. Paul, in preaching to the Greeks, followed in the wake of a long line of philosophers; to the greatest of whom, says Emerson, Omar's compliment to the Koran applies,—*"Burn the libraries; for their value is in this book."*

In all his researches, but "a feather from the wing of Truth" had floated down to Plato, in the realization that God is the Supreme Idea or Essence of the Universe, and is the cause of all things, celestial and terrestrial. But his deductions are purely pantheistic, coming as they do through the human intellect, for "Canst thou by searching find out God?" And Emerson, after crediting Plato with all that human wisdom has discerned, says, "No power of genius has ever yet had the smallest success in explaining existence." St. Paul, on entering Athens, found this inscription, "To the Unknown God."

To-day, the great philosopher of the nineteenth century is resting after the completion of a most exhaustive system of philosophy, comprising many volumes. One must exclaim after a careful reading,—Science, from a material standpoint, can go no further; the whole field of human knowledge has been covered in this work.

And what is its foundation? The first part of "First Prin-

ciples" is "The Unknowable." After dividing and subdividing matter until it is lost in force, force is lost in the unknowable. This vast structure, the culmination of human wisdom, is built upon an unknowable foundation, and the structure is no stronger than its foundation. It is destined to fall, and great will be the fall thereof.

The whole problem of the philosophers has been, the origin of life. And Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Now let us commence with this known foundation, that God is the only Life, Truth, Substance, and Intelligence; that God is Spirit, and He is All-in-all; then matter is lost, not in force, but in vacuity. God being Spirit, his laws are spiritual; and that God never made a material law to annul a spiritual Jesus demonstrated by feeding the hungry, healing the sick, commanding wind and wave in direct opposition to the claims of material law,—hence force, and all the so-called material laws, fall into the same abyss of nothingness. Changing the foundation from the unknowable to the knowable the material structure has fallen, for there is no matter; hence, no material law; hence, no material philosophy, only as found in human opinion and speculation; and the only important fact deduced from its many-volumed dissertation is, that this materially conceived universe, evolved with infinite pains and indisputable logic from chaos, to be again dissolved into chaos, is the creation of which Jesus said, "Heaven and earth shall pass away: but my words shall not pass away."

Christian Science, as revealed through Mary Baker G. Eddy, comes to-day, as did St. Paul to the Athenians, and says, "Whom therefore ye ignorantly worship, him declare I unto you."

READ, CONVERTED, HEALED.

Dear Journal:—I have always disliked the idea of being a human sponge—always absorbing, and never giving out to others except by the process of squeezing. For over two years I have read the *Journal*, and received great benefits, and now I want to do my part.

In a *way* I have always desired to live a Christian life,

but my manner of living gave little evidence of any such intentions on my part except to a very limited extent.

A cousin told me of the beautiful Truth revealed by Christian Science, but I was not receptive. Finally in May, 1895, this cousin healed my daughter's eyes of astigmatism and gave her a copy of Science and Health to study. My wife and I felt it our parental duty to read the book first to see if it were altogether a proper one for a young Christian girl to read. We knew, of course, that the cousin would not place in her hands an improper book, but we held the popular idea of Christian Science, and thought it our duty first to see what the book contained.

Loyal Christian Scientists know *what* we found. Those in our old thought do not know, and I want to tell them that between the covers of "Science and Health with Key to the Scriptures," we found the grandest conception of God, the most intelligent explanation of Christ's life, his teachings, and his works, and the highest ideal of manhood ever brought to our consideration, and for the first time in our lives did we seem to get that spiritual food, that bread from heaven, for which we had hungered.

When we began reading Science and Health one Sunday afternoon, I was wearing glasses for astigmatism, and had been obliged to use them for nine years. It was one o'clock Monday morning when we laid down Science and Health to retire for the night, and I have had no occasion for my glasses from that time to this, nor has my daughter ever used, or had occasion to use, hers.

When we began this beautiful, interesting, and highly profitable study, my wife was suffering with consumption, the final culmination of fifteen years' sickness, for which we had tried everything, and had finally settled down upon what is generally conceded as the "last chance"—whiskey and rock candy.

During the first year, by the constant study of the Bible and Science and Health, she was practically healed, and none but those who have been through these experiences can know or appreciate our present joy and happiness, the result not of the physical demonstrations only, but of the spiritual benefits that have come to us all, and to me more than any other member of our family, because I needed more this healing of the errors of sin. I can never tell of what I have been freed. If Mary had seven devils, I must have had a "car load," and now I want to pull up all the weeds I have

planted and get all the wheat into the ground I can before the harvest-time.

I have tested Christian Science in many of its varying applications, in business, and in financial matters, and to all I say, Seek Truth and pursue it, for Jesus said: "If ye continue in my word . . . ye shall know the Truth, and the Truth shall make you free," and with a freedom, dear reader, of which but few have ever dreamed.

Three dollars invested in a copy of Science and Health will be found the greatest financial investment of your life.

Ira C. Hubbell, Kansas City, Mo.

THE SMOKING HABIT! DESTROYED.

ONE morning when I took my leave from home on my regular trip and had smoked two cigars, the silent messenger came to me: "Stop smoking;" and then error asserted itself and said, "There is no harm in smoking, and you take pleasure in it, and why not allow yourself this one pleasure?" Then the thought came: "Keep count how many cigars you smoke to-day," and as I had smoked two I put into my left vest pocket ten cents, and every cigar I smoked I put into my vest pocket five cents; at the time of retiring I had just seventy-five cents, which represented fifteen cigars. When I got up in the morning a silent voice said, "Don't smoke." I obeyed. Many times error said, "Smoke, there is no harm in it," but Truth said, "Don't," and I obeyed. This continued for five days, a battle between Truth and error, but by always obeying the voice of Truth I was completely healed, and error gave up and Truth was triumphant.

I say healed, for in my case it was a disease, and a very bad one, as I had used tobacco for thirty-two years, and it had such a hold on me I did not wish to retire at night, for I wanted to smoke, and the first thing in the morning was smoke, and it required about four cigars before I was myself. Now my intellect is bright and not clouded as it was before I was healed of the habit; my appetite is good, I relish many things I never could eat before. I feel like a new man; I feel younger, and my friends say I am looking well, and I have never since I left off the use of tobacco had the least appetite for it any more than if I had never used it.

Some time ago I was at a railroad station awaiting the train to carry me to the next town. I was relating what Christian Science had done for me, and how effectually I was healed of the tobacco habit. Perhaps there were eight or ten gentlemen present; they appeared to be much interested. Some six or eight weeks from that time, while I was on one of my regular trips to that place, a gentleman came up to me and said, "Do you remember a short time ago you were giving a few gentlemen here at the depot your experience of Christian Science healing you of the tobacco habit?" I said, "Yes, sir." "Well," said he, "I was one of those who heard you, and I have never used tobacco since, and I have had no appetite for it since that day, for which I am very thankful, and I would like to know more of this Christian Science." I told him to get Science and Health and study it, and he would find what he was seeking for. He asked me where he could get it; I told him I would bring it to him; he said, "I wish you would." I did so. The seed is sown in good soil, and the harvest will yield a bountiful supply.

My healing occurred two years ago, and I have been growing stronger in the faith all the time. As I am a travelling man for a wholesale house in Chicago, I am the wonder of all who knew me along my line of travel then and now. Christian Science is a great help to me in all ways, and I have many opportunities to demonstrate its Truth.

A. V. D. Rousseau, Peoria, Ill.

LETTERS TO MRS. EDDY.

Chicago, Ill., November 15, 1897.

REV. MARY BAKER EDDY.

Dear Mother:—It was a host, not audiences; the triumphant congregation of Israel of the Spirit. The Temple as a whole and in detail is massive, chaste, *noble*, pure. The lesson of *unity* these students have taught the field I perceive is great. Your address was listened to by those four mighty throngs in breathless stillness. You covered the whole area of the thought-world of this hour in Christian mentality, and in all religious consciousness. You met face to face the higher Biblical criticism, evolution, natural science, scholastic theology, and the question of capital and labor. Mr. Kimball read your address finely, plainly, un-

derstandingly, lovingly. The event is epoch-making, and *generally* seen so by the large number of your students and field-workers gathered here. My recent change in New York City, I am daily seeing means, Impersonal ways, means, and work. It begins, yea, has revealed its deeper import.

In abiding love, faithfully, *Carol Norton.*

5020 Woodlawn Ave., November 18, 1897.

Dear Mother:—I have heard of a case of severe illness on the part of a visitor at our church who was completely healed during the reading of your address at the dedication of First Church of Christ, Scientist, Chicago, on the fourteenth instant.

Edward A. Kimball.

DUE ACKNOWLEDGMENT.

THE following copy of a letter acknowledging an act of unusual courtesy explains itself:—

CHRISTIAN SCIENCE PUBLISHING SOCIETY,
95 FALMOUTH STREET.

BOSTON, MASS., December 15, 1897.

MY DEAR SIR:—

At this late day I write to offer you the thanks of the Christian Science students whose professional cards are in our *Journal*, for your kindness, courtesy, and thoughtfulness in mailing to each student a copy of your *Inter Ocean* of November 15, giving so complete an account of the Dedicatory Services of First Church of Christ, Scientist, of Chicago, November 14, 1897. I know of many of the papers being received, and have had letters thanking me for them, and I was obliged to write and explain. I also wrote Mr. Kimball and Mr. Noyes thanking them. To-day I learn that all thanks are due to you, and I take great pleasure in presenting them for all of those who received this benefit. We must also compliment you on an unparalleled piece of newspaper work. I never saw such a complete report, and it was exceptionally correct. We value your paper from all these standpoints. Again thanking you for your kind offices, we are,

Very gratefully yours,

CHRISTIAN SCIENCE PUBLISHING SOCIETY,

E. P. BATES, *President.*

W. J. IRWIN,

Manager *Inter Ocean*, CHICAGO, ILL.

DEDICATION OF A CHRISTIAN SCIENCE CHAPEL AT TROY, N.Y.

ON the evening of November 24, 1897, the Christian Scientists of Troy, New York, celebrated Thanksgiving Day by opening to worship, and holding dedicatory services in, a new chapel just completed there. This chapel is a precursor of a fine and commodious church edifice which, at no very distant day, will be erected in that city.

We cull the following from the *Troy Daily Record* of November 25:—

"The First Church of Christ, Scientist, was dedicated with appropriate exercises Wednesday night. The interior of the handsome edifice was brilliantly lighted with incandescent lamps, arranged in arches on the ceiling. The church was packed to the doors, and many stood up during the services. An organ voluntary by Miss Marion Sim opened the exercises, after which the hymn, 'Shepherd show me how to go,' was sung by the congregation. Mrs. Betts read from the Scriptures, and F. W. Sim read from "Science and Health with Key to the Scriptures," by Mrs. Mary Baker G. Eddy. A responsive prayer was then said, after which an arrangement of words by 'Kathleen,' with music by Haden, was sung as a duet by Mrs. E. Aline Dexter and Maud Bancroft. The rendition was very pleasing, both of the singers possessing sweet voices."

Mr. F. W. Sim, the Second Reader of this Church, then delivered an address from which we quote:—

"To this our Chapel Home, the expression of gratitude and love, we bid you all a cordial welcome. You who are strangers to this wonderful revelation of God to man, we especially welcome, and invite you to join with us in walking in the 'light that leads to the perfect day.' To you who have tasted somewhat of the peace and power of Christian Science, we would say, 'Abide with us.' To you, fellow-workers in Truth, who have come from other fields of labor, and by your presence lend us your sympathy and helpfulness, we would extend a joyful greeting. And to you, members of

our own little society,—and the children—who with such hope, devotion, and love, have demonstrated this beautiful building, we would say, 'Welcome home, it is yours; to your care and watchfulness it is now committed, in your name, therefore, we bid all welcome.'

"The history of every nation is marked by events that rise to such importance that they call for national recognition. Thus we celebrate the anniversary of the Declaration of Independence, rejoicing in the freedom our fathers achieved through much cost and sacrifice. In a few weeks the Christian world will recognize the day which points to the great event of its history—the birth of him who 'brought life and immortality to light,' who came that we 'might have life, and have it more abundantly.'

"At this Thanksgiving season when the nation is specially recognizing God, Good, as the source 'from whom all blessings flow,' it is fitting that we should dedicate this building to His service and glory. Yet in a Scientific sense we cannot dedicate matter to Spirit, but here we can and should dedicate ourselves to God. In Science and Health we read, 'When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born . . . and his name shall be called Wonderful!"'

"Finding our rooms incommodious, we moved to No. 63 Seventh Street, where we remained four years, until our growing membership necessitated another change. A better place was found at No. 14 First Street. Here the audience room was enlarged three times for our accommodation—here many of us learned for the first time the power and peace of Christian Science.

"In 1896 it became evident that we should own a permanent home. How to secure this was a serious question, but from Science and Health we have learned that 'Divine Love always has met, and always will meet, every human need.' The demonstration followed quickly, this beautiful site was secured by one of our members, and on April 6, 1897, Mr. and Mrs. William A. Harder deeded to the trustees of this church the plot of ground upon which this building now stands.

"One year ago pledges of money for the erection of this building were handed in, a free-will offering, every member of our society demonstrating according to his ability. To-night you witness the result. This in brief is the history of this Church of Christ, Scientist.

"We believe it is founded upon Truth and Love, and that it shall never be moved. As students of Christian Science we are trying to realize the prophecy contained in Science and Health. 'Christ's immortal ideal will sweep down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when all shall recognize his re-appearing, love their neighbors as themselves, and acknowledge the healing power of divine Love, in what it has done and can do for mankind. The promises will be fulfilled. The time for the re-appearing of this divine idea of healing is now; and whosoever lays his earthly all on the altar of Christian Science, may to-day drink of Christ's cup and be baptized with his baptism.'"

"The Lost Chord" was sung in a most pleasing manner by Mrs. E. Aline Dexter, after which Mr. E. K. Betts, of the building committee, made a brief report. Mr. Betts said the church would not be decorated by a debt. The money to pay for the church, he said, was the contribution of those who have received benefit from Christian Science. Mr. Betts said he wished to express the appreciation of the members of the church to the contractors who had done such satisfactory work on the building. The seats were free, and the public welcome to attend any of the services.

The hymn, "Why is Thy faith, O Child of God, so small?" was sung by Mrs. Dexter and Miss Bancroft."

Mrs. Harriet L. Betts, the First Reader, delivered an address from which we quote:—

"You are gathered here, many of you from distant cities, to unite with us in offering to Him, whose alone are all created things,—this building fitly framed together, this demonstration or proof of your vigilance, your growing understanding, and your love.

"After Peter had made his rapt confession, 'Thou art the Christ, the Son of the living God,' Jesus said, 'Upon this rock I will build my Church.' On this eternal foundation is the universal Church solidly laid. The superstructure is the life of those who follow Christ in obedience. This building is fitly framed together in brotherly love, all parts formed in accordance with one design, and fashioned by the same Master Builder. 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy, defines the Church as 'The structure of Truth and Love: whatever rests upon and proceeds from divine Principle. The Church is that

institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science, thereby casting out devils, or error, and healing the sick.'

"Unless Christianity consciously rests upon a divinely demonstrable Principle, it can never render infallible aid in all emergencies. God's kingdom can never be gained but by action in accordance with His own laws, and such action becomes uniformly possible only by understanding those laws. 'The mystery of God is finished.' Ignorance and blind faith are no longer admissible to true religion. Science is supreme in the spiritual as well as in the material kingdom, and those who are wise are becoming as little children, and are learning the first principles of Scientific living.

"Christian Science has outgrown its infancy, and its sturdy youth and God-given courage can defy the error of ignorance and doubt. Never again can the world be plunged into its old hopeless misery, for the morning of a new dispensation breaketh. Christ hath 'brought life and immortality to light.' The sweet dawn of a new day softly steals from hill-top to valley. Like singing birds, divine aspirations fill the heart with melody, and sense lies hushed and awed before the sure promise of the rising Sun of Righteousness. To this day can succeed no night, for 'no night is there.'

"What can we say of her who is the Leader of this great work, the author of 'Science and Health with Key to the Scriptures,' the Discoverer and Founder of Christian Science?

"The attitude of Christian Scientists towards this remarkable woman has been sadly misinterpreted. The intense love for her that animates her followers, the boundless gratitude they gladly accord her, oft causes them to cling to her personality. Partly for this reason she has separated herself from constant intercourse with them, lest they depend upon her more than upon Divine Principle, and worship the creature more than the Creator. Alone with God, ceaselessly she works for the great Cause, tirelessly she guards, guides, and cheers. It is impossible to be a part of this great movement without acknowledging her divinely appointed leadership. Future ages will accord to her her rightful place in the world's history, and will greatly marvel that those who lived in her own time, so strangely misrepresented and maligned her.

"To the students and members of this church in Troy I would make a solemn charge. You have done well. You have stood firm through many a storm, you have patiently accepted merited rebuke, you have loved each other. You have completed your chapel and have begun your service to God and man in this new place. You may pause for a moment to be glad and grateful—then quickly be up and doing, that greater works may follow. Your devotion and labor must daily increase. Before you lies a mighty work. If your gospel be true, remember a suffering world has great need of it. Be self-forgetful, lowly, patient, honest, pure. Search for the divine image and likeness everywhere. So live that your lives may preach the Kingdom of Heaven at hand, and draw unto you by the divine attraction of Love, the weary and heavy-laden.

"Christ's Sermon on the Mount is your creed. You are already taught that the way of Christian Science is a straight and narrow one; that it has nothing whatever in common with so-called Mental Science, Theosophy, Mesmerism, or Hypnotism. You have been often warned to have no argument or dissension with those of differing faith. On your adherence to these instructions depends your future growth. As soon as this chapel shall be filled, there is a church to be built. You will succeed in the future, as you have done in the past, by your faithfulness and devotion to God and man."

A hymn was sung and the benediction was pronounced, concluding the services.

In one of our Western cities, two members of the legislature, one of whom was a physician, called at the home of a Christian Scientist, for the purpose of inquiring into the method of practice of Christian Scientists. The gentleman of the house was not in, as the callers were informed by the servant girl. This girl was herself a firm believer, and the visitors, seeing this, proceeded to interview her. The physician asked her if Christian Scientists located disease. With a quickness of wit peculiar to her race she replied: "No, indeed they don't. The doctors locate disease and Christian Scientists *dis-locate* it."

In our report, last month, of the dedication of the Chicago Church, we copied from a newspaper which stated that the service closed with the Scientific Statement of Being. This was an error. The benediction was Jude, 24, 25.

NEWSPAPER COMMENT.

WE make the following extracts from some of Chicago's great daily newspapers anent the completion and dedication of the new Christian Science Church building in that city.

The Chicago Evening Post of November 13.

"HUNDREDS of Christian Scientists—some of them from the most remote sections of the continent—have been arriving in Chicago yesterday and to-day to attend the dedication of the largest church edifice ever erected by this denomination. Although this massive house of worship will contain two thousand persons it will hold four distinct dedicatory services to-morrow in order to permit each local and visiting Christian Scientist and the friends of this faith in the city an opportunity to attend one exercise.

"The building which has attracted to its opening so notable a gathering is on Drexel Boulevard, near Fortieth Street, and outwardly resembles a Greek temple. It is universally admitted to be one of the most artistic, pleasing, and impressive church edifices in this city, and is a unique and bold departure from the conventional lines of ecclesiastical architecture. Only the members of the church and congregation—the regular attendants upon the services which have heretofore been held in the Auditorium—are invited to attend the first exercise, which will begin at 9.45 A.M. to-morrow. This provision has been made necessary by the fact that the usual Sabbath congregation of the Christian Scientists has outgrown the seating capacity of the new building while the latter has been in process of erection.

"The present is recognized among Christian Scientists as distinctly an era of church building, and the fact that the Chicago congregation has already outgrown its new house of worship—the largest Protestant church edifice in the city—is believed to indicate the erection, in the near future, of other church buildings of this denomination on the North and West sides of Chicago. Scores of cities and towns in all sections of the Union are the scenes of preparations for church building on the part of resident Christian Scientists. The followers of this faith are averse to the practice of

erecting churches encumbered with debt, and for this reason many building funds are in progress of collection in advance of the active work of building. Probably no other religious denomination in this city or country has experienced, in recent years, so rapid a growth, and its members are to be congratulated upon the magnificent and imposing edifice which is now on the eve of dedication. It has been erected without ostentation and without public appeal to those uninterested in the teachings for which it stands, and it is a welcome and beautiful ornament to the city."

The Daily Inter Ocean of November 15.

"AN event, remarkable in many ways, and of unusual religious interest, was the dedication yesterday of First Church of Christ, Scientist, of Chicago.

"The formal opening of such an edifice as the superb and classic temple at the corner of Drexel Boulevard and Fortieth Street, would in itself have been worthy of especial note, but there were blended with this feature others of vastly greater importance. For the initial services in this, the first notable permanent place of worship erected by the Christian Scientists of the West, was the occasion of an outpouring of people, and a display of fervor, which stamped the occasion with real significance.

"To those unacquainted with the recent rapid spread of Christian Science ideas, and the wide public recognition won by the Rev. Mary Baker Eddy, 'the revealer of the Motherhood of God,' as a religious teacher, yesterday's demonstration must have been a great surprise. Fully eight thousand people took part in the services of the day, and from the unmistakable signs of interest and feeling manifested no one could doubt that a large majority of those present were firmly fixed in the belief that in Christian Science they had found 'a higher and more practical Christianity, capable of meeting all the wants of humanity in sickness and in health.'

"A striking and almost unprecedented feature of the day, and one which proved beyond cavil the general and vital interest aroused by the event, was the presence at the ceremonies of fully two thousand Christian Scientists from other cities and states, brought hither by their enthusiasm and their desire to participate in what to them marked the dawn of a new religious epoch. These visitors were from all parts of the country, nearly every state being represented, although the gathering did not in any way partake of the nature of

a convention. Boston, the seat of the Mother Church, and the home of Mrs. Eddy, was especially well represented.

"In spite of the inclement weather, many persons, unable to gain admission at one service, waited outside until the time set for the next. At eleven o'clock, three-quarters of an hour before the beginning of the second morning service, fully five hundred people were in waiting on the church steps and the sidewalk in front, while scores of carriages filled Drexel Boulevard.

"The principles of Christian Science were discovered by Mrs. Eddy in 1866-7, and the first church was established in Boston in 1889. In 1884 Mrs. Eddy visited Chicago and organized a class of converts, and the first congregation in this city was formed two years later. There are now several hundred thousand members of the denomination, and the Chicago church numbers nearly two thousand, its annual rate of increase for several years having been over thirty per cent.

"Taken as a whole, the structure comes very near realizing the ideal of a place of worship, and is certainly surpassed in beauty and qualities of utility by few if any churches in the West."

The Chicago Times-Herald of November 15.

"NEARLY eight thousand persons witnessed the dedication of the new home of the First Church of Christ, Scientist, yesterday. Four times was the same simple service given, and four times was the majestic auditorium filled to overflowing.

"Beautiful as a Grecian temple, this new church excited the wonder and admiration of all its visitors. The pagan architecture of the Ionic Isles has lent its graces with exquisite adaptability to Christian worship. The noble amphitheatre of Hellas and Roma has yielded its curves and tiers to the mission of peace and good will to men. The beauties and utilities of these ancient arts have been crowned with the glories of man's newest art, electric stars.

"Each of the Readers also delivered an address. After a cordial greeting for the strangers in the congregation, Mr. Kimball told of Mrs. Eddy's discovery of Christian Science, and spoke of her triumph over persecution and difficulties as the beginning of a new era. He referred chiefly to the wonderful growth of the denomination. The Mother Church was founded in Boston in 1879 with twenty-six members.

Now there are three hundred and nineteen regular churches in the United States, Canada, and England.

"The First Church of Chicago was organized in 1886. Its membership often grew thirty to forty per cent in a year. This new church cost \$108,000, and this sum had been contributed by thirteen hundred persons. So the classic structure was dedicated free from debt.

"The service was simple. It was made up of three addresses, music, and religious readings. The feature most highly appreciated by Christian Scientists was an address sent by Mrs. Mary Baker G. Eddy of Boston, the Discoverer and Founder of Christian Science. It was read at each of the four meetings by Edward A. Kimball, the First Reader of the church, upon whom fell the chief burden in the conduct of these memorable dedicatory ceremonies.

"For the benefit of those unfamiliar with the practice of this church, it may be explained that it has no pastor, its service being conducted by two members known as Readers. The other reader is Mrs. Ruth B. Ewing, the wife of Judge William G. Ewing of the Superior Court.

"Mrs. Eddy is tenderly revered by those who have accepted her interpretation of the Scriptures, and her message made a profound impression upon them. She began with a loving greeting to her sisters and brethren in Chicago. She then turned to a rapid exegesis of the doctrines of her faith and an argument in their support. Mrs. Eddy spoke of her visit to Chicago in 1885, when she trained a small class of believers in her faith, and from the marvellous growth of the church in this city she prophesied a spiritual triumph of universal scope."

All of these papers published in full the addresses delivered on the occasion, full descriptions of the building, exteriorly and interiorly, as well as finely executed cuts of the exterior and portions of the interior, including the auditorium. Their headings and the space given were most generous.

The *Chicago Tribune*, and other dailies also, published elaborate accounts, and were equally generous in their comments.

The *Chicago Inter Ocean* of November 21, also published a lengthy article on Christian Science, its growth, aims, and principles, written by a leading representative of the Cause, from which we briefly quote:—

"The dedication of the massive and beautiful Christian

Science Temple in this city on Sunday last calls the attention of all sober thinkers and readers of the signs of the times to the serious contemplation of the religious movement that this great edifice represents. The event is one of universal significance to the Christian Scientists of the United States, Canada, England, and the other countries to which the faith has spread. The impressive gathering of the four great congregations, numbering over seven thousand persons, which filled to overflowing the vast auditorium at the dedicatory services on Sunday last, bears within itself an object-lesson to all students of modern religious, scientific, and medical history. The sober and deep earnestness of the people constituting these congregations, and the entire lack of the purely emotional element so often witnessed in the history of religions, is strong evidence that something deeper than blind enthusiasm, or frail religious fervor, guided and governed the hundreds of earnest Christian Scientists who came from all parts of the United States and Canada, and some from far-off lands, to participate in this interesting event.

"The First Church of Christ, Scientist, of Chicago, stands pre-eminently for the religion of Jesus, which heals the sick, reforms the sinner, demonstrates the naturalness of Divine Science, and unites in one threefold system of Science, Theology, and Medicine, the divine ways and means taught and demonstrated by the Founder of the Christian religion and practised by his followers during the first three centuries of its existence. This Church stands for a loftier citizenship, for all that is pure and ideal, elevating and uplifting, in art, literature, and philanthropy. It stands for sound morality, divine ideality, and the practicability of spiritual ways and means, here and now, in the affairs of men. Its lofty transcendentalism reaches the criminal in the mire of iniquity, and the hardened sinner with the same power and scientific force as that through which it heals a case of organic or functional disease, or interprets to the thinker and idealist the scientific meaning of the Scriptures or the heavenly estate pictured by an Isaiah or a John. It stands first, last, and always for the alleviation of human woe, and the moral, physical, and spiritual uplifting of humanity."

NOTES FROM THE FIELD.

IT is three years since I first appealed for treatment, and was almost instantaneously healed of many chronic and acute claims, some of them of years' standing. For five months I had lain in bed with complications of stomach trouble, complete nervous prostration, neuralgia, etc., until I began to doubt the existence of a God who could ignore my constant prayers for relief.

I had taken a course of ten lectures on what I was led to believe was Christian Science, and although there seemed some helpful thoughts in them, I could not feel enough interested to buy the numerous books they recommended. I mentioned these lectures to a Christian Scientist, and she told me kindly that I was not getting Christian Science, but mental science. All the time I laid in bed I kept thinking of what she had said, and longing to know what the real Science was.

At last,—when three prominent M. D.'s had done their best for me, and yet it was impossible for me to sit up more than an hour at a time, and even the family distressed and annoyed me, so great seemed the weakness and pain,—I sent for this Christian Scientist. The first treatment wrought a transformation in body and mind. Never can I forget the sweet sense of peace that came to me. It was as if the Everlasting Arms were under me, and I knew I had found the *real*.

I dressed and went down to dinner, walking up and down the stairs without assistance, and eating anything I desired. In four days I attended a Christian Science Bible class, and during the following two weeks I attended to the details of breaking up housekeeping, had teeth filled, and saw everyone who came to the house,—and was well. For nine years I had worn glasses; several oculists declaring I was farsighted. For a year I had not been able to read, write, or use my eyes for close work of any kind, even with the glasses. These I laid off, confident that I had found in Divine Love the remedy for all my woes. The sense of freedom was so complete, that although using my eyes constantly, I have had no consciousness of having eyes, and no need of glasses. I soon went through a class and have been able to demonstrate over many claims of discord.

Prior to this last illness, I had been doctored by at least ten physicians, and spent five months at a famous sanitarium, trying electric treatments, massage, baths, and rest-cure, so there was nothing left to which to resort, and I know now that all my prayers for relief were answered, and in a far better way than I hoped for.

My gratitude for Science and Health, and all the writings of our beloved Leader, cannot be put into words. The new book, "Miscellaneous Writings," is what I have longed for, as I had none of the old Journals which contained her articles. May I be more worthy of this additional light.

The *Journal* is a welcome visitor and brings much that is helpful and encouraging. My husband and little daughter have been helped many times by Truth.

The moral healing is the cause of the physical well-being, as Jesus so often proved, and when we are willing to give up the "old man with his deeds," we can become conscious of the healing power of Truth and Love.

Grace Field Adams, Cleveland, Ohio.

In January, 1895, a Christian Scientist was called here to treat. Two young ladies were healed, one throwing aside her crutches. I said to my husband, "If others are healed, why should not I be?"

When about four years of age I had scarlet fever and diphtheria, which settled in my knee and throat. I had tried the best M. D.'s in our town, and a specialist of Toronto, a homœopathic physician of Belleville, and nearly every patent medicine that was recommended.

From the birth of my daughter, about seven years previous to my first hearing about Christian Science, I had indigestion so badly that I was afraid to eat anything, and my throat and lungs were so weak that life was a burden. Then my knee gave out, and I had to use a crutch and cane; this seemed the hardest of all. I went to Toronto and had an apparatus made that laced up to my body. It was a little better than the crutch while I was around the house trying to do my work, but it was a sore punishment, and many bitter tears I shed when I arose in the morning and my eyes fell upon that great heavy thing to be put on; but I could not step on my foot at all. One of the M. D.'s advised me to have my leg taken off. He said I would live longer without it, as it was withering away.

I sent for the Christian Science healer. She gave me

my first treatment in the evening. The next morning when I saw that apparatus, I made up my mind that I should not put it on again. I found an old boot, put it on, and walked down stairs. I did what was really necessary to be done, often sitting down to rest. I left the bandage on for a few days, because the leg seemed so small and weak; but day by day I grew in strength, and soon walked to my husband's shoe shop. He had the pleasure of taking the boot out from the apparatus and the cork sole from under it, for I was sure I should need it no more. Now my boots are alike with the exception of an extra lining to make them button evenly. Crutch, cane, and apparatus are all laid aside. I was like a baby just learning to walk, venturing a little farther each day. I soon went up and down stairs whenever duty called, and often walked two miles. My leg is not like the other one yet, but I am so thankful for what I have received.

I had five present treatments and a few absent ones. My healer told me about the wonderful book, "Science and Health with Key to the Scriptures." I bought a copy but I could not understand it at first. I read every minute that I could, and the light soon dawned. In April, 1895, my husband and I went through a class. We have had some good demonstrations. Have also had some hard battles to fight, but have found that God is our refuge and strength. No one rejoiced in my healing more than my little girl. "Now," she said, "you can go for walks with me." She has a little bank in which she saves her pennies. She said, "As soon as I have money enough I will buy a Science and Health of my own." When she had saved four dollars she sent for the "little book," and is very proud of it.

Christian Science has loosened the shackles and has given us the Truth that maketh free. We love the Bible and all the books written by our much-loved Leader. Every *Journal* seems better.

Mary J. Tully, Picton, Ontario.

FIVE years ago, in Waterloo, Iowa, four students of Science and Health began to hold meetings for the study of the lessons in the *Christian Science Quarterly*. We met in a private house, but as our number increased we moved to a public place. Our number now is twenty-three. Outsiders come frequently to our Sunday meetings, as well as to our Friday evening meetings. We have many requests for Christian Science literature.

In spite of repeated attacks from the pulpit—perhaps I should say *because* of those attacks—the interest in Christian Science is growing. The healing which has been done here has attracted some attention, and people are beginning to remark that they *believe* there is something in that Christian Science.

When I commenced the study of Christian Science I had worn spectacles for five years. I had been the victim of nameless ills, and for two years I had been under a spell of melancholy and despondency whose blackness cannot be described. Repeatedly in my struggle against this mental darkness came the thought of self-destruction. But I clung to the promises of the Bible. I well remember how often I read the words of Jesus in John, 6 : 32, 33, and the yearning with which I repeated the words of his hearers: "Lord, evermore give us this bread."

I became convinced that I had a false conception of God. I began to see the fallacies in the commonly accepted interpretations of Holy Writ. I felt that I could be healed if I had the right understanding of God, but I did not know how to get it, and no one could tell me. It was then that I heard of Mrs. Eddy, and of "Science and Health with Key to the Scriptures." Soon after I sought the aid of a healer. After three weeks' absent treatment, I went to the home of my healer. The day I arrived I laid off my spectacles, and I have never worn them since. That night I slept as I had not done in years. I woke without weariness, which I had done but few times in my whole life before. I began to eat without fear of indigestion. The constant pains which had been my companions for years left me one by one. I learned that Life is God, indestructible, and the temptation to suicide has never returned.

It is with daily joy that I realize that I have been healed through Christian Science. That instead of weakness I have ever-increasing strength; for sickness I have health; for weariness and pain I have freshness and vigor; for gloom and shadow I have the Light of Truth, which grows brighter and brighter unto the perfect day.

Mrs. Sara Beem Davis, Waterloo, Iowa.

At the age of eighteen I left home to become an apprentice in a drug store. A disbelief in religion seemed to keep pace with the supposed advance in a knowledge of pharmacy. until eight years ago agnosticism had become so firmly

rooted that upon taking the oath in joining a society the words were silently added, "If there be a God."

Study of the writings of Mr. Henry George first caused awakening from this dream, and after many friends and relatives had been healed, when other means had failed, it was but natural that Christian Science should be taken up. When theories and human opinions were laid down, there began to appear little glimpses of the Great Revelation, and severe views were had of this human self and its environment. It seemed impossible to remain in the drug business and continue this study, being clear that to talk Science and sell drugs was not Christian; that one must be a Christian in order to demonstrate the Science of Being. For a year efforts were made to sell the store, but without avail. In February, 1896, there came a call to enter a class with a loyal student practitioner. It was believed that this would at once make the separation, but it was soon learned that the only way was to demonstrate out, and it was not until the work of helping others who asked for assistance was begun in earnest, that there seemed any prospect of deliverance. Deliverance has come without injuring any of the useful surroundings.

For this I am truly thankful to God, to the Discoverer and Founder of Christian Science, and to the patient teacher who has never seemed weary with waiting.

In the old way, beliefs of sickness were seldom in evidence, but sin seemed master, pointing to final suffering, through appetite and passion. The first to yield was the tobacco habit, then others followed, and the reconstruction continues. My earnest prayer is that I may be chastened until purified, and thus be fitted to continue in this blessed work.

There has been for some time a longing to express to our Leader something from the heart's overflow of thankfulness for her life of self-sacrifice and toil. This thought was especially strong upon receiving and reading the new book, but while reading the article in the April *Journal* by Joseph A. Eastaman, something seemed to say: "The only way to express this is to make your inward and outward life conform to her teachings," which, with God's help, I shall ever strive to do.—*Elmer E. Day, Elgin, Ill.*

Extract from a Letter.

My Dear Mrs. A:—It is nine years since you came to our home, as an angel of Light, bearing the words of Truth

which delivered me from the bondage that had held me captive for seven years.

When in Ann Arbor University Hospital, I was considered the worst sufferer that had been there for years. While there I lost my right leg and left arm from necrosis of the bone, and then was sent home to die. My husband knew nothing of Christian Science, but was a believer in the power of God, and held to the promises. After some time I was apparently well. Then two daughters were taken dangerously ill. I overworked, and the disease returned, this time visiting the small of my back; there amputation was impossible.

The brothers and sisters in the church held prayers for my recovery. The doctors had given up. I could turn in bed only as they turned me on a sheet. That was my condition when we first met; and within thirty minutes from the time you had gone I was dressing myself and as well as I am now, or as I ever was in my life. I am a well woman now. When I was healed I was so delighted that I felt I had found the Truth. It was what we had been searching for so long. We knew nothing of Christian Scientists, or of the teaching, or what the charges would be, but I told my husband that I was going to obtain it, even at the sacrifice of my home. He raised no objection, and the whole family sought opportunity for me to go. I was healed on Tuesday, and Friday I entered the class, it being the fifth lesson, and by the time the class of twelve lessons was finished I had caught the Light so I was enabled to do the work the Master said confirmed the doctrine.

Oh, how grateful I have felt ever since to think that God's messenger visited our house! What a blessing to know the Truth, for the Truth does set us free! For years we did not know what it was to have our home free from sickness; but since I was healed there have not been two weeks of sickness all told. Thanks to God for the works his servant has done for our home.

MRS. A. E. BENJAMIN.

LUDINGTON, MICH.

I HAVE been healed of several physical claims of many years' standing, one of which might have been called hereditary. In addition to this, Christian Science has been a great assistance to me in practical, every-day living, enabling me to overcome many claims. In some degree I have also proved these words of our Master, "If ye abide in me, and my words

abide in you, you shall ask what ye will, and it shall be done unto you."

I look forward each month for the arrival of the *Journal*, which is an indispensable help, especially the Notes from the Field. This note of thanksgiving would not be complete did I not add a special tribute to the aid received by me from our Friday evening testimonial meetings.

My position in a store obliges me to stand constantly, which seems to cause me, as it does multitudes of others, great pain in the feet.

One Friday I was scarcely able to stand, and it was with great difficulty that I walked to church to attend the evening meeting. After various testimonies were given, a dear sister told of the instantaneous healing of swollen feet, repeating from Science and Health the passage which had healed her, "We must look where we would walk, and we must act as possessing all power from Him in whom we have our Being." With this encouragement, I felt I must be healed, and repeated this statement as given, realizing the Truth.

When the service was over and I arose to go home, my feet were healed; all sensation of pain had left them. I was *free*, and delightedly *ran* to catch my car! My heart went up in gratitude to God and our beloved Teacher-Mother, for giving to us this wonderful understanding of Truth. Surely, we *shall* run and not be weary, we *shall* walk and not faint.—*Effie S. Watt, Boston, Mass.*

THE conference of the Methodist Church was to convene in this place, and as there were about two hundred and fifty ministers, the pastor of the church solicited people outside of his own congregation to help entertain them. I consented to take two of them. They were with me eight days. Every morning after breakfast I gave one of them the Bible to read, and I read from Science and Health. Then we had silent prayer and the Lord's Prayer. They asked questions and I answered as best I could, quoting mostly from the Bible, knowing that "Science and Health with Key to the Scriptures," which they had just heard read, would unfold to their thought the true, the spiritual, meaning. One of them *especially* was glad to find Christian Science so practical. Before this minister went away, a gentleman stopping at our house who has been somewhat interested in Science, but always questioned our Leader, asked him about having leaders

and books. He replied that he thought we needed a leader and books to guide us to heaven. He also said, "I know nothing of Mrs. Eddy, but I have been greatly interested in listening to Mrs. — read from her book, and from it I think she must be a wonderful, beautiful Christian character." How I did rejoice to see him have such a true concept of our Leader and Mother, and of Science and Health. He said the morning he went away, "If any one wishes to study Christian Science, they should get your text-book, should they not?" and asked where he could get it. His last words before starting for the train were, "I have been a minister in the Methodist Church for twenty years, and I love that church; but I cannot close my eyes to the Light." I gave him some literature, and as the door closed after him, I knew that God, through His Word, had blessed him.

K. L. H., *Marinette, Wis.*

GREAT gratitude for spiritual uplifting and physical healing, as well as a wish to conform to Mrs. Eddy's request that we write to the *Journal*, prompts this letter. In 1893 a lady spoke to me of Christian Science at an evening party, but I did not take in a word beyond being struck by her talking so much of Jesus and his commands being applicable to the present day. Later the same year a cousin in New Bedford, U. S. A., offered to "give me a thought" to relieve me of neuralgia, and although I was relieved and she took me for a two hours' drive, I never asked her a question as to treatment.

In 1896, when living in London, we heard of the healing of a friend in Canada after years of invalidism, and lunching with a friend, who was speaking of the case, she turned to me, and said in reply to my bemoaning various aches and pains, "Why don't *you* try Christian Science, it has done me so much good?"

It seemed impossible to me to go to a Friday meeting, but one day I felt I must go, and it was indeed an awakening. The following Sunday, "God is Spirit; and they that worship Him must worship Him in Spirit and in Truth," came so vividly to me as the expression of the service, that I felt the Christ was there. In my old church, the Church of England, I had begun to feel it was no good going, for I could not pray. After treatment my great wish was for more understanding of this wonderful Science, and the June class held by Mrs. Field-King was indeed a revelation;

we knew it was the teaching of Divine Principle sent in response to our "cry in the desert."

F. H. B., Brentwood, Essex, England.

THOSE who do not know much about Christian Science sometimes make the charge against Scientists that they tell of the wonderful healing *they* do, without any reference to God, as if this power were some human will in themselves. But this is a mistake. All Scientists know that it is God who does the healing, and only so far as they understand and reflect Him can they heal. The children realize this, and we are taught grand lessons by our little ones. I know of a demonstration by a little boy that illustrates this point perfectly. This child has been brought up in Science, his parents are healers, and he has been taught the Principle of healing and how to apply it for himself and others.

One day a lady came to their home in great agitation, asking for some one to go to treat her little son, who was very ill. No one was at home but the little boy, and he said he would go and help him. "But," she said, "you are only a little boy, and you cannot do anything." "O yes, I can, I know how to treat," he answered, and he was so persistent that she took him home with her. He went into the room where the little boy lay in a serious condition. He sat down by the bed and silently treated for a few moments. Presently the boy said, "Mamma, I am all well, I want to get up and be dressed." The mother in amazement at the quick work dressed him, and then said to the little healer, "Why, what *did* you do?" His answer shows how fully he realized the omnipotence of divine Love. He replied, "O, I didn't do anything; he just forgot that God is Love, and I reminded him of it."

Margaret Duncan, New York, N. Y.

CHRISTIAN SCIENCE was brought to our home four years ago, through the earnest suggestion of a servant girl, and resulted in the healing of our son of claims which the M. D.'s and others pronounced hopeless.

For the past two years I have been engaged as a travelling salesman for a well-known Boston house, and in this time have had the privilege of visiting Scientists in thirty-five cities and towns in nine different states, outside of New England.

I am very glad to speak of the loving "welcomes" I have received, and I rejoice as I think of that day when mankind will express the one thought—Divine Love,—and prove the brotherhood of all, as children of the one Father and Mother God.

A year ago I was suffering from pain and weakness in my back. I was treated, and soon after I ran several blocks to catch a train, carrying a heavy grip in each hand. Since then I have been all right.

Our family is much more harmonious, and the harmony is increasing as we see the appearing of the "love that casteth out fear."

Since the healing of our child, my wife and I have received class instructions. Many hard places have been gone over since then; but I know that Divine Love will lead us through, and out of, all the dark valleys and shadows.

As I write on this day of "Thanksgiving,"—although far away from home and family, I am sure our supply of Divine Love is not limited to place or space. I cannot express my thankfulness in being counted worthy to partake of this bread of Life.—*F. M. O., Manchester, N. H.*

Our of the depths of despair I have been raised to heights of hope and joy. From galling bonds I have been freed by realization of Love Divine. Surely I have great cause to love and revere Divine Science and its noble Founder. Physical ills, though called incurable, have fallen into the dust from which they sprang. A grievous case of indigestion was healed simply through reading "Science and Health with Key to the Scriptures." How this book does buoy us up and inspire us with strength!

I languished for years, a wretched invalid, trying everything—medicines, water-cure, electricity, faith-cure, electro-poise, operations—every remedy known to *materia medica*, I verily believe, but without avail. And now, thanks to Christian Science, I am entirely well.

A very serious throat trouble has also disappeared without any direct treatment. I am a singer, and just before I studied Science, when I was having my throat butchered by a medical doctor, he told me that I must stop singing—not another note for an entire year. But I soon learned that I could sing at any and all times, so I sang more lustily than ever, and to-day my throat is well, and my voice fuller and richer than ever before.

Besides physical healing, Christian Science has brought to me a sweet peace, restored my lost faith in the Bible, reclaimed me from the direst scepticism, and I hereby thank the Giver of all good and perfect gifts for this new wisdom. May it soon spread from pole to pole, and bless all humanity as it has blessed me.

Sourie Lee Van Hoose-Polhill, Macon, Ga.

BEING often asked about Christian Science in cases of obstetrics, I will give my experience with my first and only child. I was in a small place when the child was born, where there were no telegraphic communications available before 8 A. M. and after 4 P. M., so it was impossible to let Mrs. S., of Galveston, know just when the time came, but having been under her care two weeks previous, I had a remarkably easy time. My mother and grandmother said they had never seen anything like it. The baby was born about 9 A. M., and in an hour I was up on the floor, and before noon wrote a letter to Mrs. S., and told her about myself and baby.

I was not confined to my bed, and felt like dressing myself, but those about me would not permit it until the third day. Mrs. S. came to see us and told me to do as I felt like doing. I dressed, and from that time went to the dining-room with the family, and ate anything I relished. The seventh day I walked seven blocks, and then home again, up and down stairs, without feeling the least fatigue. In fact, I felt refreshed for the walk.

I will add, the house was filled with visitors the whole afternoon to see if I were alive, and they confessed their astonishment on being received by me.

S. R. S., Houston, Texas.

WHEN the beautiful book, "Miscellaneous Writings," by Mrs. Eddy, came, no words can tell of the burdens lifted by its words of wisdom, peace, and gentleness:—our questions answered before we knew how to ask them! Gratitude for it can only be proved by "taking up the cross," for through its pages we have crept to the feet of the Master, and "named the name of Christ." Through realizing that "of myself I can do nothing," but that "with God all things are possible," a withered limb has been restored, a case of la grippe healed, a deformed foot grown into perfect shape and size, a case of scrofula healed.

Help has been received at every Sunday Lesson and Friday evening experience meeting, and I am sure if all who are so faithfully laboring in the field could realize how eager beginners are for the helpful thoughts of Truth that have come with the cures outsiders come to hear about, more would "return to give (audible) thanks."

Thanks are due to our dear *Journal*, through whose pages we receive constant help and cheer from its editors and contributors, who solve many problems and throw much light upon our pathway, encouraging us to be "faithful over a few things."

A. M. Lincoln, The Chicago Beach Hotel, Chicago, Ill.

ONE Saturday morning I awoke with a claim of severe neuralgia in the head. I tried to realize that God was love, and all the morning I worked and prayed for help. By noon I was nearly crazy, for the congestion in my head was terrible. I knew that I must have help, and that quickly, or I should be out of my mind. I sent for a dear sister Scientist, Mrs. S., and she treated me absently, and sent me word that she would be with me as soon as possible. At four o'clock I was much quieter, and at six o'clock she came. I was still unable to hold my head up. She treated me again, and at half past six o'clock we were at the dinner-table. The sharp pain was gone, and the congestion nearly so. Mrs. S. stayed all night, and in the night I cried, "I am sick all over; my throat is closing so I cannot breathe." She repeated the Scientific Statement of Being, and tried to realize it, while she treated me again. I went to sleep, and in the morning I awoke well. My head felt sore, but I was able to do all that was necessary, and we all went to church together.

S. D. P., Hazelwood, Pittsburg, Penn.

IN January, 1896, I attended a Christian Science "testimonial meeting," out of curiosity, thinking it was a spiritualistic seance. The intelligence and refinement of the audience, and the remarkable testimony surprised me. The "mysterious Power" which performed the healing brought me again to the congregation of bright, happy faces, and I felt like a stranger at a feast, longing for the crumbs of Love, and really did not know how to account for it. Since then the revolution in my thought and life is marvellous. All of the easy-going habits of the man of the world have

changed, and I have actually found the secret of rest, happiness, and freedom from worry and care in "Science and Health with Key to the Scriptures."

Several of my relatives and friends have been healed by the power of the Word. I have proved it in business, have proved the healing myself, and may God's blessing attend Mrs. Eddy for giving us this practical Truth.

The nightmare of the past I shall hope to forget, and it is with true pride and thankfulness that I subscribe myself a Christian Scientist.—*C. F. Brown, New York, N. Y.*

NOVEMBER 11th, 1897, when at the dedicatory service in the new and happy little home of Christian Science in London, so joyously did I recognize the fulness of the blessing that the Truth had brought me, that I yearned to make known to our Mother how tenderly and devotedly one clasped hands with her across the water, in deepest gratitude. Where there is such harmony, there is no sea to divide us, and the *Journal* will speed my message. Science and Health unfolds joy unspeakable, to learn how to *know* God, *understand* God, *demonstrate* God, makes the dumb to speak, and is bliss indeed.

These words are but a short testimony, and but feebly express the desire of my heart, which would earnestly declare how much Christian Science is doing for me morally and physically. Truth is a revelation which causes transfiguration. When the eye is single the whole body is full of light. I can only say to the Mother, as a joyous Christian Science infant, of stammering but eager tongue, "*I love you,*" knowing that even a child's first essay at speech will gladden the mother-heart.—*E. A., Cornwall, England.*

I WAS troubled for thirty years with a varicose-veined leg, which many physicians had failed to cure. I had to bandage it tightly in order to walk, and then could not go far.

I also suffered for twelve years with a fibrous tumor. I was operated upon many times with only temporary relief, for after each operation it grew much faster. Last spring I became so emaciated that I looked for death at any moment, and made all preparation for it, even buying my burial lot. In July a lady loaned me Science and Health. I knew nothing of its merits, nor did the lady know my condition. I had not finished reading it through, when I saw the nothingness of all material aid. I removed the band-

age at once from my leg, and from that day I have never felt the need of it. My leg has assumed its normal condition, and the tumor has entirely disappeared. I write this that anyone suffering as I did may go and do likewise, giving all the glory to God, and that precious little instrument, "Science and Health with Key to the Scriptures."

Mary E. Marshall, Cincinnati, O.

WITH love for the Cause, do I send forth thanks for the many blessings of Christian Science. The sermons, as given in the *Quarterly*, from the Bible and Science and Health, have brought such a flood of light, that I rejoice, while I say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Revelation, 1: 3). This text is most beautifully and practically explained in the Apocalypse of our text-book.

After reading this explanation, beginning on page 550, there is no more questioning as to when, where, what, or why. This comfort of our conviction, by which we can all give a reason for the hope that is within us, reaches and blesses everyone in the degree that it is accepted, acknowledged, and demonstrated; then do we testify most strongly, that the true and only salvation has begun.

For this we are indebted to the God of Christian Science. Verily, a God of Love!

Charlotte Chapple, Cincinnati, Ohio.

OVER seven years ago the word of Truth came to this place, and services were arranged. For a while all went well; soon changes were made and different places of meeting were had; as a result of this came a struggle to hold up the standard of Truth by each society, and this has been kept up until May 29, 1897, when a faithful student of the Mother, who had taught several students here, came from the western part of the state by request of some of the faithful ones; and by her kind, patient labor, two of the societies disorganized, and re-organized as First Church of Christ, Scientist, which was very easy when material sense was willing to say, "Thy will be done." It was a surprise to all to see how the work of righteousness had brought peace, and we were united in the bond of Truth and Love. And how much easier it is to work for the Cause.

J. B. Gardner, Oneota, N. Y.

Extract from a Letter.

To human sense my summer has been full of disappointments and trials, I have found hard things to meet, things which have been hard to demonstrate out of. One problem it seemed I never could work out. I tried to work it by addition, then by subtraction, but could not get the right answer, and multiplication was simply awful; then I said, division *will* solve it, so I went to work; but I had a large remainder which I could not dispose of. I tried fractions, but soon found they were complex fractions; I then set about reducing them to their lowest terms. I employed cancellation freely, and behold the result:—

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and “nothing to carry.” It took many long days, and many heartaches and bitter tears, but the demonstration, that “Truth is mighty and *will* prevail,” was made absolutely.
S.

HERE, in our little city of Kalamazoo, Michigan, we have an earnest circle of workers, with an average attendance of twenty-five at our regular Sunday service, and a Sunday School of fifteen members.

This is the hopeful outgrowth of the study of four individuals, who began the work in April, 1896, without any preparatory class instruction, our only teacher being the “little book.”

Two of our number are members of the Mother Church. We are considering some locality more in keeping with our growing numbers than the parlor of hospitality, for our Sunday services.

Surely, brightening here, as everywhere, is the expectant “dawn,”

The first foundations of that new, near day,
Which shall be builded out of Heaven, to God.

C. S., Kalamazoo, August 26, 1897.

EDITOR'S TABLE.

IT has been well said that Christian Scientists regard the present as an era of church building. The rapidity with which church edifices are being erected, or if not erected, purchased and refitted to the uses of Christian Science worship, is matter of astonishment alike to Christian Scientists and the outside world.

It would seem that this activity, known to and endorsed by our Leader, the Rev. Mary Baker Eddy, in words of heartiest commendation, should be a sufficient answer to the inquiries which are still coming to us and others, "Does Mrs. Eddy favor or authorize church building?"

At the close of a year whose history has been replete with good works and progress, and on the eve of another year the end of which will witness the erection of many more church buildings, it may be well to take a general retrospective glance at the history of church acquisition and building up to this time.

In this connection let us not forget that the very first church building erected in the name and dedicated to the use of Christian Science, was the beautiful little chapel at Oconto, Wisconsin, completed and occupied in 1886, the achievement of a noble little band of pioneer workers in that then almost unexplored region,—Scientifically speaking. Of this church our revered brother, the Rev. Lanson P. Norcross, was for a time the pastor.

In 1890 the Scientists of Toledo, Ohio, purchased a church property, and remodelled it into a Christian Science church, occupying it until they outgrew it and then removing into a large hall. A fine new church edifice is among the early probabilities in that city.

In the year 1891, the First Church of Christ, Scientist, of Buffalo, New York, acquired, by purchase, a handsome and commodious church building, which they have since occupied,—the first church property to be owned by Scientists in the Empire State.

In 1891-2, one of the active and earnest students at Scranton, Pennsylvania, erected a fine and costly building, in which a large hall was expressly arranged for holding Christian Science services, and two commodious rooms in front of

the hall were set apart as reading and dispensary rooms. This building was completed in January, 1892, and on the 26th of that month the hall was dedicated, and has been occupied by the church there ever since.

In Denver, Colorado, there was completed and dedicated in 1892, a fine church building costing more than \$10,000, and having a seating capacity of upward of five hundred. Its original capacity has long since been outgrown, and it is now being enlarged. Meantime, to accommodate the attendance, two services each Sunday have for a long time been held.

In 1893 there was erected at Jamestown, New York, a beautiful chapel, costing, all told, including a fine organ, \$15,000. Its seating capacity is two hundred and eighty. It was occupied in November of that year, but not dedicated until November, 1896.

In 1894 was completed to the point of occupancy for worship, the great Mother Church in Boston. It was dedicated January 6, 1895. It is too well known to require special mention here, but it may be well to say that it cost upward of \$200,000, and, including the ground on which it stands (this having been donated to church uses by the Rev. Mary Baker Eddy), it is estimated to be worth \$250,000. Its seating capacity exceeds one thousand, but from the first it has been filled to overflowing, and for a long time two services each Sunday have been necessary to accommodate the congregation.

During the year 1895 there was erected in St. Louis, Missouri, a beautiful church edifice on Pine Street, between Twenty-seventh and Twentieth Streets, at a cost, including the ground, of \$28,000, dedicated on November 10 of that year. In this year also there was erected a neat little church at Bunch, Iowa, and one at Stillwater, Oklahoma, the work on the latter having been done by the local Scientists themselves. During this year, also, a gentleman who had formerly been a warden in the Church of England, in gratitude for what Christian Science had done for his invalid wife, erected a two-story brick house in Berlin, Ontario, fitted it for church purposes, and rented it to the society there. They expect to occupy it until they erect a church building of their own.

During the year 1896 there was built in Providence, Rhode Island, a beautiful edifice at a cost, including the ground, of \$16,000, and having a seating capacity of two hundred and fifty. Also a fine building at Lawrence, Mass.,

38x58, and having a seating capacity of over three hundred, costing, with the ground and furnishings, \$9,500. At Rock Island, Illinois, a tasteful edifice costing, with the ground, \$6,000, and seating upwards of two hundred. During this year also was acquired by purchase by the First Church of Christ, Scientist, of New York, the valuable church property on 48th Street, formerly owned by All Soul's Protestant Episcopal Church, which was elegantly refitted to Christian Science uses, and opened September 27, 1896.

During the year 1897 there was erected at Grand Junction, Colorado, a beautiful little church, which was dedicated on April 4. At Marshall, Texas, on January 31, a neat little structure was dedicated to Christian Science uses. Also, during this year were erected the edifices of Church of Christ, Scientist, Brooklyn, New York, dedicated October 3, 1897; the First Church of Christ, Scientist, of Chicago, dedicated November 14, 1897; the chapel of the First Church of Christ, Scientist, of Troy, New York, dedicated on November 4; and fine church buildings at Clinton and Sioux City, Iowa. In Atchison, Kansas, the First Church of Christ, Scientist, purchased and refitted to its uses a church building formerly owned and used by the German Methodists. The Bloomington, Illinois, First Church of Christ, Scientist, during this year, purchased a property of a society known as the Independent Church, adapted it to Christian Science uses, and are now occupying it. We mention also the purchase and occupancy of the church property in London, England, an account of whose dedication on November 7, 1897, we publish in this number. The chapel of the West Side Church of Christ, Scientist, New York, is likewise among the achievements of this year.

In Toronto, Canada, the First Church of Christ, Scientist, in July, 1897, purchased a large and commodious church building in a central locality, which, for some two years previously, they had occupied under a lease. It was not entirely finished, although substantially built. The members of this church are now taking steps to remodel and complete it, so as to adapt it to their convenient use.

Last, but not least, we mention the purchase by Mrs. Eddy, of the valuable ground, with a substantial building thereon, at Concord, and the fitting up of the beautiful hall for purposes of Christian Science worship therein, as among the notable events of the year 1897. We are glad to be able to publish in this number an account of this significant achievement.

It may be that we have omitted mention of some church buildings that have been erected, or some properties purchased. If so we should be glad to have them, as we wish the list to be complete.

A PROPOS of churches and church building, we deem it our duty to preserve among our archives, as a matter of history, the very kindly and broad-toned editorial comments upon the Chicago Church. These are the more fully appreciated because of the fact that heretofore our movement has called forth but little editorial notice of a friendly nature, while, with only an occasional exception, the editorials of the religious denominational press have been of anything but a friendly character, and sometimes bitterly adverse.

These are notable evidences of the fact that, in this age, as of yore, the true Gospel of Peace and Good-will, comes not through the established ecclesiastical channels, but through the outside and so-called secular sources. Indeed, is not this largely true of all great reforms? Look back over the history of the world for an answer.

Following is the editorial of the *Chicago Tribune* of November 16:—

CHRISTIAN SCIENCE TEMPLE DEDICATED.

MUCH significance attaches to the dedication of the First Church of Christ, Scientist, in Chicago, last Sunday. The money required for the construction of the temple, which amounted to more than \$100,000, was all obtained without difficulty, and the result is that the followers of the new cult now have one of the most commodious and beautiful places of worship in the city.

This means that the persons who literally accept Jesus' teachings are increasing, enthusiastic, and devoted. Probably there is no other sect of Christians who so entirely believe the Word as the Christian Scientists do. They are not content with acknowledging that heavenly grace will save the sinner, nor do they admit that works without faith are sufficient to guarantee admittance into the New Jerusalem. They insist, like the Antinomians of other days, that faith is the essential thing, and nothing, in their view, is impossible to faith. But they do not stop at that, and their works are numerous and unremitting. The main thing, however, they tell us, is the faith which moves mountains and heals the sick.

It may not be so, but then again it may; at least it is certain that the fear which makes corpses of many yellow fever victims, and subjects not a few of us to imaginary maladies, can be controlled by the faith the Christian Scientists preach. So the growth and prosperity of the Eddyites is to be regarded as a blessing rather than an injury, for, while they do no harm, they surely do much good.

The *Inter Ocean* of same date:—

THE DEDICATION OF YESTERDAY.

It is seldom that Chicago has seen such a sight as was yesterday presented at Fortieth and Drexel Boulevard. It was the occasion of the dedication of the First Church of Christ, Scientist, of Chicago. . . .

What was the most remarkable about this dedication was the attendance. They came from far-off California, New England, and Canada. The number was so great that in order that all might partake, there were three sessions during the day and one in the evening, and all members were requested to attend only one session. At each session the building was crowded with enthusiastic, earnest, eager people.

It is for the observer and philosopher to inquire why this was so, and why an obscure company of worshippers, which, a very few years ago could not fill Kimball Hall, are now dedicating a beautiful church, which, though it cost more than one hundred thousand dollars, was entirely paid for before its doors were opened to worshippers. Certainly the crowds were not there because any great preachers or leaders were to be present and thrill them with eloquence or teach them new doctrines, for there was no preaching. There was an epistle from Mrs. Eddy, whom they call the Mother of the church; there were two or three other papers read, and this, with prayer, music, and the reading of the Bible and Mrs. Eddy's book, constituted the services.

It must be something more than all this that brought together such a large, eager, and happy throng. The answer was to be seen in their countenances and the touching words that passed from lip to lip. They felt they had found something that had been hidden away from the world—an idea, a great thought—that was to conquer and bring about the reign of righteousness.

Whatever any of the rest of us may think of that idea, or of the Christian Scientists' ways, if honest we must be-

lieve that they are in wonderful earnest, and have an abiding faith that has seldom been manifested since the early days that followed those of Pentecost. They believe that Truth—Love—is all powerful and will conquer all. They seek not in the ordinary way to proselyte, but calmly abide in the faith that Truth will prevail and all will come to them. Believing thus it is no wonder that they came across the continent to witness a great step in the anticipation of their hopes and expectations.

Seen from this point of view the event of yesterday will afford food, not only for thought, but deep study. Perhaps what the world has so long laughed at is only the precursor of wonderful things for sinful and suffering humanity.

The Chicago Evening Post of same date:—

CHURCH OF CHEERFULNESS.

It was not curiosity that caused several thousand well-dressed people to stand in the rain outside the First Church of Christ, Scientist, of Chicago, waiting for its doors to open on its dedicatory exercises. It was the enthusiasm of interest and belief in the new, yet old, doctrine of faith that all things fit and good come to him who believes, and endures, and loves. What is it that has built the beautiful white classic temple on Drexel Boulevard but the faith that has removed mountains ever since the world began? It is the faith that brings to all the spirit of content, the spirit of the words spoken from the cross, "Thy will be done;" the spirit of courage and trust that on land and sea, by day and night, in sickness and health, cries out, "All's well!"

This spirit works and fears not. It is the spirit that cures bodies as well as heals souls, that banishes pain as well as builds churches. It is optimism purified and sanctified by religion.

We congratulate the Christian Scientists on getting into their new and beautiful temple, as well as felicitate Chicago on the possession of such a home and centre and proof of the Gospel of cheerfulness that teaches men how to live as well as how to face death without fear.

We gladly give space also to the following, appearing under the head of "Correspondence from Chicago," in the *Christian Register* of Boston, the leading organ of the Unitarian church:—

As the tribes of Israel went up to Jerusalem to participate in the joyous services of the dedication of their splendid temple, so the tribes from Massachusetts and California, from Dakota and Texas, from Wisconsin, Michigan, Iowa, Kentucky, Winnipeg, and Chili, bearing on their banners a strange device, have come up to Chicago to dedicate their new temple of "Christian Science," which lifts its imposing front on Drexel Boulevard near Fortieth Street. In eleven years the Chicago society has grown from a little band to a great company, nearly two thousand strong, entering this week into possession of a spacious and beautiful home of their faith, built at a cost of over one hundred thousand dollars, and entirely free from debt.

The feature of the occasion of greatest interest to all present, was the address, communicated by letter, from Mrs. Mary Baker Eddy, who was reverently mentioned as "our Leader and Mother." After words of greeting to her brethren and sisters in Chicago, and a brief exposition of her faith, she dedicated the "house of worship to the God of Israel, the divine Love that reigneth above the shadow, that launched the earth in its orbit, that created and governs the universe, guarding, guiding, giving grace, health, and immortality to man," praying also that it "may adhere to its tenets, abound in the righteousness of love, honor the name of Christian Science, prove the practicality of perfection, and press on to the infinite uses of 'Christ's creed,'—namely, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself.'" In order to accommodate the crowds that thronged for admission, the service of dedication, enriched with fine music, was repeated four times during the day, beginning at 9.15 A.M., Sunday, November 14.

The enthusiasm of this new faith knows no bounds. In spite of ridicule and intolerance, it is claimed that in eighteen years the little nucleus of twenty-six members, under the teaching of Mrs. Eddy in Boston, has grown to three hundred and nineteen regularly organized churches in the United States, Canada, and England.

A movement that has within a few years grown so marvellously, and has enlisted the co-operation of so many intelligent men and women, is surely one that must be taken account of in any survey of the religious tendencies of the time. What shall we say of this movement, so well organized, so welded with zeal and enthusiasm, and showing

such surprising momentum⁸ in the face of all opposition? Is it merely an exhibition of human fanaticism which is gathering such great congregations, raising large sums of money, producing a voluminous literature, and looking forward with jubilant faith to the conquest of the world? Or is it, as believers claim, the renaissance of faith in the spiritual realities of the universe? Who shall tell us? If there is in it a core of something eternally true and helpful to the human soul, then it will eventually shed whatever is transient, whatever of crudity or superstition now adheres to it, and take its place among the recognized forces that make for righteousness and truth. It is interesting to note that the new church proclaims as the sum of its teaching the old gospel of love to God and love to man, so familiar to our ears. If Christian Science, quite unscientific though it may seem, proves to be but a new method of inspiring reverence and love for the Highest, and true brotherly kindness in man for man, why then, we may all bid it welcome.

BEGINNING with the January issue of the *Journal*, Church and Dispensary Cards will be printed in a double column page, as the personal cards are now printed. The annual charge for these cards will be as follows:—

For the first line	\$2.00
For each additional line	1.00

These prices will take effect at the expiration of the time for which the notice now in the *Journal* is paid.

THE CHRISTIAN SCIENCE HYMNAL REVISED.

THE Christian Science Hymnal has been revised with a view to eliminate the difficulties which many users of the book have found in connecting the proper words or syllables of hymns with their corresponding notes, under the former arrangement. To accomplish this purpose it was decided to publish the book with syllables and words beneath the notes to which they are to be sung. The numbering of the hymns from 1 to 179, with but one exception, has been retained, so that the old and the new editions can be used together.

The price will remain the same.

MATTER of special interest to all Scientists will be found in Publisher's Department every month.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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No. 11.

A GIFT TO THE MOTHER CHURCH, AND A GRANT OF TRUSTEESHIP.

"MY kingdom is not of this world," said the gentle Nazarene. And when the temptations of evil spread out before him in vision, "all the kingdoms of the world, and the glory of them," his sharp rebuke to the temptation was, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

So unlike his generation was he that his motives were misunderstood, and he was stoned and crucified because of them.

In a large sense all who have sincerely followed in his footsteps have met a similar fate.

The Reverend Mary Baker Eddy has been said, by those who cannot comprehend the elevated and broadly humanitarian character of her life and work, to be sordid and mercenary. Her charges for her work have been said to be exorbitant, and many a stone has been thrown at her on this ground; but by those only who know nothing whatever of her work or its value. The thousands who are familiar therewith, because they have been the joyous beneficiaries thereof, have been able themselves to prove the truth of her

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teachings in the most indubitable ways, and are, therefore, competent to judge of her work (and the only ones who are). Let their testimony be received by the charitable and unbiased everywhere. And what is their testimony? There is not a sincere student of Mrs. Eddy in the world who will not declare, out from the depths of an honest heart, that *all* they ever paid her was not a drop in the ocean as compared with *all* they have received in return.

And suppose, as the result of her long years of toil, Mrs. Eddy did accumulate somewhat of this world's wealth. Has that wealth become her kingdom? Has she yielded to it, or, like her great exemplar, has she said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"?

Let a few indisputable facts, selected out of thousands, answer our question.

Beside an almost countless number of private charities extending over a long time, she has contributed large sums for the benefit of the Cause which she established. Years ago she donated a lot of ground in Boston on which to erect the Mother Church, then valued at \$20,000, and now estimated to be worth more than double that sum. Recently she gave to the church at London, England, \$1,000. Also purchased a lot in Concord and refitted a building on it for church purposes, at a cost to her of about \$20,000.

We cannot now recall all the contributions of like kind she has made even within two years. We have heard of a number, and many doubtless we have not heard of and never shall hear of. We can mention, however, by her permission, her latest magnificent donation. It is none other than this:—

1. A conveyance in perpetuity to The First Church of Christ, Scientist, in Boston, Mass., of the real estate of the Christian Science Publishing Society, with the buildings, now used by the Society, and located at No.'s 95 and 97 Falmouth Street, in Boston. Its value is not less than \$22,000, and it is situated in a vicinity where the increase in value is considerable.

The following reservation is made by Mrs. Eddy in this conveyance:—

"Reserving, however, the right to have and occupy so much room conveniently and pleasantly located in the Publishing House as may be necessary to carry on the publication and sale of the books of which I am or may be the author, and other literature connected therewith."

2. A transfer to said Church in perpetuity of the *Christian Science Journal, Quarterly*, and all the literary publications of the Society, and every right and privilege whatever connected therewith, saving only the right to copyright the *Journal* in her own name, and all the moneys and assets thereof; these to be held in trust by three trustees, namely, Edward P. Bates, James A. Neal, and William P. McKenzie. These Trustees are to have charge of the business affairs of the Society, and the business is to be continued in the name of The Christian Science Publishing Society. The moneys and assets of the Society now on hand go into the hands of the Treasurer of the Mother Church, and all accruing profits over and above the actual running expenses of the business are to be turned over semi-annually to said Treasurer, meantime to be kept by the Trustees in a safe bank or trust company.

These funds are to be held by the Treasurer for the benefit of the Mother Church, as now organized, and disbursed under careful safeguards in such manner as will best promote the interests of the Cause. The total present value of the entire property thus conveyed and transferred is fairly estimated at \$50,000. We may add that about a year since Mrs. Eddy safely assigned her copyrights of all her books and writings.

It is needless to comment on the importance of this movement or its mighty augury for the future. We cannot now comprehend, much less estimate, its significance.

Let us endeavor nevertheless to lift up our hearts in thankfulness to God for His goodness to us and our Cause, and to his servant, our Mother in Israel, for these evidences of a generosity and self-sacrifice that appeal to our deepest sense of gratitude, even while surpassing our comprehension.

God grant that this great trust may be carried out in the same Christ-like spirit in which it is conferred.

The present publisher and editors remain as formerly.

We are requested by Mrs. Eddy to return, through the columns of the *Journal*, her sincerest thanks and gratitude for the numerous beautiful and valuable Christmas remembrances received from many of her students, and to say that she has been prevented by the stress, even for her, of unusual work for the Cause, from making personal acknowledgment of these tokens of love.

Will the dear donors please accept this public acknowledgment in lieu of private ones?

MRS. EDDY'S LETTER TO THE CHURCH.

AT the Communion Service held in the Mother Church on Sunday, January 2, 1898, the following letter from the Rev. Mary Baker Eddy was read by the First Reader:—

*"My Beloved Brethren:—*The change in the time for holding our semi-annual church meetings, I have suggested, in order to separate these sessions from the excitement and commotion of the season's holidays.

"In metaphysics, we learn that the strength of peace and of suffering is sublime, a true, tried mental conviction that is neither tremulous nor relapsing. This strength is like the ocean, able to carry navies, yet yielding to the touch of a finger. This peace is spiritual, never selfish, stony, or stormy, but generous, reliable, helpful, and always at hand.

"Peace, like plain dealing, is somewhat out of fashion. Yet peace is desirable, and plain dealing is a jewel as beautiful as the gems that adorn the Christmas ring presented to me by my students in 1897. Few blemishes can be found in a true character, for this is always a diamond of the first water; but external gentility and good humor may be used to disguise internal vulgarity and villany. No deformity exists in honesty, and no vulgarity in kindness. Christian Science, however, adds to these graces, and reflects the Divine likeness.

Self-denial is practical, and not only polite to all, but is pleasant to those who practise it. If one would follow the advice that one gratuitously bestows on others, it would create for one's self, and for the world, a destiny more grand than can issue from the brain of a dreamer.

"That glory only is imperishable, which is fixed in one's own moral make-up.

"Sin is like a dock root; to cut off the top of it does no good; its roots must be eradicated or it will continue to grow. Now I am done with homilies, and you may add, with tedious prosaics.

"On the fifth of July last, my Church tempted me tenderly to be proud! The deportment of its dear members was such as to command respect everywhere; even under the rays of a scorching sun it called forth flattering comment and created surprise in our good city.

"Beloved brethren, another Christmas has come and gone. Has it enabled us to know more of the healing Christ that saves from sickness and sin? Are we still searching diligently to find where the young child lies, and satisfied to know that our sense of Truth is not demoralized, finitized, cribbed, or cradled, but has risen to grasp the spiritual idea unenviored by materiality? Can we say with the angels to-day: "He is risen; he is not here: behold the place where they laid him"? Yes, the real Christian Scientist can say his Christ is risen, and is not the material Christ of creeds, but Truth, even as Jesus declared; and his sense of Truth is spiritualized to behold this Christ, Truth, again healing the sick and saving sinners. The mission of our Master was to all mankind, and includes the very hearts that reject it—that refuse to see the power of Truth in healing.

"Our unity and progress are proverbial, and this church's gifts to me are beyond comparison—they have become a wonder! To me, however, love is the greater marvel, so I must continue to prize that even more than the gifts which would express it. The great guerdon of divine Love, that moves the hearts of men to goodness and greatness, will reward these, and this encourages me to continue to urge the perfect model for your acceptance as the ultimate of Christian Science.

"To-day, in Concord, N. H., we have a modest hall, in one of the finest localities in the city,—a reading room, and nine other rooms in the same building. 'Tell it not in Gath!' I had the property bought by the courtesy of another party, to be rid of the care and responsibility of purchasing it, and furnished him the money to pay for it. The original cost of the estate was \$14,000. With the repairs and other necessary expenses the amount is now about \$20,000. Ere long I will see you in this hall, *Deo volente*: but my out-door accommodations at Pleasant View are bigger than the in-door. My little hall that holds a trifle over two hundred people is less sufficient to receive a church of ten thousand members than were "the five loaves and two fishes" to feed the multitude; but the true Christian Scientist is not frightened at miracles—and oftentimes small beginnings have large endings.

"Seeing that we have to attain to the ministry of righteousness in all things, we must not overlook small things in goodness or in badness, for 'trifles make perfection,' and 'the little foxes spoil the vines.'

"As a peculiar people whose God is All-in-all, let us say with St. Paul: 'We faint not; but have renounced the hidden

things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the Truth commending ourselves to every man's conscience.'

"Yours in Christ,

"MARY BAKER EDDY."

In explanation of the first paragraph of the above letter, we will say that the by-laws of this Church have been so amended as to change the semi-annual meetings of the church, which have heretofore been held on the first Sunday in January and July, to the first Sunday in June and December, beginning June, 1898.

CHURCH RULE.

THIS Church shall establish a "Board of Lectureship." This Board shall consist of not less than three members. The candidates for membership shall be subject to the approval of Rev. Mary Baker Eddy. The members of this Board shall be elected annually by the Christian Science Board of Directors.

When the need is apparent, the Christian Science Board of Directors of the Mother Church may call on any member of this Board of Lectureship to lecture at such places and at such times as the Cause of Christian Science demands. Also the branch Churches of Christ, Scientist, through their clerks, may apply to any member of this Lectureship for aid and it shall be granted them.

The lecturer's travelling expenses, and the cost of hall shall be paid by the church that employs them, unless the receipts from the lecture are sufficiently remunerative. The lecture-fee shall be left to the discretion of the lecturer.

The present candidates for the "Board of Lectureship," are as follows: Mr. Edward A. Kimball, C. S. B., Rev. George Tomkins, D.D., C. S., Rev. William P. McKenzie, C. S., Rev. Irving C. Tomlinson, C. S., Mr. Carol Norton, C. S.

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech.

Cooper.

FRIENDLY WORDS.

BY JOSEPH S. EASTAMAN.

IN comparing the Old and New Testaments, it is very pleasing to me to note how much more love is manifested in the New than in the Old Testament. The fourth chapter of the First Epistle of John is very helpful and beautiful, and is one of my favorite Bible readings, because therein is love made very plain; hence it is a chapter well adapted to all Christian Scientists, and of course to me. I delight in taking a little time to-day to meditate upon the word "love," and to carry it through my thought.

Love! How beautiful that word sounds, and how beautiful it really is. St. John tells us "God is Love." Carrying the thought of love in our daily doings, the day is full of good deeds, and of good returns, for of course we know that "Love is reflected in love." The word love always brings to me the thought of purity, goodness, holiness, God; because while the thought dwells on love it makes the body manifest health, strength, energy, gentleness, goodness, and all that is in that line. Just so when love enters into the conversation it purifies it; prevents evil from entering into it, and broadens its borders, giving us range to go further into the holiness of good, developing in us that which the mortal mind is *entirely* deficient in,—the way to manifest love; opening our understanding of God as Love, and showing us that man, in Christian Science, is governed, sustained, guided, protected by, and filled full of, Love,—since "God is Love," the "All-in-all," the "centre and circumference of all being."

What was it that enabled our beloved Leader and Mother, the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, the Way-shower, under God, to bring to this and future generations the *sure* remedy for all ills, to teach thousands of her students how to administer that holy remedy; how to discern the real from the unreal, Truth from error, and, best of all, how to save thousands of men and women from themselves,—from disease in suffering, in sickness, and in sin? Why, Love. Love did it *all*, and is doing it still, and will continue to do what people call wonders,

because Love is mighty. By the brief history we have of her life, we who really know Mrs. Eddy, can plainly see that she has been seeking after love from her earliest recollections, having been lovingly obedient to her earthly parents, which is the fulfilling of the first commandment with promise. As for those who have known her in her home life, in her College, in her daily duties, in her friendship for the poor and needy as well as for the rich, they can testify if they will (I am sure I can), that her every thought, word, and deed is a manifestation of that Love which fills the Universe of Good. I feel well satisfied that only those who love her, and are willing to *strive* to be obedient to her teachings, can, even in the smallest degree, testify of the mighty love that fills her every thought. Yet she can be very serious in pointing the way to the erring one, as I myself know very well, to my good; and, oh, how glorious is the future of all those who will follow her teachings, "drink of the bitter cup," and master with love the "fiery darts of the devil."

Our duty is to follow her, and how can we do otherwise when it is demonstrated daily to us that she has opened wide the door that leads to Love, and has shown us how, with the thought of Love, we can sit by the bedside of sufferers and cast out the fears that in belief cause the suffering; with Love we can go to our supposed enemies and win them, and destroy the hate that may be in their hearts for us; with Love we can go boldly into a land of savages and enraged people, thinking as we go: Everybody loves me and I love everybody, because "God is Love" and "God is All," hence all is Love here, and no harm can come. With Love we can go into the jungles of India, and meet the ferocious beasts and animals, subdue and master them, and show that, in God's universe, there is no ferocity; which will prevent their attempting to hurt us, as in the case of Daniel in the lions' den. The thought of Love will prevent nations from warring, subdue kingdoms, and win all nations to Christ, Truth. Now let us make friends with Love, and love Love. Let us try not to talk, think, or act in any other spirit than that of Love, for there really is no other.

When I was a sea captain I had to meet the various kinds of tempests, mutinies, pirates, and all the perils that St. Paul met, as they are stated in 2 Corinthians, 11, 26th and 27th verses. The love of God was as dear to me then as it could be to an uncultivated man who had not had a

home and religious training; and from every one of the very many perils I got into, God always made a way for me to escape, and that too without a scratch. I have fallen overboard when it seemed impossible for any one to escape (and I cannot swim), yet God several times saved me from drowning. But here is the key-note of many mercies bestowed upon me: Whenever I got into trouble I did the very best I could to get out of it in the way and with the means within my reach, but constantly saying mentally, God help me! God help me! God help me! I have gone for days and nights,—yes, several days and nights,—with that silent cry to my Father and our Father. And since I have come into Christian Science the same cry is still with me, only that now I have the assurance of the dear Father's help, so that instead of petitioning for help as I used to, I now say,—God *helps* me. That confidence in my God comes to my rescue in the healing as well, for now I know in whom I am trusting.

In belief error tries hard to get some of us trained for its own service, and too often finds us more ready than we should be. This training comes in many ways, and some of them are so subtle they would deceive the elect, unless well on guard, and with the arms of love around the dear Father. Then again, the claims of error are so subtle that it makes us believe we are guided by God, and that we do God service by going just the reverse way to that we should; or, in Bible language, we believe there is a God, and do evil without trembling; "the devils also believe, and tremble." Are we, in Christian Science, to manifest less fear to offend God than the devils manifest? No, certainly not. Yet at times in belief we do it, inasmuch as we talk evil of some of our fellow-beings,—and perhaps classmates,—without even a show of fear. That is where evil makes us tools to serve it, and so dishonor God and our beloved Teacher, as well as the glorious Cause of Christian Science.

All of us who have taken lessons at Mrs. Eddy's College, know quite well that the first week's teaching was passed in learning of God, in all the possible ways that the patient, loving Teacher could bring about. And so, in turn, our students have had the same teaching in so far as our feeble capabilities reached. Much of the rest of the instruction,—in fact all of it,—was to lead us to God, and show us the relations between God and man, and the power of God as Love to heal the sick, reform the sinner, and destroy, through

God as Love, all manifestations of evil. In Christian Science man develops his capabilities for Good through Love, and the more he develops the better he becomes and the better healing he does.

I have tried the power of Love so much that the correctness of it is firmly fixed in me, and nothing can move me from it. In my heart I feel that I am loved by the majority of those that know me. How is that abundance of love to be brought about? Why, simply: I will not permit the thought to bother me that this or that person does not love me. I go about with the thought that everybody loves me, and that *makes* me love them in turn. Did I have the opposite thought no one would love me, neither could I demonstrate Christian Science and the power of Love.

We, in Christian Science, promise to "take the Scriptures for our guide to Eternal Life." That means a great deal, and we should consider well our obligations before we sign such a contract, for how many of us are there that really understand the Scriptures sufficiently to take them for our Guide? I must confess that there are many things in the Scriptures that even now are to me "hard to be understood," even though Science and Health has opened the meaning of many parts of them that before were quite mysterious to me. Yet the Bible has been my only schoolmaster, and from it I first learned to read. Sailors at sea do not have the facilities that boys on shore have to educate themselves. My desire is to give more study and attention to the Scriptures, and thereby learn their spiritual meaning and abide by them. Our dear Master said, "Seek, and ye shall find." There is no doubt that if we seek diligently the things of God, the Bible and Science and Health will open our understanding so that we shall find what we seek.

I must admit that the life of a Christian Scientist is a busy life, and it is quite difficult at times to find time to do much reading. I cannot get half the time I would like to "search the Scriptures," or Mrs. Eddy's writings. The claims of mortal mind are sure to try to deprive us of everything that would advance us in Christian Science and in spirituality; and will do so unless we take a solid stand on the side of God, and *take* time, at least to seek our salvation. At my home we have set rules (which only most important duties will compel us to break) for reading the Bible and Mrs. Eddy's writings. This is done every morning, followed by suitable prayers in Christian Science. Then

again in the evening some of the dear Mother's works are read for from half an hour to an hour, sometimes by one alone, sometimes all present taking part by reading a paragraph in turn; and, oh, my dear friends, you would be surprised to know the blessings that come from these rules. I am sure that if we should give up our stand in this line the claims of error would so work upon us as, in a few months, to darken our understanding to such extent as to deprive us of the "healing power of Truth and Love," and what beliefs and unhappiness might follow I dare not even think.

As these are friendly words, my dear friends will take them as such, and not as teaching, for I would not think of doing anything that our dear Mother has requested us not to do.

A PSALM OF LIGHT.

BY WILLIAM BRADFORD DICKSON.

EARLY in the morning will I praise thee, O God! early in the morning will I seek thy face.

As the glory of the day ariseth in the east, and sheddeth its beauties abroad o'er all the earth, and awakeneth the harmonies of love throughout all creation, so shalt the Sun of thy Righteousness arise in my heart and radiate its peace and light to all mankind.

Thus may the glory and light of thy presence arise in every heart, and all shall be the children of the day. Early in the morning and changeless through the day my heart shall be the habitation of thy Truth,—the house of Love wherein thy thoughts abide,—wherein Christ ruleth.

Innocency shall encompass my habitation round about; purity shall enlighten it and the atmosphere of thy goodness shall dwell therein. Moses and the prophets shall there abide,—the blessed Master and all thy chosen ones. There, too, upon thy throne, the pure white Christ shall dwell forevermore.

From out of the windows of my heart,—thy holy house,—shall flow the healing currents of thy love and truth, and earth shall know the blessings of thy power.

Early in the morning will I praise thee, O God! early in the morning will I seek thine everlasting way, and thou my Light and Life shalt be.

LAW AND ORDER.

BY M. BETTIE BELL.

THE word Law, as defined by Webster, means: "That which is laid, set, or fixed. A rule of order or conduct as established by authority; a fixed regulation; a decree; an order."

We find in Luke, 16 : 17 these words: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." In the whole chapter we find Jesus' reproof of the hypocrisy of the Pharisees. He is teaching a lesson on the parable of the unjust steward, and showing the hypocrisy of material law in contradistinction to spiritual law. The law that Jesus came to establish was a heavenly law, even the law of justice, righteousness, and peace. The law and order of heaven reveal creation in all its beauty, reality, and harmony. Law, with order, brings mankind into obedience, establishes right action, and manifests purity, power, and goodwill. The law and order of eternal Love and Wisdom, as taught in Christian Science, should be studiously learned and lived, that the reign of health may become a perpetual blessing. Sin, sickness, and death do not belong to the law of God. The claim that they are something is annulled by the law of God. The law of material will is hypocrisy in the highest degree. It covers up, conceals, aggravates, and perpetuates error. The lawyer of material sense is dealing with material codes and man-made laws. Hence those he claims to protect and save are not protected and saved.

The law that Jesus taught needs neither prison nor tomb. The law of the Spirit of Life understood and demonstrated saves the prisoner from crime and heals him of sin. Hence Jesus' kind of law, order, justice, and judgment annihilates sin, opens prison doors, and sets captives free. The mortal is a sinner, is bound in prison and held captive by material law. The justice of Divine Law uncovers and exposes sin; the judgment pronounces upon it; the equity wipes it out; and the counsel and precepts lift the criminal from darkness to light, proving the sin and sinner are not of God's creation, hence without foundation, fact, or origin. Material law is nothing but a webwork of material testimony with the spider of self-derived intelligence concealed in its meshes.

The law that Jesus and Paul proclaimed to the world is an irresistible law, forcing into action the justice of Spirit, the power of Love, the supremacy of Mind, the knowledge of Intelligence, the efficacy of Substance, and the life-giving action of Soul. Order is the demand of the law, and through spiritual knowledge and power order is made manifest. The order of the law is the demonstration of the denial of sin, sickness, and death until the consciousness is cleansed of all the dross of human belief, and refined with the gold of spiritual understanding. Self-effacement and self-erasure is the demand of spiritual law. This accomplished, each idea emerges from the prison of self and, unconfined, enters upon an endless life, conscious only of the things of God.

The death of material law is the only death; for Life and all its manifestations reflect and express the spiritual law. A recognition of spiritual law and its demands wins the sinner from the broad to the narrow way. Man was never bound by material law, for he is the child of spiritual law, Law is the author of his being; hence man is spiritual and is obedient to spiritual law.

Law is supreme in its inexorable demand for mortals to put off mortality and put on immortality. The law is not satisfied until immortality destroys mortality. When mortality is swallowed up in immortality the law is satisfied, sin destroyed, death abolished, and eternal life demonstrated. There is nothing lawless in the law of Love. Said David: "O how I love thy law! it is my meditation all the day" (Psalm 119 : 97). Law regulates, instructs, prescribes, delivers, and satisfies. We awake in His likeness when the law is satisfied through obedience.

Saul's disobedience of the law brought its own recompense. Instead of destroying the chosen of God he destroyed himself. Abraham's fidelity and obedience to the law destroyed that which was unlike the law and restored his sonship in Truth. The demand of the law is: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew, 16 : 24). The self in material sense is a composition of pride, vanity, self-will, self-love and other self errors. To deny self and follow Christ-Truth is to deny these self qualities until they are uprooted from the consciousness and declare the man of perfection and uprightness. A thing that never had life is always dead; a thing that was never created, never existed; a thing that is supposed to have its origin in dust, is

always null and void. In realizing we are in possession of faith, holiness, purity, peace, charity, perfection, and other Godly qualities, are we enabled to follow Jesus. Did Jesus point out more than one way? No, else he could not have been *the* way. To follow some other way, some other word, some other work, is lawless and illegitimate. "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John, 10 : 1).

Jesus expounded the law and included in the command the order of the law which is to "heal the sick, cleanse the lepers, raise the dead" (Matthew, 10 : 8). The order of the law must be fulfilled. As there is but one way, there is but one order. The way demands obedience to the law, and law demands order. The order of the law is the gift of God, demonstrating one gospel, one ministry, one Christianity. A religion thus founded and governed will unmistakably unite the whole world in one faith, one hope, one baptism, one prayer, and one understanding. The worship and knowledge of one God is the brotherhood of man. Brotherly love is the seed of salvation alive in the understanding of Christian Science. Could we all follow Jesus if we did not obey the *one* law and order? When one of the lawyers asked Jesus, "tempting him," "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matthew, 22 : 35-38).

Before we understand this law there must be an awakening, then an acknowledgment of our faith,—then a confession or recognition of our sins,—then submission and reconciliation to the Divine will. Demonstration will then lead us out of sense into Soul; away from the old man into the new, where our lessons of learning and experience will enrich us with wisdom.

Through understanding, experience, and demonstration Christian Science unfolds the real man in God's image and likeness and thus demonstrates the law of Life. Let us hear the word, obey the law, fulfil the command to seek, knock, and ask, until we can manifest the truth of Christian Science and become, as Nathaniel, a man obedient to the law, having no guile. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Proverbs, 28 : 9).

The Church of Christ, Scientist, or Tabernacle of God, is now among men, and the gates of hell cannot prevail against it. The prophecy is fulfilled: "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isaiah, 43 : 6); that they may enter the door of this Tabernacle, where law and order rule out all that worketh and maketh a lie, and unity, love, temperance, and health are inviting us "to come and drink of the waters of life freely."

TEMPLE-BUILDING.

BY WILLIAM P. MCKENZIE.

THE builders wrought for Solomon,
And hewed the cedar trees;
They squared great stones in Lebanon,
And bare them over-seas.

And then on Mount Moriah's height
Silent the one thought grows;
Great beams and stones are fitted right,
Like petals in a rose.

The quarry-tools of Gebal's men,
And Sidon's axe-men, rest;
First comes the shaping-toil, and then
The use of what is best.

In squaring now the "living stones,"
Love keeps alone the good;
By cleavage of man's pride atones,
Then compacts brotherhood.

"WHAT is a church?" Let truth and reason speak;
They would reply—"The faithful pure and meek,
From Christian folds, the one selected race,
Of all professions, and in every place."

Crabbe.

ATONEMENT:

ITS PRIMARY AND ORIGINAL MEANING.

W. S. B.

A STUMBLING block in the way of many students of Christian Science will probably be the false and perverted, but commonly accepted, meaning of the word "atonement."

The writer was greatly surprised on first reading "Science and Health with Key to the Scriptures," at the interpretation there given: "At-one-ment,"—meaning man's reconciliation, or unity with God. This seemed at first a deliberate perversion of the ordinary sense and accepted meaning of the word, a mere play upon the three syllables composing it. Believing there may be others like the writer, who have had misgivings over this interpretation as found in Science and Health, the following results of an investigation are given, which have removed all doubt. As Mrs. Eddy truly says: "The atonement is a hard problem in theology" (Science and Health, p. 328). It is a hard problem, because theological teaching, as distinguished from Christ's teaching, has deliberately and persistently fixed a latter-day or secondary meaning to the word, which latter-day or secondary meaning is "expiation," "sacrifice or reparation for the commission of sins."

It can be abundantly proved that this secondary meaning of the word has been purely an outgrowth of dogmatic theology.

The primary, or pure old-English meaning of the word "atonement," the meaning which prevailed in the English language at the time the New Testament was first translated from the original Greek, was literally "a setting at one," or reconciliation; restoration of friendly relations; agreement; concord.

In Paul's epistle to the Romans, 5 : 10, 11, he says, "For if, when we were enemies, we were *reconciled* to God by the death of his Son, much more, being *reconciled*, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*."

Give the word "atonement" in the above text the mean-

ing Mrs. Eddy gives it, "at-one-ment," or reconciliation, concord, agreement, restoration of friendly relations, and the text is illuminated with intelligence and light.

Give it, however, the theological, or commonly accepted secondary meaning, fastened by dogmatic priests to the word in the dark or middle ages, and the latter part of the text is without meaning.

Paul speaks, in verse 10, of being "*reconciled* to God," and follows this in verse 11 with the substantive synonym of the word "*reconciled*," which is "atonement" or "at-one-ment." The very context of the words proves this to be the meaning of "atonement" as used by Paul in this portion of Scripture. For, if we take the theological meaning given the word, which is "expiation for sin," "sacrifice for wrong-doing," "reparation or suffering that will be received in satisfaction for an offence," we find it impossible to make any sense out of verse 11. What sense is there in saying: "We also joy in God through our Lord Jesus Christ, by whom we have now received the sacrifice; reparation: expiation for sin."

We have not *received* from Jesus Christ sacrifice, reparation, or expiation for sin. We have received from Him, and through Him, abundant reconciliation, agreement, concord, and At-one-ment with God.

All the great English lexicographers say that the primary meaning of the word "atonement" is precisely as the learned author of Science and Health has given it. It is derived from the Latin words *ad* and *unio*, to unite or join together. In Italian this is *adunare*; in Spanish *adunar*. Webster says the primary meaning is literally "a setting at one;" and he gives the synonyms of the word as reconciliation, restoration of friendly relations; agreement; concord.

The ancient English poet Chaucer uses the word in its original or primary sense in these lines:—

If gentil men, or othere of hir contree
Were wrothe, she would bring them *attoon*.

Shakespeare uses the word a number of times in its primary, or true sense, and this was the pure old-English sense.

He seeks to make *atonement*
Betwixt the Duke of Gloucester and your brothers.
I would do much to *atone* them [*i.e.*, reconcile them]
For the love I bear to Cassio.
He and Aufidius can no more *atone* [agree]
Than violentest contrariety.

There is no doubt that when the Scriptures were first translated into English, this meaning was the prevailing significance of the word. The secondary meaning grew up later on, and we then find "atonement" first used to denote expiation for sin, sacrificial amends for crime or wrong-doing, compensatory reparation for wicked actions, etc.

The murderer fell, and blood atoned for blood,

says Pope, in the true spirit of one whose mind had been incarnadined by the priests who taught him theology and Latin in Hampshire.

Webster notes a special meaning of the word as introduced by theological teachings and disputations, thus: "In *theology*, the expiation of sin made by the obedience, personal sufferings, and death of Christ."

In other words, theology takes an honest old-English word, meaning agreement, reconciliation, or "at-one-ment," and makes it stand for the following doctrine evolved by theology: God, who is all-wise, has created mankind in his own image and they people the earth; but men and women are created by God weak, ignorant, and frail. They are liable at any time to fall into sin. Little children, of whom Jesus the Christ said: "Of such is the Kingdom of Heaven," are doubly liable to fall into sin, because of their innocence as well as ignorance. God knows all this because He is omniscient. He confidently awaits the catastrophe, because He has fore-knowledge. He has, in fact, pre-ordained that the frail and weak men, women, and children whom He has created shall fall into sin. And yet God has threatened mankind with death and eternal damnation if they do fall into sin. Man is in a dilemma out of which there is no issue. So when all mankind fall into sin, as from their nature, as created by God, they surely must, the wrath of God, their father, is terrible and cannot be appeased. God in wrath and anger dooms mankind to death and everlasting punishment; but later on God modifies this, and chooses to help man out by a bloody sacrifice; and the victim of this sacrifice is His only begotten Son, whom he gives over to a horrible and bloody death by crucifixion. This is an expiation, or sacrifice for the sins of all mankind. This bloody sacrifice on the cross of Calvary is the "atonement," or reparation and expiation for mortal sin, according to theology's definition. Under the word "Atonement" we find this definition also aptly given by Crabb in his Synonyms of English words:—

"Offences between man and man are sometimes *atoned* for by an acknowledgment of error; but offences toward God require an *expiatory* sacrifice, which our Saviour has been pleased to make of himself, that we, through him, might become partakers of eternal life."

That is, mortal man may sometimes allow his fellow man to atone for an offence by confession of error, but God does not do this. He requires in all cases a sacrifice or expiatory offering to appease His wrath.

Nearly twenty centuries ago God sent his divine message of life and light to illumine a world fallen into darkness and error. For a brief period after the Son of God had departed from earth, the kingdom of God, which He declared was even then at hand, remained regnant and strong and beautiful in the minds and souls of men; but all too soon the effort was put forth to transform that Divine Kingdom into a material and visible monarchy, in which the saints should inherit the earth in a literal way. Later on a Roman emperor sat on his throne in the name of Christ, and his legions, inspired with a so-called Christianity, were, man for man, fiercer and more terrible in war than the savage pagans whom they conquered. The Divine Light, which once illumined the world, became all too soon obscured, and in its place blazed gorgeous lamps of material fire lighting up Christian temples whose splendor rebuked the lowly simplicity of early Christianity. System after system of Christian theology rose and fell, all more or less characterized by man-made wisdom super-imposed upon the plain and simple teachings of Jesus the Christ. The atonement which brought man into harmony with and knowledge of, God, was, under various systems of theology, construed to mean an expiatory and bloody sacrifice made by the Son of God, whereby He suffered a death of awful torture to appease the wrath of His own Father, which had been visited upon the weak, erring, and sinful children of earth.

And in the darkness which again seems to cover the world, we find it hard to read aright the plain Scripture left for our salvation and strengthening by the gentle Saviour; but as we grope in darkness and despair we seem to hear the words of another divine message coming to us across the night. Our friends, standing above us on the mountain heights of faith, tell us they can see the first beams of a radiant morning,—the dawn of a day which shall pour life and light into the souls of all mankind.

We who yet remain in the valley of the shadow, hear these voices, and are inspired with hope; and we long to ascend the pathway to those Delectable Mountains where we also may perceive the dawn of day.

EXTRACT FROM A LETTER TO A FRIEND.

My Dear —:—For a long time I have wanted to write you a real Christian Science letter, because I have felt so strongly the great benefit even a little understanding of the subject would be to you in all ways. Of course I am not unmindful of the difficulties which beset one trying to meet the natural objections to any new teaching, as I have been in the Science now for nine years, and during that time have, of course, argued the matter with many people. The greatest hindrance to the recognition of "Thy Kingdom come," is that people in general are not seeking for more light. Conservatism is perfectly content to "hold the fort," to be comfortable in self-satisfied blindness, and stubbornly to resist all that would disturb its false peace. Just as they did in the days of Jesus, so now vested rights and the traditions of the elders resent the exposure of their emptiness, and would crucify whoever dares to present a higher understanding of the way of salvation.

But God overrules the wrath of man and makes even it to praise Him. Jesus was the victor over all the obstacles the Jews threw in his way; and so to-day, the Science he taught, lived, and demonstrated for our benefit, goes marching on, in spite of misrepresentation and persecution. Christian Science is what every church in Christendom sorely needs; it is the vital part of Christianity, which they have omitted from their teachings. And because they lack this, they have to resort to queer expedients to attract people to hear the Gospel.

What was the attraction originally? Was it not the power of the Word of God? Now that this lost element has been restored and presented to the churches, what do they do? Just what they did in the first century; they turn their backs upon it, and defame the personality through whom the light comes, thinking this is going to stop the progress of troublesome Truth. The world cavils over *personality*, and so fails to see the healing Truth, when they ought to let personality alone, and grasp the glorious

understanding which will make free. If the church refuses to listen to the blessings offered, what is there left for those who know the *whole* gospel of salvation from sickness, as well as sin, to do? They must establish their own churches, and teach and practise the *whole* of Christianity as Jesus taught it, or else be false to God and man. If the established churches had accepted the Truth that was freely offered them, there would never have been a Christian Science church built; whereas to-day they are going up all over this broad land. It was a case of "Lo, we turn to the Gentiles." "The maimed, the halt, the blind" from "the by-ways and hedges" are the guests at the great supper. And so it is with each individual; when we *realize* that we are maimed,—unable to walk physically, or in the path of Truth,—and blind,—physically,—or mentally unable to read the word of God aright, and so unable to follow the right path, *then* we are ready for the blessing, and to be saved. Then we learn that Truth makes us free, physically and spiritually, when it is discerned aright.

Let us not close the door upon this message from Divine Love which here and now forgiveth all iniquities, and healeth all diseases. Let us not listen to "old theology," and the "traditions of men" which have persuaded us all our lives to believe that "beyond the grave" lies the remedy and relief for every earthly ill, and that here we must patiently suffer and not dare to question God's plan. This falsity holds the world in bondage. The salvation from *all* error,—sin, sickness, and death,—which Jesus taught, must be wrought out and demonstrated by each individual before he can enter into the joy of the Lord.

God is omnipresent, and a recognition of this great fact would free us from all evil. Jesus' recognition of this enabled him to raise the dead and heal all manner of disease. He said, "I know that Thou [God] hearest me always." He lived in Science, those he healed lived in sense. He showed us how to get out of sense into Science, through demonstration over the claims of error. In proportion as we do this, we can do the works he did, for he said so, and so commanded us.

Heaven is not a locality, but a state, in which sin, sickness, and death are destroyed, and man is found in the image and likeness of his Maker. A recognition of this cannot come to us until we have demonstrated over and destroyed "the works of the devil [evil]." The death of the body and the

lapse of time will not hasten it in the least, but spiritual growth will reveal the Kingdom as "at hand," "within us," "among us," just as Jesus said. I note what you say as to the "simplest and most effective way of doing good" being the way the Bible teaches, and this is just what I believe and what Christian Science teaches, but the trouble has been that we have not understood that exceedingly simple way which the Bible teaches. The opinions of men have manufactured spectacles, and through these inherited, time-honored impediments, we have read into the Word of God a false material sense of what Jesus taught, and so lost the spiritual meaning. "God is Spirit: and they that worship Him must worship Him in Spirit and in Truth." There are hundreds of creeds, but not one of them has fully taught the simple Bible way of doing good. It may be said of them as Paul wrote, "having a *form* of Godliness, but denying the *power* thereof." He also said he came "not with enticing words of man's wisdom," but with spirit and with power, "that your faith should not stand in the wisdom of men, but in the power of God."

Now you will not be offended if I call attention to a little inconsistency in your letter, as I do it for the sole purpose of helping you to see things in a higher light, which will enable you to help yourself out of bondage. You say you believe in the Bible way of doing good. In the very next sentence you mention that you have rheumatism, and although you have "devoted innumerable hours to faith, cosmoline, and massage, rheumatism is still king." Now the Bible, in its spiritual teaching, shows us that God never made rheumatism, and that an understanding of His law will enable you to deal with it, just as you would with sin. This teaching is made plain to our understanding in "Science and Health with Key to the Scriptures." It unlocks the meaning of the Bible, which the before-mentioned spectacles have hidden from us. This is why I urge you to purchase Science and Health, have a copy of your *own* and read a little in it every day. It will reveal the Truth taught in the Bible, which is the tree "whose leaves are for the healing of the nations." Science and Health is not a book that can be understood by a mere perusal, but if you seek you will find it a daily unfolding of the things of God. Its teaching is very simple, but sometimes seems not to be, because of the false beliefs in which we have been educated, regarding what God is and what he does for man. All Christian Sci-

entists are as yet babes in the understanding of Truth, but they rejoice in the freedom that has come to them as a result of the first steps in the new way of Spirit, and they know that the smallest demonstration of the Principle proves the truth of the teaching, and that full understanding will enable them to overcome all that is unlike God. Then, and not until then, will the petition of the Lord's Prayer be realized, and we shall awake to the consciousness that we have never been away from the Father's house, since God is everywhere and omnipotent, and evil has neither place nor power. So you see that Christian Science and "faith-cure" are unlike. One bids us "know God aright," for that "is life eternal." The other relies on faith without knowledge; it permits us to retain our wrong ideas of God, to resort to material remedies, and yet ask God to heal us, while by our acts we are denying that He has power to heal us, and affirming that almost any little material thing has more power than He has. I beg you will go to the Mother Church at the first opportunity; that you will get a copy of Science and Health, now in its 130th edition, and study it in conjunction with your Bible. If you do this you will find that Divine Love has blessings for you of which you have scarcely dreamed.

S. P. C., New York, N. Y.

THE poor doctors! It is bad enough to have dispensaries taking their business away from them. But how about this increase in the Christian Science Church?

Evening Sun, N. Y.

YES, and how about the pastors of the other churches from which the Christian Science followers are being recruited?

News-Press.

IN this neighborhood the pastors of the churches do not appear to be at all worried, but the doctors are rapidly getting into politics.—*Poughkeepsie Eagle, January 8.*

LIKE warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.

Whittier.

HEALING BELONGS TO RELIGION.

T.

THAT the conviction is growing among many earnest thinkers in the American pulpit, that healing clearly belongs to religion, is to be seen on every hand. The following strong words were recently spoken at the dedication of the Brockton, Massachusetts, Congregational Church, by Rev. Lyman Abbott, D.D., editor of the *Outlook*, and Henry Ward Beecher's successor in the Plymouth Church of Brooklyn, New York.

"That the spirit of Jehovah was upon Jesus was the secret of His power. His mission was going about, healing the sick, giving necessities to the poor, binding up the broken-hearted, and giving encouragement to those who were down-hearted. He did not say, 'I have come to found a church.' He does not say that He has come to propound a creed. It is the tendency here to call a creedless person not a Christian, and a creedless church no church at all. He does not say, 'I have come to found a religion.'

"He furnished not a creed, not a ritual, not a church order. He taught them by His works what is the measure of a church. He did not found a church. The church did not exist till after His death. He went about doing good.

"He healed those who were sick. He comforted those who were in trouble and despair. He encouraged them. Those whom He found bowed down under a load, He lifted their load. He gathered the ignorant, the unwashed, and the unkempt about Him and told them their duties toward one another.

"He was asked by John if He were the Messiah. He said, 'Wait, I cannot tell you now.' He put His hand on the leprous ones who came to Him and He sent the blood bounding through their veins and made them well. He sent the lame who came to Him on crutches away, freed from their infirmity. He opened the eyes of the blind and restored their sight. Then He talked to them about their duties, one to another. He told them how God forgives and sympathizes with them. Weeping mothers He comforted and made glad. Men who had become discouraged He told to

pluck up courage again. He then told those who had been sent by John to ask if He were the Messiah to go and tell John what they had seen and heard. 'Go,' He said; 'that is all my answer.'

"That church is a church of Christ which does the work which He did on earth.

"Up to that time no man had had his sins forgiven unless he paid for it. Now one came and said that God calls for nothing whatever. He never sent a penitent to offer sacrifice at the temple. He taught that the duties of men are all summed up in love. Christ said that the man with a false creed, if he loves his neighbor, is a worthier son of God than the priest or the Levite who is in such a hurry in getting to church that he does not stop on the way to alleviate suffering.

"All the beauty of these walls will make one splendid maelstrom if you believe only in a dead Christ. Yours will be a crown of righteousness if you lead his life of love and are witnessing his life of gospel."

This earnest man will learn some day that the way, yes, the only way, to have a living Christ that heals is through the understanding of the Bible as interpreted by "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. She, and those whom she has taught who are truly following her teachings, are healing the sick and sinful upon the same divine Principle exercised and taught by Jesus of Nazareth.

A STOMACH EXCISED.

Dear Journal:—How quickly the disciples of *materia medica* desert the supposed cardinal principles of their so-called science when anything happens to show them that their opinions have been wrong, and instead of representing and resting upon a scientific principle, as they have supposed and asserted, they were simply the products of mortal mind.

When anything occurs to make them change their minds they desert the old theories, which have been landmarks to them all through their careers, in a second, and at once pin their faith on some other material and human hypothesis which they have studied up to take the place of the lost theory, but which they still pretend to consider is based on a principle, and not on "scientific guess work."

This patent fact, it seems to me, was illustrated a few weeks ago to those who read the daily papers. The *Boston Herald* of December 25, morning edition, contained a dispatch bearing the New York date-line, giving the details of an operation performed by Dr. Carl Schlatter of the University of Zurich, Switzerland, in the excision of the stomach of a woman. The woman recovered from the operation and grew well and strong, after having been deprived of that supposedly very necessary portion of the human anatomy.

The dispatch goes on to say that Dr. Edmund Charles Wendt of New York, correspondent of the *Medical Record*, which was to report the case, concludes from the successful removal of this stomach, that "the digestive capacity of the stomach has been greatly overrated, and that the chemical functions of the human stomach can be satisfactorily performed by the other division of the alimentary canal."

In other words, having seen that the stomach is not necessary to preserve or keep life, the man of medicine immediately transfers his faith to another portion of the human system.

Now if, in the opinion of such an authority, the stomach has been overrated, does it not lead to the belief that other organs of the human body have also been overrated? Will not this sudden transference of human faith from one portion of the organism to another, simply because the faith in the first has been scientifically shattered, lead doctors and others to realize that their knowledge of the human system and its workings is "scientific guesswork"? Does not this case go to prove that the principle of life is not what doctors say it is?

I may be entirely wrong, but it seems to me that such cases as the above should lead thinkers to believe that there is something higher than *materia medica* with its fast-fleeting theories, and cause them to look further and see that Mind is the one Principle; that God is Mind.

Herbert S. Fuller.

ALL per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

MATTER of special interest to all Scientists will be found in Publisher's Department every month.

DEDICATION OF A CHRISTIAN SCIENCE CHURCH IN BROOKLYN, N.Y.

ON Sunday, January 9, there was dedicated with appropriate exercises the Chapel of Brooklyn Church of Christ, Scientist, situated on Park Place near Nostrand Avenue in that city. The regular services were held at 10.45 A.M., when the Communion service was celebrated. The dedicatory services were held at three o'clock in the afternoon, and repeated again at eight in the evening. The auditorium was very largely filled at each service, many out-of-town Scientists being present. The event is one of general interest to Christian Scientists, inasmuch as this is the second Christian Science Church opened for public worship and active work in this city of many churches within a few weeks. The principal feature of the dedicatory services was the presentation to the large audiences of the significance of the word Temple through references from the Impersonal Pastor, the Bible and "Science and Health with Key to the Scriptures," read by the official Readers of the church, Mrs. Emilie B. Hulin, C. S. B., and Mr. Archie E. Van Ostrand, C. S. There was also congregational and solo singing, silent prayer, the audible repetition of the Lord's Prayer with spiritual interpretation, and brief addresses by the First Reader of the church, Mrs. E. B. Hulin, and Rev. Wm. P. McKenzie, C. S., of Boston.

Following is a telegram from the Rev. Mary Baker Eddy, which was read at each service.

"To Brooklyn Church of Christ, Scientist:

"*Beloved Brethren*:—I rejoice with you; the day has come when the forest becomes a fruitful field, and the deaf hear the words of the Book, and the eyes of the blind see out of obscurity.

Affectionately yours in Christ,

"MARY BAKER EDDY."

The following extract is from the *Brooklyn Daily Eagle* of Saturday, January 8.

"To-morrow there will be dedicated, with appropriate services, three in number, at 10.45 A.M., at 3 and 8 P.M., the Chapel of the Brooklyn Church of Christ, Scientist, situated on Park Place near Nostrand Avenue. This chapel is but

the beginning of the fine church edifice of this Society, and will be used for the present needs of the society, which contemplates the erection of a church directly adjoining the chapel in the near future. The chapel is artistic and unique in construction and in architectural features. It is of brick, stone, and white marble. It is finished throughout in antique oak woodwork, with stained-glass windows of choice pattern. The granite corner-stone was the gift of the Sunday School children, and came from Concord, N. H., the home of the Discoverer and Founder of Christian Science, Rev. Mary Baker Eddy. There is one main entrance door and two side doors. The doorway is of white marble, beautifully cut, and opens into a spacious hallway, on each side of which are rooms to be devoted to the uses of the society, one to be used as a public reading room, the others for committees and other uses. From the hallway a large stairway leads to the auditorium on the second floor of the building, which for the present will be used for the public services of the church, and when the main edifice is finished will be used as a Sunday School room. The building is heated by steam, and lighted by electricity throughout. In the main audience room the principal text is from the Scriptures, "God is Love." Over the doorway is another text, "Blessed are the pure in heart, for they shall see God." On one side of the pulpit platform are the words of Jesus, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." And on the other side occurs the following text from the Christian Science text-book, "Christ, as the idea of God, comes now, as of old, preaching the Gospel to the poor, healing the sick, casting out evils." The society was organized some five years ago, and the church was chartered in 1897. . . . These signs of progress, it is stated by thinking Christian Scientists, by no means indicate a general wave of excitement or mere religious fervor, but indicate in the majority of individual instances a positive case of the healing of some hopeless disease, the reformation of a case of hopeless depravity, or the conversion to the teachings of the Founder of Christianity, of a sceptic, of an unbeliever, or a materialist."

The following extract, giving a brief review of the address of the First Reader, Mrs. E. B. Hulin, is from the *Brooklyn Eagle* of January 10, with a paragraph added:—

"Beloved Brethren and Friends:—To you who have assem-

bled here from distant and adjacent cities, together with our local co-workers, I extend in behalf of this church our loving greetings, and invite you to unite with us in dedicating to the service of God this Church of Christ, Scientist. May the weary and heavy laden find rest and peace, and the sick and sinful the healing Christ in this temple of the living God. Our home-coming to-day is a joyful one in the realization of past hopes, and an earnest desire to provide a fitting abode for the spoken Word. We are no longer waifs or wanderers, but have found an abiding place in this building, whose solid foundations and walls are but a type of the strength and permanence of a religion that heals the sick as well as the sinful, and establishes the true brotherhood of man.

"A little more than four years ago this society, composed of about eighteen members, was formed to carry on this branch of Christian Science work in our City of Churches. A small hall was rented for Sunday services and used as a Reading Room during the week. Our growth seemed slow for a time, and we were often reminded of this statement in our text-book: 'Patience is symbolized by the tireless worm, creeping slowly over lofty summits, persevering always in its intent.'

"In January, 1897, finding our room insufficient, we moved to a larger hall. A month later we were legally incorporated under the state laws, and proceeded soon after to secure a suitable lot upon which to erect a building appropriate for our work. The result is apparent, although these are only the initiatory steps toward the eventual completion of a larger structure. To the members of this church who have worked with such self-sacrificing zeal to bring out this demonstration belong the words of commendation addressed to the Disciples of old: 'Thou hast been faithful over a few things, I will make thee ruler over many.' The dear children of the Sunday School must not be overlooked in the tithes brought in to this storehouse of Truth and Love. Their small savings and pure thoughts brought from the state and town of the Founder of Christian Science, the corner-stone of Concord granite placed in this building. Surely the windows of Heaven have already opened to pour out the blessing that finite conception can scarcely receive or make room for! What is the mission of such a church as this? The world is clamoring for a scientific solution of its many perplexing questions. What, then, of the problem of life?

that neither so-called Natural Science nor any phase of speculative human opinions or theories have ever been able to solve? Centuries ago Jesus of Nazareth pointed the way, and through precept and practice introduced a practical religion, and demonstrated a positive Science that stilled the tempest and wave. He said prophetically, 'Heaven and earth shall pass away; but my words shall not pass away.'

"This age is witnessing the fulfilment of this prophecy in the re-appearance of primitive healing in a Scientific Christianity that can furnish the proof of its Divine origin. 'Science and Health with Key to the Scriptures.' by Mary Baker G. Eddy, brings to us this exalted thought, and a true knowledge and understanding of God, Omnipotent and Omnipresent Mind, Life, Love, and Truth. This wonderful book and the Bible are our impersonal preachers, and are preaching sermons that no human intellect can cope with to overthrow.

"Our thought must turn lovingly and gratefully at this time, to our beloved Mother, Leader, and Guide, the Rev. Mary Baker Eddy. Her wisdom, self-sacrificing Love, and ceaseless labors have alone made it possible for us to find our sure dwelling-place in Mind; 'this spiritual, holy habitation hath no boundary or limit' (S.&H.), and thus to demonstrate our Church Home.

"May this branch of the Parent Vine be sturdy in its growth, and bring forth much fruit, thus honoring Our Father and Mother God, and the Cause of Christian Science. Dear fellow-workers and members of this church, may we ever keep in mind these words: 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' 'And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'"

The following extract is from the *New York Herald* of same date. The *Herald* quotes in part the address of Rev. Wm. P. McKenzie, C. S., of Boston, Mass. Among other things Mr. McKenzie said,—

"To-day 'all manner of diseases' are being healed—not only such as physicians know, but such as are to them inexplicable mysteries. Wonderful as these things are, they are but on the surface compared with the deeper healings.

Not an ill of the flesh nor a woe of the mind but can find healing and peace from the principle of Christian Science, which is Divine Love.

"The author of 'Science and Health with Key to the Scriptures,' the Christian Science text-book, through her own healing discerned the activity and beneficence of Love as the law of healing, even as Newton, by observing the apple's fall, discerned the action of that law which he afterward formulated as the law of gravitation. In the Bible, with its full record of other cases of healing, she sought for prayerful years, and, seeking, found the Science of Christianity. She proposed to settle the world's question, 'What is truth?' on the basis of proof; saying in the preface to the first edition of Science and Health, 'Let that method of healing the sick and establishing Christianity be adopted that is found to give the most health and make the best Christians, and you will then give Science a fair field; in which case we are assured of its triumph over all opinions and beliefs.'

"The persecutions attending every advance step of Truth were met in connection with the movement Godward, inaugurated by the Rev. Mary Baker Eddy, when she began healing and teaching. To-day, through her work which still continues, through the labors of her students and their pupils, and through the silent potency of Truth given in the text-book, that key to the storehouse of the Scripture, a thousand thousand cases of healing stand upon record. Some forget to give thanks; some do not care to inquire what benefited them; some remain amid old associations, but many willingly come into the way which all must eventually travel. They are of all nations and tongues and people. This way seems broad at first, but becomes straitened at last, and then each individual stands before a narrow door, which he cannot pass till he admits to himself that 'There is none good but One, and that is God.' This is what is meant by the renunciation of human personality. Let us define the word person, about which there is so much misunderstanding. The Roman actors, when upon the stage, wore a large mask, intended to represent the character which they were playing. The sound of their voices came through this mask, and a name was given to it, meaning that through which the sound went, so the *persona*, or 'mask,' concealed the real actor, and it is in the same way that the transient characteristics of corporeality conceal the individual.

"The individual is that which cannot be divided or separated into parts without losing its identity. Identity is that

which is always the same. Truth, goodness, justice, righteousness, are always the same, but the chief characteristic of those qualities which are purely personal is caprice. We cannot conceive of cruelty, subtlety, or dishonesty having an identity, because there is no principle behind them. We say of a wicked man that he is unprincipled; while a man of integrity, honesty, and candor we denominate a man of principle.

"The word Person is defined as a human being, including body and mind. The characteristics which belong to body are catalogued by Paul as 'the works of the flesh.' John, the Revelator, gives a list of qualities of error which are wholly without the Kingdom of Heaven. The characteristics which belong to the individual, and which make up his identity, are the opposite of these. Christian Science separates between the works of the flesh or qualities of error, and the faculties of mind which come from the Divine Mind. Thus individuality is revealed and man is redeemed from that which is transient and imperfect; from cruelty, ferocity, greed, hate, lust, bestiality; also from subtlety, jealousy, fraud, envy, vainglory, selfishness, and pride. That is, he escapes from animality and from the sense of a human mind separated by sin from God, and gains at-one-ment with God, or Good.

"The secret of passing through this door of impersonalization is the recognition of God as All, and mortal self as nothing. It means first, discovering that human mind because of sin is antagonistic to the one Divine Mind. 'The carnal mind is enmity against God,' said Paul. By this recognition the claim of sin is uncovered to one's self and repudiated, even as a lie is denied. The second step is recognition of Divine Mind, God, as the Principle of all right mental action—as the Life, Truth, and Love which each individual man reflects. Spiritual individuality is thus revealed, and that identity made manifest which personality like a mask or mist concealed. Jesus is the type of this individuality. He is the normal man who for our example lived the divine life in human relations that we might learn how to do likewise.

"The distinction between the personal and individual viewpoint was made clear by Jesus. Of Him it was prophesied, 'He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears.' In speaking of the Jews he said, 'Ye judge after the flesh; I judge no man.' When the true sense of individuality is reached, judging and

condemning are precluded, because the thought acquainted with God is occupied in healing and saving; hence Jesus' statement that He did not come to condemn, but to save, mankind.

"It is easy to see that when individuality is brought out men will be found working in the grooves of God, and related one to the other as harmoniously as the planets in their courses. Peter uses a different figure in trying to describe the harmonious relationship of redeemed men when he speaks of them as living stones built into a spiritual house. When stones are first brought from the quarry the projections and angles make them unfit for building purposes. They must be hewn and squared until that which is according to principle is revealed. Then they can be fitted harmoniously according to the plan of the builder.

"It is such work as this that Christian Science is now doing. Through its scientifically exact methods it is dividing between the true thought and that which is refuse. It is redeeming the permanent individuality from the encumbrances of that which is earthly and transient. By this operation the living stones are growing into a holy temple, whose structure will include all the children of God everywhere. This process is what makes the manifested thought of church building significant."

SNAKE-BITES CURED.

SEVERAL days ago, a Mexican, living on Joe Pruitt's farm in the eastern portion of this county, was bitten by a rattlesnake. A son of Mr. Pruitt was immediately dispatched to Berclair, a distance of eight miles, with a note to Mrs. J. V. Lewis, a Christian Science lady, informing her of what had befallen the Mexican. Strange as it may seem, in about two hours after the boy left, the Mexican began to feel better, and in a short time all the pain and swelling caused by the poison from the snake-bite had left his body, and he was able to return to his work in the field, and has since experienced no ill effects from the bite. It took nearly two hours to get the note to Mrs. Lewis. This is the second snake-bite she has cured this summer. These and other cures, equally miraculous, will be vouched for by the best citizens in Berclair. Mrs. Lewis claims to heal by the same power the apostles did, and her cures are attracting considerable attention. She is well known in this and adjoining counties, having taught school here for many years.—*Beeville Bee*.

MRS. WILMANS REPUDIATED.

MY attention has been called to an editorial bearing the headlines, "A Discovery that Man is Self-Creative," which appeared in the *Statesman* of a week ago last Sunday. Inasmuch as there is a doubt expressed in this article as to whether the periodical called *Freedom*, from which the quotation under discussion was taken, is an organ of Christian Science, it may not be amiss to make a few statements concerning a subject which is of so much interest to many, and is causing so much general discussion. Mrs. Helen Wilmans, the writer of the article which was quoted from *Freedom*, is not a Christian Scientist, and her meagre understanding of this subject renders her incapable of voicing the sentiments of true Christian Scientists. There is only one official organ of Christian Science, and that is the *Christian Science Journal*, published at Boston, Mass. Any article appearing in this *Journal* may be relied upon as voicing the sentiments of true Christian Science, as neither love nor money can procure the insertion of an article or advertisement in this magazine unless the same be in strict conformity with Christian Science. An article like that which appeared in *Freedom*, stating that man was "self-creative," could never be written by one who understood Christian Science, nor could it find entrance into the columns of the official journal. It is pleasing to note that you do not ascribe such unchristian sentiments to Christian Scientists. As its name implies, Christian Science is founded on the teachings of Christ, and neither He nor His disciples ever conveyed the idea that man was self-creative. Such conceptions—or rather misconceptions—arise either from ignorance or unwarranted interpolation of the Word. If the editor of *Freedom* claims that the "secret," as she is pleased to call it, of Christian healing has not been discovered, she confesses her ignorance of what has been done in this line in the last twenty-five years. In almost every town and village in the land there are those who have been raised from hopeless invalidism to renewed health. Let those speak who have sat by the bedside of some loved one through the silent watches of the night, when the death angel was hovering o'er, and hear them tell how, through the silent ministrations

of Divine Mind the sufferer felt the "unspeakable peace" which preceded a complete recovery. A half million hearts speaking prayerful thanks tell whether or not the immanent presence is with us to-day in the healing of the sick as in the days of long ago, when Christ proclaimed the eternal laws of life from the mountain side, and the shores alongside Galilee. These facts in Christian Science are no longer in the disputed domain of experiment. They are acknowledged by those whose testimony has weight, and I myself have in my possession several hundred written statements from those to whom the thought of recovery was but a shattered hope, in which they set forth such remarkable instances of healing as would dumfound the sceptic and cast consternation among those who scoff at the healing power of Christianity as demonstrated in Christian Science.

In the closing lines of your editorial you make the following statement:—

"Until Christian Scientists have demonstrated that the possessor of this healing power is given that power by a certain Christian training, and not by hypnotism, it will be difficult for them to induce the popular mind to draw the distinction between hypnotism and its effects, and Christian Science and its healing effects."

As these two methods are separated by such an impassable gulf, and as their salient features are so essentially different, it will, perhaps, not be out of place for me to explain the difference. Christian Science is not allied in any way to hypnotism, mesmerism, mind-cure, Spiritualism, or Theosophy. It seems to me that there is a more general misunderstanding concerning this fact than any other pertaining to the subject. In the first place, whether a hypnotist is a believer in any religion or not plays no part in the success of his practice. An infidel can hypnotize as successfully as the most devout Christian. But no one can practise the principles of Christian Science and be an infidel or atheist. The hypnotist puts his patient to sleep, and he then is under the control of the hypnotizer and, for the most part, obeys his commands. After he has been once successfully hypnotized he is, to some extent, under the control of the operator's will, which is the dominant power in the practice of hypnotism. A Christian Scientist does not put his patient to sleep, makes no passes, operates on him when he is absent as well as when he is present, and has not the slightest control over the perfect freedom of his actions or will. In

Christian Science will power plays no part. These statements, which will be corroborated by any one thoroughly conversant with the subject, will alone show the vital difference between Christian Science and hypnotism. There are, however, other facts which show still more conclusively that Christian Science can operate only when the practitioner adheres to the moral code of Christianity. Any true, honest Christian Scientist will agree with me in the statement that a practitioner can heal the sick only so long as he upholds the standard of morality in its broadest sense. The moment he departs from this he loses his power to heal. Can this be said of a hypnotist? It cannot, and no hypnotist would venture to assert the contrary. Does not this prove to any logical mind that the finger of Divinity rests on Christian Science, and that the panoply of power would be torn off whenever an adherent might attempt to pervert its rightful use. For this very reason a practitioner of Christian Science cannot injure his patient, and must do him only good. The reason these things are not more generally known is because there is not sufficient investigation in the proper way, and also because there is extreme difficulty in conveying metaphysical ideas through the medium of words.

I trust these brief explanations will clear up any doubt as to the radical difference between Christian Science and hypnotism. This is a glad Christmas time, when by humble hearths and in lofty homes the angel of mercy proclaims anew the power of Christianity by healing the sick and casting out sin. When Christ is born in the heart, suffusing the tender glow of divine love, then, indeed, is there a true Christmas. The footsteps of memory fall like sweet music as they cross the bridge of time to ancient Nazareth, stirring echoes of the past and bringing anew the sweet assurance, "Lo, I am with you alway, even unto the end of the world."

ROBERT L. ZILLER.

Austin (Texas) Daily Statesman.

ROTHERHAM'S EMPHASIZED NEW TESTAMENT.

I HAVE the pleasure to say, the third edition of this book is issued and presented to me by the publishers, John Wiley & Sons, 53 East Tenth Street, New York City. I have carefully examined it, and find that with its new dress and translation, it is even more desirable and serviceable than the preceding editions.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N.H., January 10, 1898.

NEW CHURCH AT SIOUX CITY.

FROM the *Sioux City Daily Tribune* of December 13, 1897, we extract the following:—

"The new First Church of Christ, Scientist, in Sioux City, located at the southwest corner of Tenth and Jones Streets, was dedicated yesterday.

"Services were held at 10.30 A.M., 2.30 and 7.30 P.M., and at each of them the church was crowded. The interior of the edifice is very artistically arranged. The seats, which are large opera chairs, finer than anything seen in any other church in Sioux City, are set in curves running diagonally across the room, facing the pulpit, which is in the southeast corner of the church. Yesterday the organ was decorated with exquisite roses.

"At the morning service every seat in the church was occupied, and chairs had to be brought in to seat the congregation, many of whom were from out of town. Aside from the reading of the dedicatory address and the reading of a paper giving the church history, the service was of the usual order. Miss Clara Shepard read from the Scriptures, and gave excerpts from Science and Health, and the singing was all by the congregation.

"Mrs. E. P. Sweet read the history of the church in Sioux City, tracing it from its very inception, when a Sunday School of the church was organized a number of years ago, to the present time. Mrs. Sweet said:—

"This church was organized with a charter membership of twenty-four; the enrolled membership is now one hundred and seven.

"This brings us to the building of this outward and visible sign of an inward and spiritual grace, and only those who have braved the criticism and condemnation of the world, by going where they felt they were learning what God is and what He does for man, in spite of all unpleasant surroundings, can fully comprehend what this day means, when we dedicate to an Infinite God and consecrate to the "healing of the nations" this our Church.

"The children have done grand work in the building of this church; the amount turned over to the treasurer by the Sunday School, which numbers between forty and fifty,

being \$155.57. Most of this money has been earned by running on errands, washing dishes, splitting kindling, weeding gardens, and many other ways. Some of the members have walked very long distances, when necessary, to save their nickels for the building fund. One dear little girl, when asked by her mother what she should bring her from town, said, "Let me put the money into the new church," and Christian Science does teach children how to avoid the sorrows and sufferings of their elders, if they will only use this teaching. As Mrs. Eddy said in her address to the Chicago church, "we are putting off life's limitations and putting on its possibilities and permanence."

"Since the organization of this church there have been no divisions, no separations, no controversies among us, thanks to the faithful guiding it has had, and the clear, true Science that has been taught here. Many times has error tried to creep into our midst and stir up change by making us think our way too straight and narrow, and that good could be found anywhere; but holding to our teaching that God alone is Good and Omnipotent, and evil therefore nothing, and only in that straight and narrow way could Heaven—Harmony—be reached, the error has been put out, and the church progressed.

"We are one family, working not so much for the individual as for the Cause; and it behooves us all, as members of this First Church of Christ, Scientist, Sioux City, that no blame be attached to our doctrine through our misconduct."

"The dedicatory address was delivered by Miss Clara Shepard. She said in part:—

"We of this branch church hope to live the teachings of Christian Science so faithfully as to be a credit to the Mother Church in Boston, and that the light will radiate to every hungry and thirsting one in this city, and we soon be called upon to increase our seating capacity. Its history has only begun, it is yet in its infancy. It is said Rev. Robert Collyer remarked that, "his experience had been that the church usually passed through three stages of growth,—first, outward; second, inward; third, hellward."

"Christian Science teaches us how to escape this last stage and demonstrate that God's kingdom is come on earth as in heaven. We shall do this as we deny ambition for place or personal power, appetites, passions, dishonesty, envy, and malice, and live the Lord's Prayer and the Scientific State-

ment of Being, as given in Science and Health. When this is fully accomplished by all humanity, the church will be "Our Father's" House, the spiritual universe, which has no walls or need of them, for God, Good, will be All-in-all, and there will be nothing that worketh or maketh a lie. Having faithfully lived Christian Science all will have overcome the belief in a power apart from God, and the fear or love of sin, sickness, and death; and loving God supremely, and our neighbor as ourself, find we are the temple of the living God.' "

This building and the land cost about \$6,000, and the church was dedicated free from debt.

FROM CANON CITY, COLORADO.

THE Christian Scientists of Canon City have enlarged their place of worship, and have now a large, pleasant hall to accommodate their growing congregation. The hall will be wired for electric lights this week.

Many of the members of this church have been rescued from lives of invalidism and despair by the healing power of Christian Science, and by their earnest, active lives prove that they are working as well as praying for God's kingdom to come on earth as it is in Heaven. This church believes that the gospel of Christ Jesus believed and practised in its fulness will bring the end of all error; that keeping the Commandments in their highest and broadest sense as Jesus expressed them—Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself—would bring ideal conditions on earth.

"The work of the Christian Scientists throughout the land can be well likened to a single hospital in one of our great cities that has been forced to receive all the incurable cases, all the instances that had proven failures in the other hospitals of that city; yet a large proportion of the people have demanded that the average of successful healing should be as high as, if not higher than, the average of all other healing methods combined. When it is remembered that few people ever seek aid from Christian Science until after the best curative skill of Europe and America has failed, it must be frankly admitted that the percentage of successful healing is extraordinarily large, when it is stated on good authority

that the average result in such cases is in the neighborhood of seventy-five per cent., and this percentage is being daily increased through a greater mastery and understanding of the therapeutical possibilities of the system.

"A. A. Sulzer, M. D., of California, writes in the *San Francisco Call*: 'Healing in the primitive church is misinterpreted by the material world to-day as it was misinterpreted in the time of the apostles. Instead of its being through the agency of a power supernaturally bestowed, it was through the understanding of an obviously natural principle which Jesus taught and demonstrated; a moral law of the universe which cannot be changed or annulled. Through an understanding of that principle it is being demonstrated every day that the power of healing has come down to us. The gift of healing was lost, not because it was specially granted for a special epoch and then denied to those of later times, but because the power of the ministry—the Christ-power—was lost. Restore the one and the other is restored; they cannot be separated. Neither can that power be denied without limiting one of the divinely given essential tests not merely of discipleship, but of them that believe. It proved the truth and divinity of the message then, and it proves the divinity of the message now.'"—*The Canon City Record*.

THE SIGNIFICANCE OF A NEW RELIGIOUS MOVEMENT.

"THE people of Boston," observes our slurring contemporary, the *Journal*, "are bound to maintain their reputation as cultivators of fads. That is why the Christian Science 'Church' in that city now has ten thousand members, two thousand four hundred having been added on Sunday at one fell swoop. A long while ago Anne Hutchinson found Boston a fertile field for the spread of her doctrine of the 'inward light,' so that the orthodox had to banish her in self-defence; much later came transcendentalism; later still came the cult of Mozoomdar and Buddhism. But Christian Science really seems to be going ahead of them all."

The people of Boston, it may be said, are commonly rated as a pretty intelligent and progressive kind of American people, and if they have gone into the new religion of Christian

Science so numerous, that of itself is a pretty good card for Christian Science. As a matter of fact, while Boston is the birthplace, and so, naturally, has a lead in the development of the Science Church, it is significant that the spread of the Science has been no less remarkable in other communities not ordinarily rated as so "advanced," or receptive to new ideas, as Boston—in New York, in Chicago, in Providence, for instance.

The growth of the Science Church, perhaps unparalleled in the history of religious movements since the world began, is one of the marvels of our time. It commands, and has commanded, the attention and unprejudiced study of scholars, theologians, and sociologists, the acceptance of the highly intelligent, and the devotion of those of humbler mental equipment, who ask nothing but the inspiration of faith for spiritual guidance. Such a movement is not to be cavalierly dismissed as a fad or treated with a slur, any more than would a similarly conspicuous movement developed in the name of Methodism, Unitarianism, Adventism, or other title that represents the workings of sincere human thought, reaching after spirituality, seeking the solution of the great problem of creation and life, the most impressive and the most interesting task to which the mind of man can devote itself. We are not called upon to accept any such human manifestation unless it appeals to us individually. But we are bound to regard it with respect, to follow it with interest, to rejoice at whatever measure of good it may accomplish—that is, we are, if our human instincts have not been so warped and twisted that we are become tolerant of nothing, and not even content with ourselves.

Editorial in *The News*, Providence, R. I., of January 5, 1898.

RESPONSE TO DR. ATWOOD.

To the Editors of The Universalist Leader:—

I am always drawn to "Editorial Briefs" at once on opening *The Leader*, for there is generally something to interest and instruct; but I am more than usually interested in those of December 11, or that portion relating to Christian Science; and I want to say a word, simply to set my esteemed Brother Atwood right on a few points regarding the subject where he seems to some extent misinformed.

First, let me say that my experience tells me that Christian Scientists are not made such, in any sense, by the "mysterious or semi-supernatural" aspect of its claims. On the contrary, as a rule, and in a majority of instances, people look to Christian Science for physical help only after all other efforts and means of relief have been abandoned by the physician.

The *religion* of the Science is accepted frequently only after the healing has been accomplished. But the Doctor's greatest error is in calling Science and Health the Bible of the sect. Christian Science is *founded* upon the Bible, and no denomination uses it more freely or quotes it more constantly in proof of its faith. Science and Health is the *text-book* of Christian Science, and as it claims is a "key to the Scriptures." Yes, this book *has* "passed through many editions," is even now in its 134th edition of one thousand copies each. Each edition, however, has by no means been extensively revised.

The few changes which have been made since about the 80th edition have been simply in way of wording or adding to statements for the purpose of *strengthening* such statements. Nothing has been taken from the text in the way of changing its primal doctrines. I am gratified that the Doctor sees so much of good in Christian Science, and grants it a place with other forms of Religion. Some critics do not allow so much.

We do not consider Christian Science a *substitute* for Religion, by any means. On the contrary, we esteem it Religion itself, the Religion taught and exemplified by Jesus himself, and we are looking for none higher or purer.

Let me invite the Doctor to attend our church some Sunday, when he will meet not fewer than a thousand (regardless of weather) men and women of intelligence and character, and he shall then see to what extent the Bible is displaced. Let me also invite him to a Friday evening testimonial meeting, where he shall hear, with a thousand others, statements of the benefits, physical and spiritual, which have been derived from Christian Science.

ALBERT METCALF.

I HEREBY announce that the amendment to the Church By-Laws relating to the First Members, which will appear in the next edition of the Church Manual, was made necessary because of the applications from great distances to be appointed First Members of the Mother Church.

WILLIAM B. JOHNSON, *Clerk*.

NOTES FROM THE FIELD.

HANOVER (Germany), December 1, 1897.

Dear Journal:—Last June I returned from America, where I had gone the preceding November in order to enter the class of a teacher and representative of the glorious teaching of our beloved Mother. After having finished the course, I went to Minneapolis, Minnesota, where I had friends, and where I received not only the most hearty welcome from the Scientists there, but also, through their kindness, was given an opportunity to put into practice what I had so ardently striven to learn and understand.

I am exceedingly happy to be able to state that to-day, after hardly half a year's pioneer work in my native country, the reception which Christian Science has found here has by far exceeded my expectations, and I want to tell it to all my beloved co-workers in Truth on the other side of the ocean, in the blessed motherland of this wonderful Science. The German people are very conservative and very sceptical in regard to new ideas, and *especially so* here in the northern part of the country.

When I told my friends about my intention to go to America for the sake of studying the Science there, and afterwards to try to introduce it here, everyone strongly warned me. I had, however, realized enough of this glorious, wonderful Truth to know that it was God's work, and that nothing could hinder it from taking root and growing *anywhere*. I have already had patients in fifteen different cities of Germany, besides those here, and the most vivid sign that God is with us, if only we are willing to follow his bidding, is this, that I have not taken one single step to make myself known to the public here, no sign whatever, no advertisement.

I am very glad to be able to say, that almost all the patients I have had, and those that are at present under treatment, have grown deeply interested in Christian Science, although all, with one exception, at first came only to be healed of physical ailments. Two of them, who know the English language, ordered Science and Health. Recently a lady wrote to me: "Tell me, if you please, where I can get Science and Health in German . . . my husband and myself would like to read this book *every day*."

An English lady, who stayed here only a few weeks, and who was healed in a very short time from a life-long trouble, wrote to me after her return to England, that the very first thing she did, when arriving home, was to order Science and Health, and that her husband and she were studying it now, reading regularly every day, and that she considered it Love's special grace to have been led to Hanover, just to get Christian Science. Daily people ask me where to get "the book," and tell me how *much* they would like to have it in German. Invariably I tell them that Mrs. Eddy's heart goes out to *all* mankind, to bless them and to show them how to travel from sense to Soul.

I began to read our Bible-lesson on Sundays, with my little family of four, now ten of us meet to read it. We meet every Sunday afternoon in my home, and I know this little congregation will require larger space in due time.

I will not speak to-day of special cases of healing, I just want to state that all of them, with one single exception,—an accident of the severest form, which has been healed wonderfully, and was considered a miracle by those not knowing the unlimited power of Truth,—were cases of years of suffering, most of them pronounced incurable by the physicians. And all those people are now testifying to the glory of God as omnipresent and omnipotent Truth, Life, and Love, and their hearts will never cease to bless our beloved Mother in Christ, whom God has chosen to be the Light of the World.

Bertha Gunther-Peterson, M. D., C. S.

ON September 2, 1897, as I was going from house to house with a subscription paper to raise money to send my wife to South Bend, Indiana, to be operated upon, I called at the home of a Christian Scientist and asked for help. I was kindly received and invited in. They said they had no money to help send any one to the operating table, but of such as they had would they give unto me, namely, Christ-Truth (Christian Science).

I know not how to be thankful enough that I stopped at that home. After talking with the healer for an hour, and learning that God could and would heal to-day as he healed all diseases and sins when Jesus was upon the earth, I went home and told my wife I had found a way of escape from her terrible suffering. She had tried a number of physicians. They had counselled together and said nothing but the oper-

ation could relieve her, but gave little hope of her living through it. She had been kept under the influence of opiates for months, and the doctors said nothing could destroy her appetite for the drug. She was in darkness and despair, and I was without hope. Many months I could not leave her alone, and what I earned went for medicine.

After the first treatment in Christian Science my wife never thought of morphine. She rested some the first night; during the third night, after much suffering, mortal sense said the last enemy had come; but the healer was soon with us, and Divine Love once more showed us the falsity of that claim. At three o'clock my wife asked for food, ate heartily, and went to sleep. The next morning, as it seemed necessary to move out of the house we were in, she went to the home of the healer, and I moved my goods to an adjoining town. On Sunday, when I went to attend the church service held at the residence of one of the Scientists, I found my wife so much improved that she went home with me, walking two miles in the scorching sun, with no bad effects. She received a few more absent treatments, and to the astonishment of all who know us, we are a harmonious family, my wife being the picture of health. Surely when we found Christian Science we found all.

In a few days I got work, and have had employment every day, and our home is comfortable, our rent is paid, we have plenty for winter, and we owe it all to God. We read the Bible and the precious book, Science and Health, every day, and words cannot express our gratitude to those who pointed the way from the bonds of sin and sickness to happiness and peace.

I found myself, one day, unable to use my arm, and it was badly swollen and painful. Two treatments healed it, and I again resumed work. When I went to the healer for treatment, my wife wanted to go with me to see her, and express gratitude. We walked five miles there and five back, and were not tired. It was a pleasure to walk ten miles to see one who had helped her to find the true and living God who brings health and harmony to all who truly seek him. May we prove true to healing Truth, and learn more of God's allness.

*Edna James,
Wesley James, Cassopolis, Mich.*

As a Christian Science mother, I rejoice greatly over the

articles which tell us of the children. When the *Journal* comes, my little girl, who is eight years old, asks, "What is there about the children?" Her reason for wanting to hear is, "You know, mamma, when I have to treat myself it helps me to know how some other child did." So I am going to tell some "other child" a few of this little girl's demonstrations, and it may perhaps help them.

When she first attended public school, the noise and many thoughts around her seemed to confuse her. She told me, with tears, that she *never* could get ten per cent. in her "number work," for when she went to the black-board to do the examples she could think of nothing but the children looking at her. I explained to her what Mind—God—is doing for her; and said, "Now forget self, and know that God is All Intelligence, and you reflect Him. You are a transparency for Mind." When she came home from school that day it was with shouts of joy. "O mamma! I did do that, and I got ten per cent., and now I *know* that God is helping me all the time."

Some one asked her if she were not afraid while bicycle riding this summer over a lonely road where some Italians were at work. "Yes, a little," was the answer, "but I began to treat myself right away, and then I wasn't afraid any more."

One day she had a claim of earache. It finally got so bad that she came to me for help. We sat down together and talked of the One Mind, and how we are to reflect only Good. Like the lilies holding up their faces to the sunshine, looking heavenward, *we* have only to "*grow in grace.*" Soon she said, "Talking of the lilies has cured my earache." Since then the verses in the sixth chapter of Matthew, beginning with, "Consider the lilies," have been her favorites, also the 34th Psalm is much loved.

Soon after we started in the Science, which was about two years ago, she had a bad claim, so that, with my fears and limited understanding, I was going to resort to an old remedy. She saw me preparing it, and said, "Mamma, throw it out of the window. I shall not take it. God *has* helped me and He will now;" and, thank God! He did help her most speedily. I am thankful every day for this wonderful teaching. When she comes to me with her childish troubles, I turn her to God as her "present help," and she never fails to find it. My heart goes out in pity for the multitude of children whose mothers have not seen the "better way."

C. H. N., Rowayton, Conn.

Dear Journal:—It is about fifteen months since I arose from a bed of sickness,—sick both in mind and body,—and awoke to a realization of the Truth as is it in Christ Jesus. A kind friend said she wished I would let a neighbor of hers come and talk with me, she knew she could do me good. I was despondent; the doctor had failed to help me, and I knew not where to go for relief. I thought I was a Christian, and prayed “without ceasing,” as I then understood prayer, but no relief came. My prayers were not answered because I asked “amiss.” I was asking God to help me, and then straightway shut out Divine aid by depending on material means for help. I was ready for anything which would help me. I did not know that this lady was a Christian Scientist; indeed, I had never heard anything about Science, but I had heard that she believed she understood the Bible better than we did, and through this understanding could heal the sick. I once asked her if she were a faith-curer. She answered, “No;” and said it was the Truth that made her free, and quoted, “Ye shall know the Truth, and the Truth shall make you free.” I told her I knew all about that. But now I cannot tell what I thought I knew, for I did not then understand it in the least, although I was a Bible class teacher in our Sunday School.

The next day these two friends came to see me, and talked very kindly. I asked if she could help me. She answered, “Yes; but you must give up your doctor and medicines.” This I was more than willing to do, for I was heartily tired of medicine. I had taken it all my life, but had derived no permanent relief. This lady treated me five days, and I was healed. I became deeply interested in Christian Science, bought a copy of “Science and Health with Key to the Scriptures,” and from that day to this not a drop of medicine has been used in our household. I have made many wonderful demonstrations, and am daily eating of the “little book,” and “fighting the good fight.” There are only three of us in this neighborhood, and sometimes it seems as though we were fighting against fearful odds, but we “*know* in whom we believe,” and “Truth is mighty, and will prevail.” We do not doubt what the harvest will be, but keep on sowing good seed, “for in due season we shall reap, if we faint not.”

The Journals are so beautiful and true; so helpful and encouraging! I have the privilege of reading those of my friend, but I wish to have them for myself, that I may always

keep them and have them bound; for though they may be old, yet they are ever new; one never tires of reading them.

Mrs. C. E. A. McCoy, Windom, S. Dak.

ON January 1st, at the quarterly business meeting of the church, it was decided by a unanimous vote of the members, that the contribution offerings of the four Communion Sundays of the year are to be forwarded to the Mother Church in grateful recognition of our relation to it, as a branch to the vine. The same use was made of the contribution on the first Sunday in October. This direct way of enabling each one to make a free-will offering is justly esteemed, and the mites and the dollars are weighed in one common expression, even as the thoughts that send them unite in one current of love.

At this meeting a motion was also made that the clerk forward to the *Journal* a copy of the annual report of the clerk to the church, which may reveal that Truth, through Christian Science, is steadily winning its way into the consciousness of the people of Grand Rapids.

Clerk's Report.—The year 1897 in the history of First Church of Christ, Scientist, of Grand Rapids, Mich., was a most encouraging one. Individual growth and demonstration is reflected in the growth and prosperity of the church. The influence of the impersonal teacher that has been with us since February, is manifest in an ever-increasing feeling of unity and brotherly love.

Early in the year a change was made from Good Templar Hall on South Division Street, where meetings had been held for nearly eight years, to the Ladies' Literary Club House on Sheldon Street, a demonstration that has been very pleasing and satisfactory.

The numbers that assemble at the Sunday service to listen to the words of our impersonal pastor have during the year nearly, if not quite, doubled. The interest in the Friday evening meetings is manifest, not alone in the large attendance, but in the testimonials which bear proof of the good work that Truth is doing through the members of the church in healing both sickness and sin.

Another evidence of growth is found in the Sunday School, where new classes have been formed to meet the need of an increased attendance.

Although our expenses have more than doubled any previous year, yet they have been readily met, and the Building

Fund increased until it is just as large again as it was one year ago.—*Lizzie W. Ceperly, Clerk.*

Soon after receiving class instruction I located in one of the large cities of our fair south-land, where the Science-thought was in its birth-throes.

Often I longed for a short vacation in some place where Truth was more widely disseminated. But I remained steadfast at my work for sixteen months without one day's rest. Then I went to Boston in time to accept our Mother's loving invitation to Pleasant View, on that never-to-be-forgotten day, July 5, the day we celebrated our Declaration of Independence. Words are inadequate to express my heartfelt thanks for that blessed privilege. The benediction received upon that occasion has enabled me to meet and master the seeming claims which have poured in upon me thick and fast. I returned to my field of labor filled with a sense of peace and rest found only in a greater realization of Omnipresent Love. In the power of this Love I went to the bedside of a patient under the claim of yellow fever in its most aggravated form. The patient had high fever for nearly twenty-four hours before treatment. This entirely disappeared in the presence of the Christ-Truth. As soon as I left he arose, dressed, and ate a hearty meal. He came to the reading rooms next morning, but did not require further treatment. Another similar case responded in one treatment, although the patient did not get up until the next morning after having treatment on the previous afternoon.

A lady who had been interested in Christian Science a short time was taken with a violent form of yellow fever. She had received two present treatments when the house in which she lived was put under quarantine regulations, a guard being placed at the gate to prevent any one from passing in or out, as there were five other inmates with the disease, who were under the care of a physician and trained nurse. Though I was not allowed to see her, she remained firm to Truth, and resisted all offers of material help, notwithstanding the arguments the people used to persuade her to turn to material means, saying that she would die of neglect. Though hers was, to sense, the most violent type, she recovered in a much shorter time than those who were under *materia medica* treatment.

M. E. L., New Orleans, La.

It is nearly five years since I first heard of Christian Science, and I bless the day that kind friends, strangers to me then, led me to investigate this Truth. I was a hopeless sufferer, bound by sin, sickness, and fear; but, thank God, I have been enabled to find my way out of all this bondage, through an understanding of "Science and Health with Key to the Scriptures."

At that time there was not a Scientist in this place, and I spent many lonely hours. After nearly a year and a half, I went to visit a Scientist at Tacoma, a hundred miles from here, who advised me to start a Bible class when I returned home. I felt I was not advanced enough in the understanding, but made up my mind I would do the best I could. I invited the neighbors to meet with me. One of them had a copy of Science and Health. We began with two in the class, then occasionally four or five would come, until finally we outgrew the little rooms, and found larger quarters. We now have organized ourselves into a society, with a membership of twenty-five, and many more investigating. Much good work has been done here. I find the seed-sowing comes first, and then the patient waiting to see it germinate, which surely comes if we let God—Good—take care of it. We have everything to encourage us, and have the respect of the people generally.

We now occupy a fine room in the Roth Block, 13th Street, where we hold regular Sunday and Friday evening meetings, with a good attendance. Our work has not been rushed, but is gradual and sure. We have a number of good, earnest workers, who love to follow our beloved Leader. We have sold thirty copies of Science and Health, and fifteen or more copies of "Miscellaneous Writings."

We all wish to thank the dear brothers and sisters who have written such excellent and helpful articles for our *Journal*; also those who prepare the Christian Science *Quarterly Bible Lessons*.

H. M. Buchanan, Whatcom, Wash.

CHRISTIAN SCIENCE was introduced here about twelve years ago,—some healing was done, and a few remained faithful. Later, meetings were held from house to house for study and conversation on Christian Science. When the *Quarterly* came out, this was used, and the meetings gradually became more systematized. In February, 1894, rooms were opened for Christian Science. On May 27 of the same year, a

church building, whose congregation had dwindled to almost none, was offered us. There was a debt and mortgage on the property of \$500. After consultation it was decided to organize as a church and purchase the building. We had thirteen members. Then followed years of drouth, and crop failure, and general business depression; but whenever a demand for any part of the debt was made, then came the supply, all working up to their highest understanding until the property was cleared of encumbrance, and improvements begun, and are being continued. Growth may seem to have been slow, but the progress is in the right direction. The membership is now thirty, with a growing interest through the town and county. When the church was bought error said, "They never will pay for it," etc. All sorts of "mistakes" have been reported about it,—that the Catholics had bought it of us, that we wanted to sell, or had sold, etc.; but the people have had a chance to see that with God all things are possible, and business men have expressed appreciation of a church that does not "beg;" also genuine surprise that, under such circumstances, we have been able to do what has been done.

We begin this new year with added courage, faith, and hope, having proven our strength so far, and learning day by day what God is, and what He does for man, fully appreciating the work of the Lesson Committee, and our present order of service, to give to the hungry, pure, simple, and wholesome food.—*L. W., Neligh, Neb.*

WE publish below an extract from a letter recently received. It appears that there was six inches of snow on the ground, and the thermometer stood twenty degrees below zero at the time the accident occurred. A local newspaper stated that they never saw a wreck where the passengers were so self-possessed,—that is, there was no screaming or fainting, and it was so quiet in the cars that many supposed those inside were killed.

"My husband told me he had written you that I was in a railroad wreck at Vail, Iowa, December 18, at 6 A.M. I was awake at the time; the car turned over rather slowly; I was on the upper side when it stopped. My first thought was, 'God is here—he is everywhere—he will save us, one and all.' I repeated the words aloud with an understanding never before experienced. I had no more fear than I have

at this minute. I held the thought that God and peace were with us.

"We could not get out of the doors, and the next car was on fire. One lady said, 'This car is filling with gas.' I said, 'Be not afraid, God is with us.' Soon the man next to me opened one window in his berth, so mortal mind was satisfied. Some of the women were very anxious to get out, and it was yet very dark. The man that opened his window and I pushed about a dozen up out of the window. I sent up blankets and pillows to keep them warm, as they were only in their night-robes. I had my waist and skirt on, but could not find my shoes. When I climbed out of the window, some men were putting up a ladder; the women all seemed afraid to go down, as everything was covered with ice, so I went down first. Some of the men wanted to carry me to a cottage, but I said, 'I'm not hurt, I can walk.' I walked about three blocks in my stockings without freezing my feet, as many others did. I wish I could find words to express my love for Mrs. Eddy, and for the dear 'little book,' showing me the way to gain understanding.—L. C. M."

ANOTHER little branch church on the western shore, was organized with a membership of nineteen. More have been added since our last Communion Sunday. Our little band of workers testify to the wonderful blessing Christian Science lived will bring us, by casting out all manner of evils, moral and physical.

Drinking, gambling, and smoking habits of long standing are destroyed, and disagreeable dispositions are changing to lovable ones. What a glorious liberty will be ours when the goal is reached. Inflammatory rheumatism, pneumonia, kidney trouble, typhoid fever, fits, and palsy yield as readily as other troubles. Deafness has been overcome, and several have laid aside their glasses. In accidents and care of animals we have found Truth an ever-present help.

Two dear old ladies, over seventy-five years of age, are seemingly renewing their youth, to the surprise of their younger friends, in the amount of labor they perform without fatigue, and they have fought many a brave battle over physical claims. One of them recently, stricken with palsy, thought first of getting help, but remembering that God is an ever-present help, rallied sufficiently to read Science and Health, and in a short time was completely restored.

How eagerly we look forward to each new *Journal*. It

always stimulates to new endeavor to see what Mother's children achieve, and so is possible for us.

A. E., Montrose, Col.

ONE day last June, at six o'clock P.M., I received a message through the telephone: "Your son has met with a sad accident, he is seriously hurt. What shall we do?"

I sent a conveyance for him immediately. I found he had been kicked by a horse, and thrown from his bicycle about twenty feet, striking the railroad track. Where the horse's foot struck him, it cut through his clothes, sinking the cork of the shoe into the flesh, and seemingly breaking the bone.

He could not speak when he was first picked up; soon, however, he came to himself, and heard them talking of sending for a doctor. He said, "No; send for my mother." This was at a railroad freight house, and there were several men around who thought he should have cold water, liniment, and the doctor; but he stood firm, saying, "I want nothing but my mother."

Not knowing the circumstances, I was at work putting self out of the way. I found when they brought him home that he seemed to be suffering intensely, but about two hours later he went to sleep; slept all night, and, to his surprise, got up next morning feeling well, though he was still a little lame. In three days he was entirely healed. This seemed to be such a proof of Christian Science to all, that I thought perhaps it might encourage others, and help some one to see more of this blessed Truth. My son is nineteen years of age.— *Sarah E. Bone, Burlington, Iowa.*

NINE years ago I was, to mortal sense, a wretched invalid, confined to my bed for a year and a half with a claim upon which the best medical skill obtainable had apparently no effect. The help of Christian Science was offered to me, and in a mental condition of utter discouragement, I consented to try it, though without the slightest faith in its efficacy. I was healed, and went back to the world and its pleasures, without a thought that anything was due from me to the Science which had done so much for me.

Twice within the next four years a severe relapse came, and each time it was overcome through the understanding of the same kind healer. The second time, she *talked* to me, and it has always seemed to me like Jesus' denunciation of the scribes and Pharisees, and his lament over Jerusalem.

It startled me out of my lethargy, and was a wholesome chastisement. Since then, five years ago, I have learned in a measure, to know and love Christian Science for what it is, and though sometimes dream-shadows flit across the mental sky, I *know* that the light of Love is ever-present, and beneath its rays the shadows must vanish.

I want to express my gratitude that the Christ-Truth has come again into the world, through our dear Mother, whose ancestors fought and bled for their people and their country. Here her consecrated life-work is effecting another great American Revolution, not in bloodshed, but through Divine Love.—*Cora Bowler Malone, Cleveland, Ohio.*

DURING the early part of 1896 I was brought out of Egyptian darkness into the effulgent light of Christian Science. After receiving three months' treatment I was healed of several claims of fourteen years' standing, which had baffled the skill of several noted physicians, and for which I had been under the care of two of the best physicians in the city where I reside, for eleven years. The physicians all told me that only by the constant use of opiates could I be kept passably comfortable, and that death was my only hope of entire release from suffering.

At this writing I am eighty-six years old, and as vigorous as I was at forty. Words fail to express my gratitude for the physical healing and spiritual enlightenment.

In the year 1850 I lost two children, and having been brought up to believe in the Pede-Baptist doctrine, I almost became insane in pondering over the probable fate of my children. From that date I kept my Bible well out of sight, as I did not wish to read about a God whom I had been taught to believe condemned innocent children to eternal punishment.

But in the glorious light of Christian Science I love to read the Holy Book in connection with Science and Health, and hope all may learn to love the blessed Truth.

Mrs. Mary E. Porter, Tacoma, Wash.

THE power of the Word as revealed in Science and Health, to heal from sin as well as sickness is shown in the following letter:—

"*Mrs. —:—*Enclosed please find postal order for six dollars and twenty-five cents, which I am in hopes will pay for a book you left in ladies' toilet, in the parlor car Waubun,

on G. R. & I read one year ago. I would return the book, but with your permission will retain that and send the price instead.

"I have no apologies to make for taking that which did not belong to me. To me it represented so much money if it could be sold; but what I found on the inside has healed me from sin as well as disease. O, dear one! how I wish I could express what that book has done for me—lifting me from the depths of darkness and despair, and showing me that there was redemption for such as I.

"I searched and found one to help me, a Mrs. —, and what a beautiful unfolding it has been. I tell you all this, knowing you will rejoice for and with me. I return your cards, comb, and brush. Good-bye. Yours in Truth and Love. My heart seems overflowing with love and confidence, something I entirely lacked before."

K. L. H., Marinette, Wis.

THE work in Christian Science began here in 1890. On receiving the new order of service in the *May Journal*, 1894, we met at a private house for the study of the Bible Lessons. There were but three of us, and while seeking to demonstrate the true way there has been much good work with signs following, and an increase in numbers until we were compelled to seek larger quarters.

In August, 1897, seven of us met together, all members of the Mother Church, and organized a church, to be known as First Church of Christ, Scientist, Washington, Iowa. We then secured a nice hall, and on September 5, 1897, we held our first service in our new room.

The Sunday and Friday evening meetings are increasing in attendance and interest. At our first communion service there were six united with us, making us thirteen in number. We have a regular attendance of about forty. Great interest is taken in the work, and we are looking forward to see this branch of the mother-vine bear much fruit.

Mary McGaughy, Washington, Iowa.

DURING the year 1889, we commenced holding meetings at private residences; on July 31, 1891, we organized a church, with thirty-two members, which has increased to ninety-four. We met at the G. A. R. Hall for about a year. During the summer of 1892, there was erected First Church of Christ, Scientist, the first church of Christ, Sci-

entist, erected in Nebraska, which, with the furnishings, cost about sixteen hundred dollars, on grounds donated by the husband of one of the members, in gratitude for what Christian Science had done for his wife. Our church has a seating capacity of two hundred. It was dedicated the last Sunday in September, 1892. The interest is increasing, and the growth steady.

Jessie E. Gerard, Clerk, Weeping Water, Neb.

Two years ago I came to Everett. Seeing the need of practical work, we gathered in the few children whose parents were interested in Christian Science, and started a Sunday School. The first Sabbath in September, 1896, we commenced to hold public services. We have gained a foothold here in Science, and the outlook is encouraging.

With the impersonal Pastor in the pulpit, a hive of "Busy Bees" in our Sunday School, and a willingness in every worker to obey our text-book, Science and Health, we know the foundation is being laid on the solid Rock.

A. Pendleton, Everett, Wash.

THE Baltimore Second Church of Christ, Scientist, was incorporated yesterday by Jessie E. Rolfe, Mary G. Gover, Marian W. Hering, Mary S. McGrath, Sophia C. Hall, Eugenia Pierce, Hermann S. Hering, and Ellen E. Cross, the Reader in charge.

The members of the church, which is a branch of the Mother Church in Boston, have been holding services at the Lyceum Parlors, on North Charles Street. Attorney J. Henry Baker drew the incorporation papers and placed them on record.—*The Sun, Baltimore, Md.*

THE Christian Science churches of Portland, united yesterday in a very simple and yet an intensely interesting service at the Auditorium. This was the first union service ever held in Portland by the Christian Science churches, and the gathering was the largest ever held in the Pacific Northwest, there being about two hundred and fifty present.

Daily Morning Tribune, Portland, Oregon.

SEND for new Catalogue and Price List of the writings of Rev. Mary Baker G. Eddy, publications of Christian Science Publishing Society; Bibles, Concordances, Bible Dictionaries, etc.

EDITOR'S TABLE.

A CASE recently arose in Philadelphia which is of greater interest, perhaps, to Christian Scientists because of its peculiar character, the importance of the principle involved, and the fact that it has had a widespread notice at the hands of the press of the country, than because of any practical bearing it has upon Christian Scientists or their work.

The case is this: Some months ago an application for a charter was made by First Church of Christ, Scientist, of Philadelphia, to the Court of Common Pleas No. 2, for the County of Philadelphia. Under the statute and peculiar practice of Pennsylvania relative to the incorporation of religious societies, judicial inquiry is made to ascertain if any reason exists why a charter should not be granted on the ground of public policy. In other words, whether the purposes of the corporation are illegal or injurious to the community.

It seems the application was referred to a Master in Chancery to investigate and report upon these two points. After a painstaking inquiry, in which he examined witnesses, the Tenets of the church, and the text-book, "Science and Health with Key to the Scriptures," the Master made an elaborate and interesting report recommending that the charter be granted. Judge Pennypacker, however, overruled the Master's report and denied the charter.

We have had the privilege of reading the full report of the Master, Mr. Henry Budd, and we cannot refrain from expressing our admiration for its fairness and fulness, as well as the evident care and impartiality with which he discharged his duty.

A few extracts from this report, we feel sure, will be of interest to our readers. Among other things it says:—

"Knowing that the members of the religious Society applying for a charter were generally supposed to hold peculiar views, some of which, it was thought by many, were adverse to the public policy of the Commonwealth with reference to medical health regulation, the Master directed his attention first, to the ascertainment whether the objects of the proposed corporation were illegal; second, to the question

whether the teachings of the church proposed to be incorporated militated against the policy of the Commonwealth, and this more especially in connection with the policy of the State with reference to medical education and requirements for the professional practice of medicine.

"The Master desires, at the outset, to say that he was very much assisted by the frank and open manner in which the testimony of the witnesses was given, and by the utter absence of anything which could suggest deceit or a desire to evade answering questions."

He then sets forth the Tenets of the church, as showing its purposes and the character of its religion; also states that in order to act intelligently it became necessary to examine the Christian Science text-book, "Science and Health with Key to the Scriptures," for the purpose of ascertaining if there was anything in its teachings that would come within the statutory inhibition to the granting of the charter. He thus reports his conclusion upon this point:—

"The belief of the body appears to your Master to be not fraught with ill to the community in the legal sense. Its standard of morality is pure and high. The Master may not be able to coincide with many of the metaphysical deductions either of the witnesses or of Science and Health, but both the book and the testimony of the witnesses have convinced your Master that the whole desire of the Society is a good one, and its members are animated by most philanthropic motives toward the world at large, and heartily desire to lead spiritual lives in the worship and contemplation of the Supreme Good."

He further says:—

"It was also testified that one of the readers of the congregation had had her child vaccinated in order to comply with the rules of the law as to school attendance, although she disapproved of vaccination. There does not seem, therefore, to be any teaching of resistance to the law, and I presume that, as a scientific theory, any one would have the right to teach that spiritual means may overcome disease.

"On the first ground, therefore, the Master sees no reason for refusing a charter."

The Master then goes to the second question: Whether the teachings of the body or its practice in any way violate, or tend directly to violate, the laws of the Commonwealth establishing the qualifications of a practitioner of medicine, surgery, or obstetrics, which are as follows:—

"A good moral character, a thorough elementary education, a comprehensive knowledge of human anatomy, human physiology, pathology, chemistry, *materia medica*, obstetrics, and practice of medicine and surgery and public hygiene."

In the course of a very thorough inquiry into the methods of practice of the witnesses the Master submitted the following questions:—

"1. Does the Church permit any member to endeavor to work a cure, or to be the instrument of working a cure, of sickness in another person?

"2. Does it teach that a cure may be worked where the person to be cured is incapable of an exercise of actual faith, as in the case of an infant, or a person who has been stunned, or is in a condition of coma?

"3. Does it permit any person who is instrumental in working such a cure to receive any compensation, as for services?

"The answer to the first question was that the Church permitted such operations in the sense of preaching the Gospel of Christ only. The belief being that the physical cure was simply the result of moral and spiritual good.

"The second question was answered very positively, Yes. The witness who spoke particularly as to this gave an example of a cure in which she was instrumental. The lady was not a professional healer; she was a lady of refinement, the wife of a professor in the Normal School, and impressed the Master very favorably as to her perfect honesty and her general intelligence.

"The third question was answered as follows: Yes, in the sense that Jesus said, 'The laborer is worthy of his hire,' and in the sense of St. Paul that those who preach the Gospel should live by the Gospel. There is no rule about it in the Church. I do not know what individual persons might do with reference to asking or receiving fees, but the Church has no rules upon the subject.

"Further questions elicited the answers that the Church in no way recognized a class of healers as in any way taking the place of physicians; that the sign 'Christian Scientist,' which might be put out by anybody, would convey to the mind of a member of the Church the meaning that the person using the sign was to be interviewed about Christian Science; that the Church authorizes no person to put out such a sign."

The report further proceeds:—

"The Master called the attention of the witnesses to what seemed to him to be the law of the case, that even if a charter

were granted, that charter would afford no protection whatever in case of a prosecution of any Christian Scientist for practising the healing art without a diploma, or from any criminal prosecution which might arise from any violation of the health laws of the community. The answers he received were that there was no intention of obtaining a charter as a cover for practice, but the whole desire was to preach the Gospel according to the views of the Christian Scientist Church, and to be able to hold property for the purpose of erecting and supporting a church building and work therein.

"It is worthy of note that in Mrs. Eddy's book, page 441, the following instruction is given: 'Students are advised, by their Teacher, to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these opinions. . . . If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in the heart, "Let there be no strife, I pray thee; between me and thee, and between my herdmen and thy herdmen; for we are brethren."'"

The Master concludes this part of his inquiry thus:—

"In view of the evidence that the Church does not pretend to license a body of healers, but simply teaches that healing may be brought about by spiritual means, and of the fact that a charter could in no way confer a right to practise medicine or exercise the healing art in violation of the law as it now stands, the Master is of the opinion that, upon the second ground, there is not sufficient evidence to cause the court to refuse a charter."

As a final conclusion, the Master recommends that the charter be granted.

We have quoted thus at length from this very interesting document, because of the part it will play in the history of our Cause, and also for the purpose of showing what it was that the court was passing upon when it overruled the conclusions of the Master, and refused the charter.

We come now to Judge Pennypacker's decision. We shall only extract from it. As reported in the press, it also will be filed away as a matter of history; and we opine it may be read by the people of future ages in much the same spirit of wonderment and curiosity in which we now read the parchments, that are being exhumed from time to time, relating to the history of early Christianity.

The learned judge said, in part:—

"If the purpose of the proposed corporation were only to inculcate a creed, or to promulgate a form of worship, no question could arise, because under the constitution of Pennsylvania, private belief is beyond public control, and there can be no interference with the right of conscience. But the most cursory examination of the report of the Master upon the testimony, and of the Tenets, and of the book of Mrs. Eddy, which is placed upon a level with the Bible in the teachings of this Church, shows that there is a Christian faith and a science, not only a belief, but a purpose to accomplish practical results, not only an attempt to educate the community to the importance of the recognition of certain ethical principles, but an effort to establish a prescribed method of practising the art of healing the diseases of the body. . . . The Master reports that the 'maintenance of health and the cure of disease occupies a large space in the faith of the Society.' The students of the book have patients who are to be treated according to the method taught thus: 'To fix Truth steadfastly in your patients' thoughts, explain Christian Science to them; but not too soon,—not until your patients are prepared for it.' Page 412.

"The treatment extends to the most serious and fatal of diseases, etc. . . . The treatment is declared to be efficacious in special cases as well as others."

The court, after quoting the statute, as we have above quoted it, thus concludes its decision:—

"The object of this Act is to provide that for the practice of an art so difficult and abstruse as the treatment of disease, the person so employed must have had the benefit of the learning and experience of the past so far as it can be given by teaching in the medical schools. It establishes a policy for the Commonwealth which the courts must be careful not to thwart. To grant this charter would be to sanction a system of dealing with disease totally at variance with any contemplated by the Act of 1877, different from any taught in a chartered medical school. It is possible that the method proposed is correct, but the most important of truths which run counter to long-established and popular currents of thought, must ever pass through a period of test and trial before they are accepted."

Without any intention of unduly criticising this decision, we feel in duty bound, in view of its remarkable character, to make some comment upon it.

First, it seems to us to be distinctly extra-judicial; that

is, it is not called for by the case presented. It is what lawyers would call travelling outside the record to find reasons for the conclusion arrived at. It is quite apparent from the record from which we have quoted that the single issue before the court was whether the charter should be refused, first, because its purposes were illegal; second, because its purposes were injurious to the community.

The Master, after a most careful investigation, hearing of testimony, reading and consideration of the Tenets, and the teachings of the text-book, determined that the proposed charter came within neither of these exceptions. His conclusion was based largely on the point that the charter, if granted, would afford the individual practitioner no protection against a criminal prosecution. This, of itself, is a strong hint in the direction of what we are maintaining,—that the court's decision is outside the case. The truth is, there is no relation whatever between the church organization, as such, and the individual practice, or right to practise, the healing methods of Christian Science. The individual Scientist may practise in entire independence of the church or its charter. Thousands are healing disease all over this country and other countries who are not yet members of any church. The right to heal disease is solely an individual right, in no sense a corporate one. The purpose of the church organization is, as stated by one of the witnesses before the Master, simply to afford a means of public worship, and to hold property in its corporate capacity. All this was clearly before the court, in the Master's report.

It seems clear to us, therefore, that the court undertook to decide questions that did not come before it; questions that could properly arise only when the individual charged with a violation of the statute is called into court in a criminal proceeding. In that case the court would determine the guilt or innocence of the accused upon the evidence coming before it.

We have heard much of late about the abuse of the judicial power in punishing men as criminals by virtue or under cover of the writ of injunction. This exercise of the equity powers of certain judges of the United States courts has been most severely criticised by the citizens of this country generally, and especially by many lawyers and judges. The attempt to transfer to the equity side of the civil courts, a jurisdiction which belongs exclusively to the criminal courts, is an abuse of judicial power that, in our opinion, may well

call forth the protests of an alarmed people. But if this is an unwarranted assumption of judicial power, what shall we say of that attempted exercise of power which declares in advance of any overt individual acts that a religious corporation will become a violator of law through the acts of those who may become members or associators thereof? The anticipation or apprehension of the commission of crime by a court of justice, and attempt to forestall the same in advance of any criminal act or evidence of intent to commit a crime, strikes us as so extraordinary, that we cannot refrain from throwing out this broad hint of our opinion of this sort of judicial procedure.

It is, indeed, an alarming attempt to extend even the broad prerogatives appertaining to what is commonly called the police powers of the state. We seriously doubt if such a decision will bear the scrutiny of impartial and intelligent judicial consideration in the broad light of the individual rights so wisely safeguarded by the constitution of the United States, and of the Commonwealth of Pennsylvania.

We feel warranted in submitting to those who approve this decision the following queries:—

If, as the learned court says, "It is possible that the method proposed is correct, but the most important of truths which run counter to long-established and popular currents of thought, must ever pass through a period of test and trial before they are accepted;" and if it is further true that the courts of Pennsylvania have the power to crush out the exercise of those means by which "test and trial" must be made in advance of any attempt to exercise them, how shall such test or trial ever be accomplished?

We do not say that this or any other court can crush out the divine method of healing disease, especially by refusing charters for churches which in no way affect the right so to do, but we are taking the court's assumption that this is true, and calling for a consistent explanation of the court's position.

The court's position, as we understand it, is that this charter should not be granted because the teachings of the church in its manner of holding service, etc., would violate the medical laws of the state. It plainly appears from the Master's report, which the court is basing its decision upon, that the Bible is one of the books used in every Christian Science service. The report of the Master shows that the Bible is, indeed, the foundation of the proposed church, as ap-

pears from the first article of the Tenets: "As adherents of Truth, we take the Scriptures for our guide to eternal Life." The report also shows that Science and Health is used in corroboration and explanation of the Scriptures. These readings constitute the sermon or discourse. Suppose it should transpire that sermons preached by a minister in the ordinary way should heal the sick during their delivery, would the court hold that such healing was in violation of the medical laws, and must be stopped? or would the court upon a proper showing of such fact, annul the charter of the church in which such healing was done? What difference in principle is there between such a case and the refusing a charter to a church because, perchance, there *may* be healing done therein without calling in a physician authorized by statute to practise, or without the administration of drugs?

If the reading of the Bible and the Christian Science text-book, in conjunction, will heal the diseases of those who listen thereto, will it be judicially determined that such healing must cease because it is not authorized by the statutes in such case made and provided?

If, after the granting of a charter to such a church, the court were shown that such healing was being accomplished therein, would it therefore annul the charter?

Would not this edict of the Philadelphia court, carried to its logical result (assuming that it could be enforced), debar the Scriptures from being read in the churches, if such reading should heal the sick?

Will a human court of justice assume the prerogative of ruling God's Word out of a church because it is read from such a standpoint of spiritual understanding that its reading heals disease?

Is it hereafter to be understood that this is the law prevailing in the City of Brotherly Love, whose foundations were established by that grand old Quaker, William Penn, on the broadest principles of civil and religious liberty?

The court in its decision remarks that the Christian Science text-book is placed on an equality with the Bible. We have above explained the sense in which it is used, and this was explained by the witnesses who appeared before the Master. If using the text-book in corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, is placing it on an equality with the Bible, the court's deduction was correct. But is this a reason why a charter should not be granted to a church

making such use of a text-book? Let us look into this question a moment.

What does the ordinary preacher do when he goes into his pulpit? Does he not assume to "explain" the Bible or its meaning? If not, what is he preaching for?

We suppose it is generally admitted that preachers assume to explain the meaning of the Scriptures; that is their profession. May it not be fairly said that in so doing they place themselves, not merely on an equality with, but above the Bible, for if they *can* explain it, they must have an understanding above and beyond the letter thereof.

If they can so unfold its meaning as to give to their hearers a better understanding than they would otherwise have, well and good; but should not Christian Scientists be accorded a like privilege?

Is not any attempt to discriminate against them in this respect an invidious distinction?

The reading of the Christian Science text-book usually occupies ten or fifteen minutes of the time devoted to the lesson-sermon, as it is called, which occupies about half an hour. Is there anything more presumptuous in this than in the ordinary preacher occupying a full half hour in his attempts to explain the Scriptures? Come now, let us be fair, let us be reasonable! And will the half-hour's reading of the two books subject the readers to criminal prosecution, if, perchance, as the result thereof, some one in the congregation should be healed of sickness? If not, by what rule of justice or parity shall it be said that a church would be a violator of the law because it has these books read within its walls, or because its individual members possess a power to heal not known to material medicine?

Again, suppose a person is taken violently ill while attending a church service, and there are many persons present who could instantly relieve or cure the illness without medicine, would the person doing so humane an act be a criminal? or would the church in which this should be done be subject to an annulment of its charter?

Where would the logic of this decision lead us if we were to follow it to a finish? We pause at the threshold of our inquiry.

We are deeply impressed with that part of the court's decision which says: "If the purpose of the proposed corporation were only to inculcate a creed or promulgate a form of worship, no question could arise. . . . But the most cursory

examination . . . shows that there is a Christian faith and a science, not only a belief, but a purpose to accomplish practical results."

In view of the long-established notion that religion is only a form and Christianity a theory, it is perhaps not strange that the court should look with apprehension upon a church whose purpose actually contemplates the accomplishment of "practical results."

Is it to be understood that no church shall be permitted in Philadelphia excepting those which are free from the imputation of attempting to bring about "practical results"?

Some of the newspaper editorials upon this decision are adverse to it, severely criticising it. Others highly commend it. One of the latter is a Philadelphia daily. Another is *The Oregonian*, of Portland, Oregon, one of the leading dailies of the Pacific coast, and a power in its way. We may lay claim to a slight personal acquaintance with its editor, having met him in a very pleasant social way in Chicago some years ago. We therefore have a special interest in his views upon the subject so near our hearts. As indicating these views we extract a few of the choicest sentences from his editorial:—

"The other day Judge Pennypacker, of Philadelphia, refused to issue a charter to an alleged Christian Science church. Judge Pennypacker in his decision, treats with contempt the pretence that so-called 'Christian Science' is either Christianity or Science. It knows nothing of anatomy, physiology, chemistry, etc. . . . This form of charlatany obtains considerable credence among persons who ought to know better, which is not surprising when we remember that nominally educated and presumably cultured men, graduates of Harvard and Yale, worship the fetish of free silver and other forms of fiat currency. . . . This so-called Christian Science never cured an organic disease or any disease of serious consequence, whatever it may do for the nervous, the hypochondriac, and the hysterical, to change the mood of depression into one of transient hope and content."

Well now, this is good, vigorous talk! But our editorial friend is a bit inconsistent. Would he be a charlatan who could even transiently change the unhappy conditions pertaining to these so-called nervous diseases into hope and content? Suppose our editorial friend had for a long time been the victim of nervousness, hypochondria, and hysteria, in-

cluding, of course, the accompanying insomnia, and some one had been good enough to "change the mood of depression into one of transient hope and content;" would he feel disposed to denounce his benefactor as a charlatan? If, so, we fear his best friends would charge upon him a baseness of ingratitude that would be in strict accord with the highest sense of propriety and justice. So we should not be able to agree with him if his premises and deductions were correct; but we most confidently assure him that Christian Science has cured every form and kind of human illness, and is daily doing so. We make this assertion with as much *eclat* as our friend makes his, and are prepared to prove it by thousands of witnesses, including not a few physicians who had pronounced many of the diseases not only organic, but wholly incurable. Is he as ready to prove his sweeping asseverations?

A mere negative opinion, however sententiously uttered, is of no value in the face of facts; and this gentleman may ascertain facts enough, right in his own city, to convince any one capable of seeing and thinking, that all kinds of diseases are being cured in a way that he now so assuredly says is impossible.

We regret that a gentleman of such general intelligence should thus foolishly deny facts that are at his very door. This is not evidence of genius.

We gladly turn our good friend over to the tender love and mercies of the Christian Scientists of his own city, assuring him that they will treat him with the utmost kindness, and in a spirit so forgiving that he will some day regret having spoken so unkindly of them. It is easy to forgive those who know not what they say.

Over against this sceptical editorial we take pleasure in placing an editorial of the publisher and editor of *The Democrat*, of Central City, Nebraska, appearing in his issue of December 9, 1897, and to its careful and prayerful perusal we sincerely invite our friend of the *Oregonian*. This editorial was written from the happy standpoint of actual knowledge and experience, and is therefore of more value,—a million times more,—than all the flamboyant negations our Pacific coast friend could write if he were to fill his columns with them for the next generation.

It is as follows:—

1 "WHAT I KNOW ABOUT CHRISTIAN SCIENCE.

"While in Omaha recently I took the Christian Science treatment and was effectually cured of various maladies. Many people and some newspapers have ridiculed me unmercifully; many other people have expressed a desire to know my experience, and one minister of the Gospel in this county is anxious to know all about it; therefore I set down here the plain, unvarnished facts of my own limited experience and send them forth to the world, trusting they will not do any harm even if they do no good. I had been sick with a complication of diseases since last July. I was hardly living and not quite dying during four months. I tried to work, but it was mighty poor work. On the first of November I received a message that my wife, who was at Omaha, had been stricken with apoplexy, her whole left side paralyzed, and she was regarded as being in a very critical condition. I immediately left for Omaha, and a friend told me before I got on the cars that I was taking my last journey. When I reached Omaha the culmination of my disease came, I was taken violently ill, and the doctor attending me there notified my friends that I would probably die. I didn't care much for this prediction, because I had suffered so long and so much that I could have found some pleasure in dying, particularly as I then believed that the grave was the end of all things, and death was an endless sleep. Well, the doctor did me some good; he and his medicine cured one distressing complaint, and for this he has my lasting gratitude. But all this while my wife was lying helpless and I could not see the least change in her condition. About this time some personal friends came in to see us and told us about Christian Science, of which I, at least, was totally ignorant. One gentleman, at my request, came in for several days and read to us from Mrs. Eddy's wonderful book. He also gave my wife three absent treatments on three successive days, and during those three days she improved wonderfully in health and strength, so much so that we were all surprised, and even the doctor could not conceal his astonishment at her improvement. Recollect that this same physician had said that she would have to lie in bed for months, and then might be able to drag herself around the house, and would be an invalid all her mortal life. Our friend would give her no further treatment unless the doctor was discharged and all medicine thrown away. This she refused to do for several days, but finally consented, and on that day sent away the

doctor and the hospital nurse, threw away all medicines, sent home the galvanic battery, and took another treatment in Christian Science. Next morning there was another remarkable improvement in her case, and this continued from day to day until on Thanksgiving she came down stairs and took dinner with a happy family that was rejoicing over her wonderful recovery. Ten days of Science had cured what was to have been a lifelong and hopeless illness.

"I commenced the same treatment four day before my wife did, not expecting any physical benefit but merely to encourage her to try the experiment. I was sure she could be cured but I thought they could do me no good, as my diseases were all chronic in their nature; these, with rapidly failing sight, were all that was the matter with me. But I found that I had a great deal to learn. After two treatments the nervousness of a lifetime departed, and there is no more worry or fear for me in this world. After the third treatment dyspepsia and insomnia that had been with me always, departed to return no more. On the fifth day the most marvellous thing of all occurred. I was sitting by the window with Mrs. Eddy's great text-book lying before me. I accidentally looked at the open page and, to my astonishment, saw that I could distinguish the words without glasses. I read seven pages in the book with my natural eyes. I have worn spectacles for twenty-seven years, and for twenty years have not read a word of print without glasses. After that my eyes improved daily, and under a bright light I can read the finest print with the natural eyes that God gave me, and which he has so graciously and wonderfully restored. Now, you ask what I think about Christian Science? I believe in it. First for the reason that it has restored me to perfect health, and has cured my wife of a disease that the doctor considered incurable. Second, I have heard the testimony of hundreds of credible witnesses of the wonderful cures they have personally seen. Third, so far as I have read up on the subject, the Science seems natural and simple and in direct accordance with the sacred Scriptures. Fourth, the happiest people I have ever seen, the most devoted people, the people freest from care and anxiety, are the Christian Scientists. They actually seem to love one another; there is no precedence among them, all are on an equality, and they dwell together helpful, hopeful, and happy. There must be some good in a religion that can make such splendid men and women.

I could write much more, but this article is already too long for the *Democrat*. Suffice it to say, I was sick and now am well; I was almost blind and now I see clearly. I haven't an ache or pain, I have no nervousness, anxiety, or fear; I sleep peacefully and naturally; I eat anything I want at any time of day or night, and it doesn't hurt me. I should be cowardly and ungrateful if I did not believe in the faith that has wrought out for me this great salvation. At the age of nearly sixty-three years I am in better condition than at forty, and believe I have in me yet many long years of useful labor. Every organ of the body is in sound condition, and even that blessed old liver of mine, about which one physician made such a fuss, is still doing business at the old stand, and is giving entire satisfaction to all its customers. Some of the unbelievers and doubting Thomases, if they take the trouble to read this statement, will probably say: 'Those Scientists ought to have given that fellow one more treatment to cure him of the habit of monumental lying.' That is exactly what I would have said thirty days ago if anybody had told me such a remarkable story."

THE first gun announcing the building of Christian Science churches, Anno Domini 1898, was fired at Brooklyn on Sunday, January 9. We publish a full account of the interesting occasion in this issue. We suppose this to be the signal for a general fusillade all along the line.

UPWARDS of twenty-three hundred new members were admitted to membership in the Mother Church on January 1, 1898.

THE Communion service will be held in the Mother Church on the first Sunday in June and in December of each year, beginning in June, 1898, instead of the first Sunday in July and January as heretofore.

The semi-annual meetings of this Church will be held the Saturdays next preceding the Communion Sundays.

Applications for membership with the Mother Church to be presented at a semi-annual meeting, must be in the hands of the clerk not later than the twentieth day of the month preceding the day of the meeting. No application received at a later date will be presented.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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LETTER FROM MRS. EDDY.

THE following letter from our Leader was written in January last for publication in some of our newspapers, but not having been so used, it is now our privilege to present it to the readers of the *Journal*.

My Dear Editors:—Because Christian Scientists love to hear from me, I will write for you occasionally, and do thou with my letter whatsoever seemest to thee good.

You are by this acquainted with the small item that on October last I proposed to one of Concord's best builders the plan for the Christian Science Hall in this city. He drew it, showed it to me, and I accepted it. From that time, October 29, until it was finished, I saw the house every day, and suggested the details from the foundations to the top, outside and inside, and saw them carried out.

One day the carpenter's foreman said to me, "I want to be let off for a few days, I feel not able to keep about, am feeling an old ailment that my mother had." I healed him on the spot; he remained at work, and the next morning said to Mr. George H. Moore, of Concord, "I am as well as I ever was."

Within the past year and two months, I have even worked harder than usual; but I cannot go upon the platform and be at home working the axle that keeps the wheels revolving. This well-known fact makes me the silent servant of

the race, and gladly thus, if thereby I can serve and equally bless my friends or enemies. In explanation of my Dedicatory Letter to the Chicago church, I will say: It is understood by all Christians that Jesus spake the truth; he said, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Now I believe this saying because I understand it; but its verity has not been acknowledged since the third century.

In my letter to the church in Chicago I wrote in substance what has been quoted and criticised, viz.: "If Wisdom lengthens my sum of years to four-score I may even then be younger than now." Few believe this saying, or that Christian Science contains infinitely more than has been demonstrated; or that the altitude of its highest propositions has not been reached. The heights of the great Nazarene's sayings are not fully scaled, yet his immortal words, and my poor prophecy are as true to-day as they can be to-morrow, if they are true at all. I am convinced of the absolute truth of his sayings and its application at present to mankind,—and am equally sure that what I wrote is true, although it hath not been demonstrated in this age.

As a vital point, Christian Scientists hold that the beliefs of mortals tip the scale of being, either in the right or the wrong direction, morally and physically. Therefore a Christian Scientist never takes the side, mentally or audibly, of sin, disease, or death; that is only done ignorantly or maliciously. The Christian Scientist voices the harmonious and eternal, nothing else. He lays his whole weight of thought, tongue, and pen in the Divine scale of being—health and holiness.

MARY BAKER EDDY.

Look backward; how much has been won;
Look round; how much is yet to win;
The watches of the night are done;
The watches of the day begin.

O Thou whose mighty patience holds
The night and day alike in view,
'Thy will our dearest hopes enfolds,
Oh, keep us steadfast, patient, true!

Samuel Longfellow.

THE MISSION OF CHRISTIAN SCIENCE.

BY MARY BROOKINS.

A Paper read before the Woman's Council, Minneapolis, Minn.,
November 11, 1897.

ON this subject of "The Mission of Christian Science," there is so much to be said, that I can aim to give you, at this time, only the briefest outlines, with the hope that these may serve as an incentive to further interest and investigation hereafter.

There is a somewhat prevalent notion that Christian Scientists look upon the ills of this present sense of existence with lofty unconcern, and content themselves with saying, "There is nothing the matter with the world,—Good is everywhere, and the only reality, hence we need not trouble ourselves over the flimsy appearances of that which is not real." But this is a mistaken estimate. We are more than ever keenly alive to the needs of mankind,—the more so, because we believe that, through the understanding of Truth, as revealed in Christian Science, we have found the divine remedy for every ill that flesh is heir to.

This is not a Utopian claim, but a simple recognition of the Scriptural teaching, that these fleshly ills are the outcome either of dense ignorance, or of some misconception of Being, and that they may be, and are, dispelled, like mists of the morning, as the true idea supersedes the false. "Acquaint now thyself with God, and be at peace." "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "Ye shall know the Truth, and the Truth shall make you free." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Then it is primarily the mission of Christian Science to bring into view that truer conception of God and His creation that dispels the errors of sense. This later unfolding of Truth declares that God is Spirit, Intelligence, Life, Substance, Truth, Love, and being Infinite, and All-in-all, God is the only Spirit or Intelligence, the only Substance, the only Life, Truth, and Love: hence whatever

appears under these names, but is finite, changeable, material, or mortal, is but the misconception, or a perverted sense of things, and not the reality of being. Our textbook, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, epitomizes the true statement of Being.—(Science and Health, 464—8 to 13; 466—27 to 32.)

This proper conception of God and our relation to Him begins at once to dispel the dark shadows of limitation, of discord,—of sin, disease, and death,—to solve the vexed problems of human life, and to restore man's God-given freedom and dominion over all the earth.

We look upon this work, not as a self-assumed mission, but as the fulfilment of the divine commission of our Master, spoken into the ears of the early Christian era, and extending to every true follower,—“Go ye into all the world, preach the gospel, heal the sick.” Go ye into all the avenues,—the highways and byways of human thought, and tell the glad tidings that Good is supreme, because God is Good, and God is All, that, consequently, evil is forever without power or place in the Divine economy,—that man is the free-born, spiritual expression, or expressing of the Supreme Good, and that in the eternal unchangeableness of Truth, he always has been, and always will be so. Thus you may heal the sin-sick and the bodily infirm, and practically preach deliverance to all captives of sense, under whatever type of servitude they are found.

We do not claim that all the grand possibilities of this Science have been demonstrated, or even discerned, in this generation. Our teacher has said, that “it is the work of eternity to fully understand Truth,” and she acknowledges herself “a willing disciple at the Heavenly gate.” However, we do aver that this dawning of a new dispensation is the second appearing, upon the dream of the flesh, of that Divine anointing of the Holy Spirit, whereby alone mankind is redeemed and saved. Our Master himself said, “I have many things to tell you, but ye cannot bear them now,” and He promised the advent of the Comforter,—the Spirit of Truth which should lead into all Truth,—so there must needs have been a second coming of the Saviour,—not in person, but in idea,—even the Divine Idea of one Spirit as supreme.

The glory of the sunlight floods the landscape, but it must find freest access to your rooms through the window which

is the clearest and cleanest. The light of Truth is everywhere present, and it has ever found its way into the human consciousness through the thought that was freest from material hindrance. The idea of God as the absolutely indestructible and only Life, came to this age as a Divine revelation, in time of extremest sense of need. More than thirty years ago Mrs. Eddy, by reason of an accident, was pronounced by her attending physicians incurable, and liable to almost immediate death.

It was then, when all earthly hope had failed, that her ear caught the key-note of eternal existence, proclaiming that Life is God, and man his deathless child. Her speedy and complete recovery, and the succeeding years of utmost devotion to her divinely appointed mission, attest the verity of her revelation. Through wonderful works in healing, through extensive class teachings, and through her written works, chief among which is "Science and Health with Key to the Scriptures," she has impressed upon the thought of this closing century, the oneness and allness of Mind. As a direct result, more unity of purpose and more concerted action are manifested along all higher lines of human progress; specially noticeable is this in the two great avenues of intelligence,—science and religion.

In the Parliament of Religions held in Chicago four years ago, a speaker made the statement that the world is waiting for the man of genius who will come forward and establish union between science and Christianity. Little did this good brother know that the woman of genius had already come forward, and established not only the union, but the unity of true science and true Christianity; that, rightly discerned, these are not antagonistic and destructive to each other, but that they have a common basis, motive, and object. Science is simply knowledge made practical and applied; and all real knowledge must be divine.

Christian Science is the practical application of the teachings of Christ. Just here it is refreshing to note that many of the wise suggestions lately conceived and urged by church workers in general, are actually inaugurated and in practice in the Christian Science Church. Much is said nowadays about church unity,—of how to get churches and denominations together more,—how to have more uniformity in promulgating the Gospel,—how to concentrate thought more along certain lines. It has been urged that the Bible should have a more prominent place in the Sunday services,—that

the reading of the Scriptures should be the conspicuous feature, rather than secondary to a sermon made up of less inspired human conjecture and speculation. All this is to a great extent accomplished in the present mode of the Christian Science service, wherein "the Bible and the Christian Science text-book are our only preachers." Each Sunday the same sermon is given in all the three hundred and fifty Christian Science churches.

In the *Sunday School Times* there recently appeared an article, recommending that some plan be devised whereby the church service and Sunday School could be, in a measure at least, combined. This also is already in operation in the Christian Science service, whose sermon each Sabbath is founded upon the lesson text given for that day in the International Series of Bible Lessons.

Christian Science is not at all allied to hypnotism, mesmerism, animal magnetism, spiritualism, or any other phase of occultism; but stands out distinctly by itself as a definite, demonstrable knowledge of God and man. No one should willingly surrender his self-control, his self-government, and surely one could not wish to be at the mercy of mental influences secretly exerted, without his knowledge or consent. Here, again, is Christian Science a rock of defence. True self-government consists in acknowledging the divine Mind, —God,—as the one and only intelligence,—the only power and presence,—and one is freed from the general hypnotism of mortal belief, and from its special forms, only by seeing the utter falsity of its claim, and knowing God as the Infinite, hence the only, Mind. When thus liberated from the fatal effects of belief in many minds, Christian Scientists are able to demonstrate successfully over all manner of error.

Though not much addicted to statistics, an authentic statement was made some years ago that more than a million so-called incurable cases had been healed through Christian Science. Notwithstanding this astonishing statement, its work is by no means limited to the cure of physical disease, rather is this an incident in its vastly greater mission of healing sin. It is not a profession for a few to follow, but a daily order of diviner living for all mankind to adopt and practise. It is at once the messenger and the message of Divine Love, coming to human thought to heal, to redeem, to uplift, to crown humanity with blessings infinite.

Thus it inculcates and practises the broadest philanthropy,—even that implied by the meaning of the word philan-

thropy,—“love of mankind.” “If a man love not his brother whom he hath seen, how can he love God whom he hath not seen.” Real Love is too wise and kind to pour out unearned benefits upon the unworthy, rather does it, through its profound surgery, lop off the unfruitful branches of dishonesty, of hypocrisy, of all unholy motives and actions,—and so saves mortal thought from itself—from its own self-imposed bondage.

Christian Science has no interest in the cheap charity that lavishes material goods indiscriminately upon the so-called poor, so emphasizing their sense of lack and inability; but it rather endorses that wise saying of the ancient philosopher: “The noblest charity is to prevent a man from accepting charity, and the best alms are to show and to enable a man to dispense with alms.”

In all of our dispensaries throughout the land, instead of material medicine, we dispense the mental potions that “minister to a mind diseased,” that restore the true sense of Life and Strength, that satisfy the longing soul and “feed the famished affections.” In addition to rare bestowals of material food, clothing, and money, we daily dispense large measures of the knowledge of the Truth that makes free in the fullest sense, and lifts man from pauperhood to the dignity of manhood in Christ.

Truth says, “Come unto me, and I will give you rest.” True rest comes from understanding the inexhaustible energy of divine Life and Love. There is no sense of mortal weakness, or weariness, or lack, or poverty in that Divine consciousness of power. When we see that strength is not a quality of muscle or nerves, that there is no such thing as physical strength, then we begin at once to be “strong in the Lord and in the power of His might.” Then strength is abundant and continuous, because, through purified perceptions, we have found its never failing source in Spirit. Man finds himself in touch with the infinite, eternal forces of the Divine nature, and realizes that it is the omnipotence of God working in and through and around him, “to will and to do of His good pleasure.” Herein is no mystery nor miracle, but simply the demonstration of the consummate naturalness of Good.

Christian Science leads the van in all matters of genuine reform. It reclaims the sinner, not through fear of punishment, nor through anticipation of reward, but by the supremacy of Mind, dispelling the illusion of his love for sin,

and by so uplifting his sense of Good, and enlarging his affection for it, that he ceases to find satisfaction in aught but the way of holiness. Hosts of people have been, and are being, healed of the appetite for intoxicants, tobacco, and opium, through this sort of temperance work,—proving it to be the prohibition that actually does prohibit the sin itself, instead of spending its energies in fruitless attempts to prevent the consequences of sin.

The knowledge of the reality of Mind and the unreality of matter, annuls the social evil,—enthroning Love as God alone,—Love that is devoid of matter and material sense and self, has no basis for sensualism, or any sin of the flesh. Love, as manifested in man and the universe, is the sum total of Being, and through its recognition and adoption as the main-spring, the all-in-all of Life, there appears the divine manhood and womanhood of the sons and daughters of God. What is the immediate result? Human affection is purified and exalted above the plane of animal instinct, and thus rendered wholesome and permanent. Family ties, that had been ruptured through the destructive belief in minds many and loves many, are re-united and homes restored in the unity of the spirit,—Divine Love,—which is the bond of purity as well as peace.

In Christian Science, woman has found her proper sphere, for, Scientifically understood, woman is the highest spiritual idea of Love, whose only proper sphere is found in the healing, saving, redemptive office of doing good. As this true conception of the governing, controlling Principle of Being grows upon the human thought, the rights of all, men as well as women, are justly recognized and sacredly regarded. Then equal rights, social, civil, and political, will be the natural outcome, and woman's fitness to occupy positions of responsibility and trust will keep pace with man's recognition of her ability to fill such places, and his willingness to share them with her. So there will be no jar, no friction, no revolutionary upheaval, no unwomanly struggle for the untimely privilege of the ballot, but a natural unfolding of the order—the harmony—of the Divine family, wherein the sisterhood of woman is seen to be the inevitable counterpart of the brotherhood of man.

Only in this way can be reached the true science of political economy that will settle the vexed questions of the day, in national and international affairs. There is not a need of laborious or long-continued legislation to adjust these

difficulties, so much as the recognition of the two-fold law of Love, long ago established by the Master, and re-instated in Christian Science: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbor as thyself." That is, thou shalt desire above all things that Good, the absolute Good, shall be realized and expressed, and thou shalt be willing that all may share equally in this realization and expression of Good. Once let this Divine Law of Love appear and prevail, and how soon it would loosen the terrible tension of error that holds in its iron grasp the happiness, the prosperity, the life of the nations to-day. "Let brotherly love continue," said the apostle. Let the unbrotherly, unchristian indulgence of greed, competition, and tyrannical oppression be resigned, and the Kingdom of Heaven,—of harmony,—will be discovered in our midst.

Let people be unselfish enough to consider other's interests at least as much as they do their own, and they will soon discover that other's interests are their own,—that peace and prosperity and success can be gained only so far as they are mutual, and tend to the uplifting of the whole.

So Christian Science presents itself, by theory and by abundant proof, as a great unifying, purifying power that makes for righteousness,—which means all rightness; for holiness,—which means wholeness or health in every particular.

Understanding it then as the highest conception and most practical application of Divine Love, which is the true woman thought,—in summing up its mission, may we not appropriate the words used by the poet in outlining the Mission of Woman,—

The mission of woman on earth! to give birth
To the mercy of Heaven descending on earth.
The mission of woman: permitted to bruise
The head of the serpent, and sweetly infuse
Through the sorrow and sin of earth's registered curse,
The blessing that mitigates all; born to nurse,
And to soothe. and to solace, —to help and to heal
The sick world that leans on her.

* Such is the Heavenly messenger that, under the name of Christian Science, stands at the door of this age, knocking for recognition and admission. Let us open wide the portals of thought, and give our guest at least a friendly hearing, and it will soon prove itself indeed an angel visitant, entertained no longer unawares.

DEDICATION OF A CHURCH AT SHEBOYGAN.

IT is our pleasure to chronicle the completion (of course free from debt) of a beautiful church edifice at Sheboygan, Wisconsin. The interesting event took place on January 2, 1898, and was an occasion of great moment to the local body of faithful workers there. Only three years ago this church began to struggle into existence. Its growth has been rapid, and the workers there have great reason to congratulate themselves on the successful issue of their labors. Our report says:—

“It is again the story of private meetings in the home of the Scientist; of swelling numbers; of a lack of room; of the renting of a hall; of that also becoming too small to admit the throngs of earnest seekers after Truth; of the renting of a larger hall; of meeting at the Opera House; of inconveniences here and there; of the resolve to build a church of their own, which, carried into effect, has given them the beautiful structure which has just been dedicated to the worship of the true and only God. It was Love exemplified in unity that reared this temple.

“The contributions to the building fund came in easily, entailing hardship on none. It was the outward demonstration of the riches within, the priceless treasure of brotherly love, and of abiding faith in the protecting care of divine Love.

“The architecture of this church is Roman in style. There is a large portico in a half circle, the roof of which is supported by seven columns twelve inches in diameter. From this portico the door opens to the vestibule, finished in oak. To the right is a roomy and cosy ladies’ parlor. To the right and left, broad stairways of oak lead to the gallery; the one to the left being quite elaborate, of carved oak, the gift of the contractors. The auditorium is large, capable of seating over six hundred people. In the south-west corner is a roomy rostrum surmounted by a Readers’ desk of carved oak. The auditorium is finished in natural wood. The seats consist of opera chairs, placed in amphitheatre form. Ranging along the front, side, and half of the rear wall, is the gallery with graceful curves, capable

of seating as many as the lower floor. The ceiling is lofty, dome-shaped, and tinted a pale blue. In the rear, and separated from the auditorium by sliding doors, is the Sunday School room. Adjoining this, and opening out on the Readers' platform, is the Dispensary and Reading Room. The church is well lighted by forty Welsbach gas-burners and incandescent lights. In the centre of the dome, grouped about the ventilator, are twelve lights. Others are arranged along the lower edge of the dome, as well as along the lower edge of the gallery. The system of lighting is the gift of the Sunday School children, who, with their pennies, and other savings, met the whole expense of wiring, fixtures, and lighting. The Sunday School now numbers eighty-three scholars.

"There was no end of willing workers in the construction of this church. Much of the work about the church was done in after hours. In the placing of the seats there were thirty-five gentlemen at work until late in the evening. Gray-haired men, full of enthusiasm and ardor, vied with the younger in the performance of the work. The ladies also, not to be outdone, made short work of the sewing of the carpet, and such other work as usually falls to the fortune of the ladies. Love lightened all this labor.

"It is also worthy of note that the electrician, while wiring the church, was unconsciously healed of a sore leg, which had troubled him for eight years.

"The attendance at each of the three services, which were identical, was large, taxing the seating capacity of the building to its utmost. It is estimated that fully two thousand persons were present during the day. Particularly noticeable was the incident of an aged man, of three-score and ten, walking in from his home in the country, a distance of eleven miles, to attend the dedicatory services.

"Such in brief is the history of the dedication. That it marks an epoch in the history of this church, is evident from the fact that a little over a year ago the waves of intolerance and antagonism ran high, threatening to engulf the little band of Christian Scientists serving God and humanity, faithfully striving to propagate the religion of Love, the religion of Christ. To-day there is a marked difference in the attitude of the press and public at large. Sneers and insults have subsided. From all around come words of encouragement and inquiry. The people have seen a great light. They pause in the treadmill of material sense.

They whisper to one another the awakening conviction that the kingdom of heaven is at hand.

"H. B. STEIN, CLERK."

Our space will not admit of publishing in full the excellent addresses delivered upon this occasion. We first briefly extract from the remarks of Mrs. Kate Bangs, the First Reader of this church:—

"It would take too much time to give a full history of this church, so I will simply give a short outline of its growth. About six years ago I was called to Sheboygan, the first time to see patients—I think there were twelve altogether—but as I was engaged to go elsewhere I stayed here but two days, long enough, however, to hear of much misery and unhappiness and see a great need of the comforting influence of Christian Science.

"As my time was fully taken up elsewhere, a faithful student was sent here to work. Those who had heard of the healing done in neighboring towns, in twelve of which I had worked during the three previous years, employed this student, and many were healed through her understanding of Truth. . . .

"Two years later we came here to make it our home and to work in our Master's vineyard, to apply the Truth of Being to the alleviation of suffering, mental and physical. Many were ready to be healed by Truth; some responded quickly, others slowly. We encountered many struggles and storms at first, but the 'peace, be still' brooded o'er us to comfort and strengthen.

"The second Sunday after my moving here two acquaintances called to ask questions in regard to Christian Science, and I promised to give two hours of every Sunday afternoon to enquirers. That was the beginning of this church. We began with two people, but soon the house was too small, and before one year had passed there were from eighty to ninety people meeting at our house twice a week. A friend whose wife had been healed offered to make some pine benches for people to sit on, and they seemed not to notice that the benches had no backs to lean on, for they leaned on divine Truth, while we read and explained the power taught and demonstrated by Jesus, our Way-shower, and elucidated in Science and Health. We did not buy chairs enough for all the people, as we thought it might be a transient, mushroom interest that would last but a short

time. But this was the Lord's doing, and instead of the interest decreasing it increased steadily until the people took the matter into their own hands and went about to find a hall to meet in. . . .

"We held service in the Odd Fellows' hall about one year, when it was thought best to move to the Opera House, where we encountered the storm of antagonism about one year. We smile at the remembrance now, but we did not at the time, for we were driven from pillar to post, and it seemed to us that no one wanted us but God.

"Some of the M. D.'s wanted to put us in the wide but chilly embrace of Lake Michigan; some of the ministers wanted to annihilate us, and the municipality would have locked us out of our place of worship had we been holding service at that time.

"But the ways of God are past finding out. Little did we dream that one short year from thence we should be dedicating this lovely little church. But God is good and knows best.

"Last spring it was decided that we would build a small church; so we met with students at the Dispensary for the purpose of measuring our faith for the demonstration, and it was found to be good, although we could see only eight hundred dollars available for building; but knowing that with money alone it would be impossible to build a church, we put our trust in 'Divine Love which always has met and always will meet every human need' " (S.&H.).

Arthur Bangs, the Second Reader, extended a welcome to all—to Scientists at home and those from abroad. He said in part:—

"When self-seeking turns to love,
Not knowing mine or thine,
The miracle again is wrought,
And water turned to wine.

"When the heart speaks, however simple the words, its language is always acceptable to those who have hearts' (Miscellaneous Writings). I just wish to say, we thank you, dear friends, for your presence here to-day. We are grateful to you for showing your interest and good will toward our beloved cause, which is pre-eminently the cause of God and humanity, yet the most maligned and antagonized of modern doctrines or mental movements.

"When we think of all that God has done for us during the past short year, we marvel at his ways, past

finding out, and our hearts overflow with love and thanksgiving, leaving no room in consciousness for a single unhappy memory. Of this we rest assured: that every trial of our faith in God, makes us stronger and firmer in understanding and obedience. There is a speechless joy in knowing that we are gaining constantly in the knowledge of Truth and divine Love. The progress during the last year has been marked, and justifies the present hope.

Misinformed people say, that Christian Science is the deification and worship of Mrs. Eddy. But this is the greatest possible misconception of Christian Science. If the people of the world only knew how much happier she would be could she direct worldly attention away from her personality to the Truth of Being which she has expounded, they would wonder. All people seek guidance, ask for advice, and consult other people every day. Yet still the egotist will say, 'I am an independent thinker,' and criticise Christian Scientists severely for allowing themselves to be advised and benefited by the one who knows better what we need than we do ourselves, and more about the Science of Christianity than any other person whom we know to-day.

"We, as Christian Scientists, take neither credit nor censure for profiting by the best guidance obtainable. Jesus said: 'The pure in heart shall see God.' Christian Science teaches us the way out of sin and suffering by denying the claims of matter and flesh, and lifting our thoughts from self into purer desires. We know that without purity there is no real success in any line."

In the absence of Mrs. G. P. Noyes, of Chicago, her address was read by Mrs. Bangs. It was in part:—

"The occasion that brings you together to-day may be considered as the most important event in the history of this church, testifying as it does to a certain fruition of your work. From the evidences apparent to-day the work on the part of the leader and pioneer here, from the sowing, careful tending, and watering of this seed, could have been no other than a labor of love. You are among the first who have obediently heeded the counsel that Christian Scientists should possess their own church edifices. The beautiful temple that you have gathered together to dedicate and consecrate to the service of God, is certainly a most pleasing and satisfactory reward for your faithful and persevering work: not so much as an edifice of wood and stone, as the

consciousness that each and all must have of the true significance of this outward manifestation. . . .

"One feature that can give joy to the Christian Scientists after their sharp experiences, is the greater willingness of the world to accept the teachings of Science and Health; the comparative fairness of the treatment it is receiving now from nearly all the conditions it has been forced to meet. The favorable attitude of the press, manifested upon the occasion of the dedication of the Mother Church in Boston and the recent dedication of the magnificent temple in Chicago is a cause of satisfaction. The pulpit has greatly modified its attacks upon this Science, in some cities even speaking well of it—Gamaliel's counsels have perhaps prevailed. A great fruition of the work is being made manifest, enough certainly to encourage workers in what they might call dark places. Christian Scientists have been called ungodly, rejecters of the Scriptures, prayerless, disbelievers in the divinity of Christ, blasphemers because they claim to heal by the means of their religion. To refute the above charges, it can be said that the effect of the Christian Science Church Tenets is that you promise to obey the Ten Commandments.

"To the second, it can be truly said that there are no religionists on earth to-day, who are giving the close study to the Bible that the Christian Scientists are. There are none who have greater reverence for it, who accept it more thoroughly as an inspired work, or who are trying harder to understand its teachings, and obey its commandments, literally, morally, and spiritually.

"They accept it to the degree that they consider Jesus' instructions and commands must all be obeyed. Nor do they consider it blasphemous to say theirs is a religion, the religion of Christ, that enables the sick to be healed at the present time, for Jesus declared, 'And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.' Consequently the Christian Scientists, believing and knowing that these commands must be heeded if they would be his followers, are the more eager students of the Bible, with the help of its Key, Science and Health. To the charge of prayerlessness the reply is that Christian Scientists fully and entirely believe in the kind of prayers that are answered.

They approach the throne of grace more in the spirit of implicit acceptance of Jesus' teaching. He said: 'Enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; [Enter the silence of thought and shut out material sense] and thy Father which seeth in secret shall reward thee openly.' So in entering the silence of thought, in what is called a treatment, it is not considered unreasonable to expect that a visible result should be openly made manifest on a patient.

"In conclusion, let me assure you that we, your friends and fellow students, rejoice with you in the consummation of your hopes in having a place of your own where you can congregate together whenever your needs require. This church should be consecrated with pure thoughts, and each one should say to himself upon entering these portals, 'Depart from me, all uncharitable, unkind, or evil thoughts, I cannot allow you to enter with me the temple that we have consecrated, and dedicated to the living God, whose Omnipotence, Omnipresence, and Omniscience we believe in and accept.'"

THE TRUE BROTHERHOOD.

BY N. RUTH CRAMER.

I SEE an endless brotherhood,
Unlimited, divine;
By stronger ties than human blood,
Their being reaches mine.

No more I shame to own as kin
What once seemed mean or low;
Since God has set his seal within,
Caste I no longer know.

I see beneath the lifting shade,
I read the truth within;
What God has in his image made,
Is pure and knows not sin.

O glorious brotherhood of man,
Not veiled by sense and strife;
A part of God's all-perfect plan,
One mind, one soul, one life!

FROM METHODISM TO CHRISTIAN SCIENCE.

BY P. H. WILCOX.

I WAS born and raised a Methodist, and at the age of fourteen was formally admitted into the church, and have remained there ever since. Some ten years ago a daughter who had suffered untold misery for years, and had been treated by the best physicians in the country, and had taken so much strong medicine that she was entirely helpless, was wonderfully and permanently cured by a few treatments in Christian Science.

Some time after, another daughter sent me a copy of "Science and Health with Key to the Scriptures." I read it at intervals, found some good reading in it, but nothing that interested me, and laid it aside. Not long after I received a letter from the sender, asking how I liked the book. My reply was, "It is about as interesting to me as a last year's almanac."

In March, 1896, I took up a residence in Denver, where the two daughters lived. Here I came more in contact with Christian Scientists and their literature. I saw some wonderful cures performed by them, and read of so many others that I concluded God must be with those people, for such healing power did not exist in man alone. I took up Science and Health again, read a few pages, but found nothing but what seemed to me absurdities and contradictions, and threw it down, saying, "Methodism is good enough for me." I had been a Methodist all my life and wanted to die a Methodist.

In the fall of 1896 Mrs. S. gave notice that she would open a class for instruction in Christian Science. My daughter who had been healed decided to join the class, and invited me to do so, which I consented to do. For a kind of preparation for the class I read Science and Health through by course. It was dark to me, but thinking the teacher would make it plain I entered the class. The lectures were as Greek to me, and after taking two lessons, I concluded that Christian Science was too high for me and dropped out of the class. Thus things continued until June, 1897. After attending several Christian Science experience meetings, the church filled to overflowing with bright, happy, in-

telligent faces, and many telling of demonstrations they had made over all manner of diseases, always thanking God for the understanding which Science and Health had brought to them, I was more and more convinced that there was a divine Power governing them. One night late in June, after returning from an experience meeting that had made no particular impression upon me, I awoke about the middle of the night, without any unusual sensation, mental or physical. My thoughts turned to Christian Science, and I wondered how it was that so many testified to such an understanding of the science of Mind-healing, having read only a short time, or a few pages of Science and Health or "Miscellaneous Writings." It seemed so clear to them, and yet I could not understand it. While thus meditating, a voice (not audible, but very impressive) said, "Arise and go into Damascus, and it shall there be told you what you must do." After a pause of one or two seconds the voice continued, "Science and Health is Damascus for you." My thoughts turned to the healing Power. What joy and happiness it would give if I could be an instrument in God's hands to heal the sick, and raise them to a higher spiritual life!

Again I heard, "Tarry at Jerusalem until you shall have received the Holy Ghost." After another short pause the explanation came: "Acquire an understanding of the Science before you undertake to demonstrate it." I recognized the language in the first instance to be identical with the words of Jesus to Saul of Tarsus, and in the second his words to the disciples. There was no emotion or agitation, and I was soon in a sound sleep.

Next morning after breakfast I took Science and Health and retired to my room. With the book in my hand, I bowed in devout prayer, saying, "O God! I am in darkness. I am seeking light; I am in ignorance. I am seeking wisdom; I am in error, I am seeking Truth; if this book is Truth, if it is Thy revealed will, help me to understand it." As I arose from my knees I opened the book and commenced reading. What a change! So clear, so plain; I wondered if I had read these pages before. Yes, I know I have read the book through by course; but where are the absurdities, the contradictions? All gone; heretofore I could read but a few pages without tiring, now I can find no place to stop. Since that time I have spent the most of my time reading the Bible and Mrs. Eddy's works. I have a niece living near Denver, who has been for many years suffering with a com-

plication of diseases, and has spent the price of a farm on doctors and medicine without any lasting benefit. I believed she could be healed by Christian Science. The last I had heard from her was that she could last but a short time, as she was very sick in body and mind. I went to see her. She was a moving skeleton, just able to be around the house a part of the time. She and her husband had just decided that doctors and medicine had never benefited her, and had cast them aside. I talked about Christian Science, told them of some cures I had witnessed, and read some testimonials. They were willing to try it. I left "Miscellaneous Writings," and some Journals for her to read, and promised to see her again in a day or two. For ten days I visited and treated her every second day, and gave two absent treatments the day I did not see her, then returned to Denver, leaving a copy of Science and Health, and promising to continue absent treatments. I have since received several letters reporting improvement, the last of which was written October 22, and reads as follows:—

"DEAR UNCLE:—I will write you a few lines this evening to let you know I am still well, and hope I shall continue so. I have worked hard the past two weeks. We have just gotten through threshing, and I had seventeen men to do for. I am reading Science and Health as you advised me to do."

When I finished reading I was so overwhelmed with joy, and love, and gratitude to God, that I burst forth with "Praise God from whom all blessings flow," and have ever since had a realizing sense of the All-power of God.

When I came into Christian Science I had for years been under a claim of dyspepsia with its attendant evils, and I was continually taking supposed remedies, which I stopped at once, and all symptoms of the disease have disappeared, and I am now a sound man.

I had not noticed the similarity between Paul's conversion and my late experience, until a few days ago it was brought to my notice by a neighbor. In comparing the two cases I find them similar in these particulars. Saul was unconscious that in persecuting the Christians he was persecuting the followers of Truth. I was not aware that in opposing Christian Science I was opposing Truth as Jesus taught it. Saul was not disobedient to the heavenly vision, he went to Damascus, being led by the hand, and when he had complied with his instructions, the scales fell from his eyes.

I was not disobedient to the heavenly vision, but next morning started for Damascus. Realizing my blindness, I sought to be led by the Spirit; and when I started to read, the scales had fallen from my eyes. Paul was many days in Damascus, told his experience to the disciples, and straightway "preached Christ." I remained many days in what had been revealed to me to be Damascus, told my experience to some Christian Science friends, and commenced work for the Master.

I make this comparison to show the unchangeableness of God and His method. Jesus using the same method, and in this instance the same words, that he did eighteen hundred years ago. "Jesus Christ, the same yesterday, and to-day, and forever." If Jesus is the same his commands are the same. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." That this command was not to a few, or for a limited period, see Mark, 16 : 17: "And these signs shall follow them that believe; In my name they shall cast out devils; . . . they shall lay hands on the sick, and they shall recover." Is not the command to heal the sick just as positive as the command to preach? Now if God has not changed and his methods have not changed, and Jesus' commands have not changed, what has changed to prevent Christians from healing the sick? I am now seventy-three years old, and I shall try to show forth the image of God in a pure life, and shall strive, watch, and pray for that mind to be in me which was also in Christ Jesus.

REV. RICHARD S. HOLMES, D.D., pastor of the Shadyside Presbyterian Church, read a paper on "Original Sin" before the Presbyterian Ministerial Association, in which he said: "I do not believe in the doctrine of original sin. I do not believe in a personal devil. I believe in the essential goodness of all. If this be heresy, then I am a heretic." The paper caused surprise, and led Rev. Dunlap Moore, D.D., to observe: "Dr. Holmes admits that he has not taken a course in theology, and I think his paper thoroughly confirms this admission."—*Pittsburgh Times*, January, 1898.

SOUL-BORN ASPIRATIONS.

BY THOMAS McDONALD.

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink. — *Matthew*, 25: 42.

THERE is inherent in the nature of every man a desire for a higher attainment of life-experience than can be wrested from the visible material surroundings.

Beginning early in life—sooner with some than with others—there comes an inward awakening, a reaching upward and outward toward the realization of a soul-born ideal.

The promises held out by the institutions of the world are eagerly grasped, taken in, tested by reason and that divine sense of Truth—God—existent in every human consciousness; and, after consideration, either partially or wholly rejected, according to the degree of Truth contained therein.

As in the physical realm, so in the spiritual, if the food taken in furnishes a sufficient nutriment, it brings growth; when it is lacking in life-giving properties, unrest, thirst, starvation follow.

The promptings and urgings of the inner nature manifest themselves on the outer man, and force him to seek for a remedial agency to satisfy his desires. He attended the church of his fathers and submitted himself to its teachings during his infancy and boyhood; his storehouse of knowledge is filled with such food as that institution was able to give him; he received it all, and, with the faith of a child, accepted it. But the day has come when the inner man finds himself naked and hungry, and begins to demand his birthright, viz.: spiritual food and clothing,—that which will purify, edify, and satisfy. So in obedience to this inward desire the young man, still hopeful, seeks the fig-tree (the church) of his fathers. To outward appearance it gives great promise of fruitage, its far-spreading branches and rich foliage (large membership, imposing building, high-salaried preacher, cushioned pews, etc.) throw out an inviting shade; and the music (choir) of the birds among its branches comes soothingly to the ear of the weary pilgrim; he searches eagerly from limb to limb, turns up each leaf in the hope of finding a hidden morsel to satisfy his thirsty soul; but, after a long and faithful quest he turns reluctantly and sadly away; 'twas a "fruitless fig-tree" (spiritual barrenness).

Then leaving the homecroft he wanders off into the wilderness of "ists" and "isms" till at last, in despair, he is driven to try whatever remedy may have a shadow of promise. Here the ever-ready serpent (evil) is apt to whisper: "You are broken down and despondent, you need a stimulant." The family physician is consulted and very readily agrees. "Yes," he says, "I have been coming to this conclusion for some time, you need a tonic." It is easy to go down hill, the "tonic" soon gives place to the "toddy," the "toddy" to the "totter," and the "totter" to the "tumble," and there he is found by the "good Samaritan" (Christian Scientist) a wreck, lying where he fell, the priest and the Levite having passed him by, unwilling or unable to aid him. Helpless he cries out for "a drink!" For a drink of what? Of that water recommended by Jesus to the woman of Samaria at the well. "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John, 4 : 14). In John, 6 : 35. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on [understandeth] me shall never thirst."

There is to-day throughout the civilized world a famine more wide-spread than has ever been known before. That day has come prophesied by Amos, 8 : 11, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord." After eighteen hundred years of Christianity millions of people, knowing but its letter (Baptism of John; Acts, 18 : 19), are dying for spiritual food and drink, and in their desperation seeking relief in drunkenness, sin, and suicide. The need of the hour is the baptism of Jesus Christ, of the Holy Ghost and of fire, a baptism in Life, Truth, and Love. This immersion (understanding) will quench the burning thirst, still the maddened senses, cool the fevered brow of man, and the Word of God, though silent and unseen, will enter the conscience and heart, whispering of peace and love, stilling the tempest, awakening faith, revealing new vistas of delight, and crowning charity (Love) with the victor's laurel wreath.

But, you say, "Some are driven to drink through great grief or misfortune, or perhaps through bad associations, and with others it is an hereditary appetite." Yes, but these are only the exciting causes that drive men to seek self-

forgetfulness in drink, because they have not been taught the Truth which would have met and answered the demand. The outer man simply tries by intoxicants to deaden himself to the appeals of the higher nature.

The remedy is found in Christian Science. Is the local cause a claim of great grief? Christian Science will meet and remove it, giving in its stead joy and peace. Have you reason to believe your trouble hereditary? Rejoice! for the time has come when no more shall it be said in Israel, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezekiel, 18 : 2). Are you reluctant to give up the social pleasures of the bar-room? Believe the words of one who was once the victim of that delusion, when he says: "This mesmeric curse being lifted from you by Christian Science, you will rejoice as one snatched from the grave, for you will give it up willingly in proportion as you get glimpses of the higher and purer joys of Truth and Love which are surely awaiting you. Not condemnation, but Love and Liberty await you at the door of Christian Science."

It has been asked: "Does the temptation to drink ever return after Christian Science treatment has ceased, and one is pronounced cured?" It may; but Christian Science teaches one how to use the weapons referred to by Paul when he wrote: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." So that when we meet our old enemy the temptation to try our weapons on him is so great, that we find ourselves

Pressing hard upon his flank.
Unheeding boast of power or rank.

These temptations come as mere suggestions, and with less and less force at each return, and at lengthening intervals, lasting only a short time if promptly met.

My advice to any one reading this who desires to escape from the atmosphere in which the inebriate blindly gropes, is to procure a copy of *Science and Health*,—a pocket edition if possible,—and have it convenient to read at all times. Then ask some good, practical Christian Scientist to handle your case for a while, until the clouds break and scatter. Soon the sunlight of Truth and Love will flow into your consciousness with its soft, mellow halo, and the "old man with his deeds" will take his departure forevermore.*

* Read "Out of Darkness into Light," *Christian Science Journal*, March, 1897.

THANKSGIVING.

ABOUT nineteen months ago, my attention was called to Christian Science by a friend whose wife had been greatly benefited by it. Prior to this time I had run the gauntlet of infidelity, theosophy, suggestive therapeutics (hypnotism), *materia medica*, Ralstonism (more hypnotism), and finally landed in spiritualism. But never for one moment, during twenty-five years, was I satisfied or happy. I was constantly reaching out for the Truth.

With all this dense fog surrounding me, this so-called great intelligent mortal mind constantly informed me that I was one of the favored few who possessed enough independence to stand boldly out in the light and let the deluded Christians (poor, misinformed, slavish people, thought I) live in their mirage.

I went to a Christian Scientist, with all the assurance and pride of one who knows all that is worth knowing of spiritual things, and my shell had grown so hard, that it required fully six months of her most faithful work to crack it, so to speak, and let in the light. It was at this point that I commenced to get faint glimpses of Truth. And oh, what a terrific fall for mortal mind! All the dear isms and theories of the past totally destroyed! And what a terrible summing up! There I stood, healed of blindness since infancy, blindness to all that constitutes true manhood. There I was, on the holy threshold of Christian Science, seemingly without a prop to lean upon, the false foundation cut out from under me. I was degraded—morally, mentally, physically. I had suffered great torture for twenty-five years, with eczema, catarrh, and scrofulous acne, with variations of severe dysentery in summer and headache in winter. I drank liquor and used tobacco all this time, until there were few intoxicating drinks or varieties of tobacco that I had not used. Lust, hatred, and malice held high carnival with me, and I lost friends and everything else worth having, except my dear wife, and had it not been for Christian Science, she, too, would have gone from me, either to another plane of thought, or to live apart on this plane.

Having had over ten years' experience as a druggist, I was in touch with the flower of the medical profession, and

had access to the best treatment known. Remedy after remedy failed and wore out with me; dieting was of no avail. Change of climate likewise failed.

In this condition, after all material means had failed to bring physical relief, and the wise counsel of friends, and the long and patient entreaties of a good wife had failed to reform me, I knocked at the door of Christian Science. Not in the meek spirit of one who had seen the error of his ways, not in the spirit of the prodigal son who was penitent and desired forgiveness; but in the sense of the self-righteous Pharisee. According to my calculations, I was about as good a fellow as one would wish to meet in a day's travel, and I often wondered why it was that men of my own stamp were not more plentiful. Of course, in this frame of mind, I charged up all my faults, trials, and shortcomings to circumstances and my so-called personal enemies, too blind to see that "A man's foes shall be they of his own household."

It is needless to say that I was lovingly received. "Science and Health with Key to the Scriptures" was put into my hands, and I was asked to read; and I did read most industriously, and the more I read the more error was uncovered. The "little book" threw a light on the Holy Scriptures that caused me to look upon them with reverence, to read and believe. Heretofore I had been a scoffer. I read in Proverbs, 16 : 7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Having already learned that "A man's foes shall be they of his own household," my hatred for the old personal enemies began to vanish, and I cast about to uncover these household enemies and rout them. Here again the "little book" came to my aid with the following paragraph: "Lust, hatred, and dishonesty make a man sick; and neither medicine nor Mind can help him permanently, even in body, unless they make him better morally, and so deliver him from his destroyers. Mortal body and mind are one. The heat of hatred, inflaming brutal propensities, the indulgence of evil motives and aims, will make any man (who is above the very lowest type of manhood), a hopeless sufferer. They consume the body with the fires of Hell." And reading farther on, I found that I had for many years been harboring in these vices, "an army of conspirators against health, happiness, and success" (Science and Health, p. 403, 2d and 3d paragraphs). Right here I set about to obey the command, "to master these propensities," and let me say that I never realized what a

battle was until these errors began to lift their united voices. But, thanks to the "little book" and the unfaltering effort of my teacher, my measure of success has been great. Even in these few months, I am become as one born into a new existence. Now I recognize the force and truth of the Apostle Paul's saying, "And we know that all things work together for good to them that love God" (Romans, 8 : 28).

In the month of November, 1896, my wife and I had the privilege of taking class teaching with the one who first pointed the way to us.

From a sceptic and a scoffer, I have been converted to Christianity; from an immoral man to a moral one, and from physical disability to good health.

My wife had been grievously troubled with various physical ailments, which culminated, about two years ago, in a combination of claims. She had constant and faithful care, and could not have had better treatment in the line of *materia medica*. She was bed-ridden for nearly eight months, then tried a change of air, but all to no purpose, for she was down again when she returned, suffering for another period of four months, when she got about, but still felt weak, discouraged, and in constant fear that a surgical operation would be necessary, from which we felt that she had few chances of recovery.

Now came in Science: after rising for the second time and remaining practically an invalid for seven months, she took four weeks' treatment and was healed. She has been a constant reader of our Leader's works, and has steadily improved in strength and happiness. To-day she is strong and well, and our home is happy. We are trying our best to do the Master's work, and never miss an opportunity to speak out for Christian Science when the "still, small voice" dictates, albeit we occasionally meet with bitterness from quarters whence we least expect it.

Nothing but the hand of Divine Providence through Christian Science could have done the things that we have experienced during the past nineteen months, and we feel so grateful that we would not barter the little knowledge we have of Christian Science for all the wealth and position that the world can bestow.

When we think of the long and dark struggle our Leader has passed through that we may be enabled to see the Light; when we consider the flood-tide of bitter opposition she has stood against; when we remember the nagging of plagiarists,

and the cold ingratitude of the unfaithful ones who partook of the Fountain through our Mother's kindness and, like the lepers of old, returned not to give thanks; when we add to these trials the many contingent cares she has borne that we wot not of, then our hearts go out to her in gratitude, and we join in expressing our sincere thanks to her through whose labors of love we have been delivered from the bondage of mortal sense, into the sweet, life-giving realities of Truth and its law of eternal harmony, peace, and Love.

WM. J. CRITTENDEN.

BUTTE, MONTANA.

SAVED.

BY E. F. E.

IT would be difficult to improve on the following definition of Christian Science given by one of the physicians in a neighboring town, though he is not in sympathy with Science. He said: "Christian Science is not doctoring, *it is Christianity.*"

Most conclusive evidence of the truth contained in this remark was afforded not long ago when a young man who has been attending the Christian Science services for about a year, applied for membership in the church. He is employed in one of the large factories in the adjoining town, is illiterate and plain of speech,—“only a low-lived sort of a fellow,” he said of himself. But the saving, redeeming power of Truth is no respecter of persons, and through Christian Science we are learning to judge no man after the flesh, knowing that to each and every one—to all nations—is the word of this salvation sent.

This young man sought the help of Science as a last resort for the claim of eczema, and after a few treatments his face became smooth and clear, and all the terrible suffering was destroyed by the touch of the Christ-Truth.

That it was the Christ healing is evident from the still more remarkable change in this young man's character. His own words tell the story:—

“I could talk for an hour without stopping, about Christian Science. I never know where to begin or where to end; it has done so much for me.

“I took medicine off and on for fourteen years, and for six years before I heard of Science there wasn't a day that

I didn't take pills or something else. I was always trying patent medicine, every new thing that I could hear of, but nothing ever did me any good. I was desperate when I heard of Christian Science, and said I will try it anyhow. The first proof I had that it was the Truth was when I found that I didn't want tobacco any more. I used to chew a plug of tobacco every day while I was at work, and smoke in the evening. The doctors had all told me that it was killing me, and that I must give it up, but I could not do it; if I went a day without it I was nearly crazy. I knew there was something in Science when I did not want tobacco any more. Sometimes now my father will offer me a cigar, and I say, 'No, sir! I don't smoke, and I would not smoke if you'd pay me a dollar for every cigar.'

"Then another thing, I was always in debt. I did not owe two or three, but dozens of men, and I began to think that the only thing I could do would be to steal something, and so get into prison away from them. When my healer told me I must save money to buy Science and Health, I said I could not save a cent, I did not know how. Then she talked to me and told me what to do, and somehow that five dollars came to me all in a lump. The last eight months I've paid off all my debts; I don't owe a cent to any man, and I feel free, as if I had been let out of prison.

"There never was a day that my brother and I did not get mad and have a row, but we don't quarrel any more now; he goes to the Christian Science meetings, and I often read Science and Health to him. I used to think there was nothing in this world but to work and eat and sleep. I was not much of a hand for reading, but now I cannot get enough of that book. Instead of going out to play pool or dance all the evening, I want to read. Even when I work nights, I have to read awhile before I go to bed.

"My mother said once, 'What! pay five dollars for a book!' 'Yes,' I said; 'that book is my doctor; it helps me, too, and I would pay ten times as much for it if I had to.' She did not think anything of getting me to hand out \$7.75 cash for 'Pride of the Valley' medicine, just before I heard of Science, and it was all wasted money, for I only took a little of it, and it never did me a bit of good.

"The men in the factory often complain to me in the morning that they feel all used up. I always say, 'Well, I don't feel that way any more. I'm all right.' 'O yes,' they say; 'he's a Christian Scientist.' 'Yes,' I say; 'I am, and I am thankful for it.'

"I don't want to praise myself, but my boss is better pleased with my work lately, and he speaks more kindly to me than he used to. I never did such a week's work in my life as I did last week,—worked day and night, and was never a bit tired. I know I could not have done that without Christian Science, but I always read the book before I went to bed, no matter how late it was. Then I would get up so rested in the morning, and feel glad that I was going to the shop to work. Why, I always used to feel more tired in the morning than I did at night.

"I used to go to church sometimes, but I did not understand much I heard. I always hated to give them money, and after I did put five cents on the plate, I would think it would have given me more pleasure if I had spent it for a cigar. Now, I like to give to the Science church. That is different; it helps me, and I understand what they say there. My mother thinks there's a hell hereafter where people get punished forever; but I tell her I didn't have to die to find hell, for I found it right here on earth, and I've had enough of it too, and I know how to keep out of it now, through learning of Christian Science."

What but the "living, practical Truth" as taught in Science and Health can so heal the sick, cleanse the lepers, and cast out demons? Christian Science alone, opens the way to practical godliness, and inspires mortals to fulfil the Scriptural command that "ye put off concerning the former conversation [manner of life, new version] the old man, which is corrupt, according to the deceitful lusts; . . . that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians, 4 : 22, 24).

Those who are so sure as to the origin whence man sprung would do well to recall what Sir William Dawson has said: "I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anybody who does." And a greater than Sir William, Lord Kelvin, the greatest living scientist now that Helmholtz has passed away, declared in his address before the British Association: "There is nothing in science that reaches the origin of anything at all."—*Christian Work*.

YE MUST BE BORN AGAIN.

BY M. J. DRAKE.

SINCE my earliest recollection the thought of invalidism has been held over me. All the diseases of my ancestors for generations seemed to be fastened upon me, and I was in the hands of the doctors from babyhood up.

I was told by the learned profession that no power on earth could make me a well, strong woman; that my parents were not well; that I had inherited all this; that I must be patient and make myself as comfortable and happy as I could. My Sunday School teacher would tell me it was God's will, and perhaps he needed me in his home above, and that I must prepare to die. The picture of heaven was drawn, to show me how lovely it would be. Nevertheless I wanted to stay on earth.

So time passed until nine years ago all hopes were lost of my being restored to even partial health, the physicians saying there was a complication of diseases, but the most serious difficulty was a tumor beyond the reach of surgery. As I was failing fast, it was not thought possible I could live longer than two months.

Just at this time, when I had given up very unwillingly to die, a lady living thirty miles away, hearing of me through my husband, begged him to have me read a book she owned, and said simply reading it had done wonderful things. I secured the book, opened it indifferently, little knowing its contents. After reading a while,—shall I tell you the words which held me spellbound, caused a load to fall from me, and lifted thought heavenward, in praise, and thanksgiving! It was the words which, even to-day, seem illuminated: "There is no death." How fully that statement was accepted I scarce can tell, but it changed the entire current of thought. It caused me to say, "Go, take down the clothes prepared for the burial, put them with other clothing, for I am *not* going to die. God does not require it." My order was obeyed. How they pitied me for having false hope.

From that time medicine was discarded; everything burned which would burn, even to a porous plaster. Bottles thrown away with their contents, and I read the wonderful, beautiful, words of Truth.

As I had never heard of Christian Science before, I knew not where to find a healer. What was I to do? "Deny the evidence of the senses," said the inspired word, Science and Health. I did so, when the senses cried out, "I am a reality and I will be heard." Many a hard battle was fought, and many a victory won.

The Mother says Love means we shall be tried and purified. I have rejoiced over the downfall of many claims, and realize "trials are proofs of God's care" (Science and Health).

At the time I first heard of this new-old way, I was without a knowledge of God. A weary wanderer, longing for a church home, an abode of rest. When urged by friends to join some church ere passing away, I said, "I can not do it; a God who will consign a portion of his creation to eternal punishment? No! No! I will go trusting to Love." Is it any wonder, then, that my heart was filled with a holy uplifting, for there in Science and Health, was portrayed the God I long had sought.

"Ye must be born again." I was ushered into a new world of thought. Oh, those days when the light was breaking in upon me are sacred to memory!

My heart has gone out lovingly to our earthly Leader. Gladly would I thank her in person for what she has been instrumental in doing, not only for myself, but for the world at large, through Science and Health. Should this meet her eye, will she please accept this little expression of gratitude and love. And let me say to her, I am thankful for the privilege of being a follower of the Christ as taught in Science and Health, having one God; practical, demonstrable, "the same yesterday, to-day, and forever." I feel more firmly convinced, as the years glide by, and the false teachings are presented, clothed even in the beautiful language of our text-book, how necessary it is for us to *watch*, and cling closely to the pure teachings of her who stands as "Mother" to a large number of little ones, for hath *she* not heard the divine command to ring the bell of liberty, whose chimes are heard in many lands to-day, soothing the weary tempest-tossed, healing the sick, to the sinner pointing the way to Heaven? Ring on, grand Christian Science bell, may your peals resound from shore to shore, from mountain, valley, and plain; from palace and prison, until every knee shall bow, and every tongue shall confess Truth.

A VALUABLE LESSON.

BY L. D. R.

Dear Journal:—The article, "Fear Destroyed," published in the September issue of our precious *Journal*, has reminded me, every time I have read it, of some great "bogey-bears" that used to fill my days with fear, and that Truth has destroyed for me. The greatest of these was the fear of taking cold. No matter how mild and balmy the air might be, I was never allowed to enjoy it as others did. "You know your throat is delicate, and you *must not* take cold." "Your chest is weak, and you *must not* take cold, or you will go into a consumption." These expressions were so frequently and emphatically repeated, that they stamped me "coward," and I dared not enjoy the sweet boon of fresh out-door air until the understanding of Truth in Christian Science set me free, to some extent, from the crippling limitations of belief of life and intelligence in matter. Even then, the *habit* of carefulness clung to me, and a very positive demonstration was needed to show me the absolute worthlessness of such guards and cares.

My demonstration came in this way. When I took possession of my country home, the long, grassy slope that runs down into the flats below was covered with a crop of docks and thistles that disfigured it, and threatened ruin to the adjacent gardens. I soon found no one would clear my land for me; men engaged for the purpose came, looked at it, said they would come the next day, and did *not* come. Boys, enticed by the approach of top and marble-playing days, came, pulled a few thistles, broke off a few docks, reported they were too prickly and tough for them, and went away.

All this time the weeds flourished in the April showers and sunshine, and I realized that if *my* land was to be cleared, I must do *my own work myself*, and not trust to others. Donning thick gloves and shoes, I went forth prepared for the tug of war; the long, tough roots of the docks demanded positive effort; the prickly stems of the thistles called for tact in approach more than for strength, and both gave me useful hints as to the manner of extirpating undesirable habits.

It was warm work too, so hat and jacket were thrown off

and hung upon a bush, and no thought of taking cold presented itself until a passing cloud dropped its benison upon my head; then the old fear came upon me with a rush, like a veritable bear, but was immediately met and driven from the field by the affirmation of Mind as master of all, and the realization of the nothingness of matter in any form. The weeding went on all that morning, though shower after shower dropped upon uncovered head and shoulders, and as there was not a sneeze, nor a cough, nor a twinge of the hitherto over-sensitive muscles, to show that matter could resist the law of Mind, the work went on day after day, that blowy, showery April, until the hillside was purged of weeds, and my thought freed from fears of material conditions, or belief of force or intelligence in matter.

Verily, when material helps fail us, we find freedom, life, health, and strength in infinite Mind.

A SIGNIFICANT PHENOMENON.

A PHOTOGRAPH was recently sent to the Rev. Mary Baker Eddy from Hannover, Germany, of so novel and significant a nature that we deem it worthy of notice. The photograph shows a section of a cemetery in that city the most conspicuous figure of which is a massive tombstone, almost square in shape, and presenting, certainly to the mortal eye, every appearance of lasting, if not eternal, solidity. On one of the curbstones of this tomb are engraved these words:—

"Dieses auf ewig erkaufte grab, darf nie geoffnet werden. 1782."

—"This grave, bought for all eternity, is never to be opened. 1782."

Here surely was a laudable purpose to preserve intact throughout all time, nay even eternity, this sepulchre of mortal construction. But alas for human hopes and human power! This sepulchre, like the one so carefully sealed about nineteen hundred years ago near Jerusalem, was not destined to remain sealed. The photograph shows it to be a riven tomb.

Grown up through, and almost rending the tombstone in twain, is a large and beautiful birch-tree, tall and stately of stature and rich of foliage. Verily an emblem of Life, standing in mute, but emphatic, rebuke of the human devo-

tion and love that sought to throw around its departed an everlasting protection.

May we not draw from this seemingly natural phenomenon a most instructive lesson?

The sender of this photograph, Frau Bertha Gunther-Peterson, M. D., C. S., thus writes:—

Our Dear Mother:—We beg you to excuse us for writing to you, but to-day we take the liberty to mail to you a photograph, which, at first glance, you might consider as representing the very opposite of a Christian Science thought. Yet in granting it a second look, and in reading its inscription, you will instantly realize why we can never pass this emphatic monument of mortal mind's vanity and nothingness without being taught anew a lesson of the "Divine Mind-force" that "filling all space and having all power, up-heaves the earth." . . .

Every single one of all the heavy stones is lifted out of its place, each cramp-iron is loosened and torn apart.

We always compare this strong and beautiful birch-tree, growing vigorously up into the blue sky from under these firmly cemented tomb-blocks, with your glorious life-work, which has rolled away anew, "the stone from the door of human hope and faith," and for which mankind will forever bless you. . . .

BLESSINGS.

BY JESSIE OLARA STEVENS.

Dear Journal:—By recounting a few of the blessings that Christian Science has brought me, I hope to partially repay my debt to it. I cannot be grateful enough for the wonderful and unexpected benefit that I have received from its teaching.

Though for nine years (since I was quite a little girl) it has kept me in marvellous health, curing me first of catarrh and later of insomnia, it is not for these physical benefits I am so thankful, but for the revelation of the great scientific Truth itself.

For nine years Christian Science has been my *only* remedy for physical ailments, but it was only two and a half years ago that I studied and really learned how beautiful and grand a necessity it is. Before that time I had delayed

studying it, thinking that I was too young and fond of pleasure for any kind of religion and, more especially, fearing that my rather ambitious plans for the future would have to be relinquished were I to embrace Christian Science. I did not know then that Science alone could make the accomplishment of these plans possible.

But three years ago, after some of my plans had failed and others had been fulfilled, I began to examine these hopes, and was suddenly overwhelmed by the realization that, were every one to be fulfilled thrice over, I should still be dissatisfied, yes, utterly miserable. I could think of nothing that could ever give me the least enjoyment. These melancholy thoughts at first would trouble me only at certain times, but they at length became so frequent that I was enveloped in one continuous gloom. All about me seemed one dismal mystery, concerning which it was useless to question any one, as nobody understood. I was yet to learn that one unselfish woman had searched for and found the great proof, the Science of Being, for which I so earnestly longed.

After I had suffered in this darkness for several months, I began to listen to the Christian Science that was being so much discussed in our family, and also to read Science and Health (something that I thought I could not be interested in before). Then the melancholy vanished, for the reality of Good had been so Scientifically demonstrated that further doubts were impossible; and I may now say that I am becoming satisfied, for I am awakening in His likeness.

My gratitude to Mrs. Eddy increases daily. I am attending High School, and I have proofs constantly in my studies of the efficacy of Christian Science.

Rejoicing in the knowledge that all will some day drink of this fountain of Life.

EDITOR WELLS, of the *Central City Democrat*, gets lots of free advertising over his conversion to Christian Science and his wonderful cure. Wells holds his own in the discussions, and his articles are interesting and worthy of careful thought.—*Stanton Register*.

PRESS COMMENT.

THE following editorial from the *Chicago Chronicle* will be read with interest:—

"THE DOCTORS AND CHRISTIAN SCIENCE.

"IF the physicians of Kansas City are wise, they will let the Christian Scientists alone. The warfare which is being waged against the disciples of Mrs. Eddy will have the inevitable result of strengthening their faith, and it can result in no advantage to the doctors.

"On the contrary, it is likely to give rise to the belief that the physicians are not acting altogether in the interest of public health, but that they are actuated by a desire to drive others out of business and monopolize the field themselves. That is sure to be the conclusion of a great many people who have no belief in the Christian Science theory.

"The Christian Scientists have a right to use their own judgment in matters affecting their bodily health. They believe that disease may be cured without drugs. The Homœopaths believe that a little drugging is necessary, while the 'regular' school of medicine teaches that larger doses are essential. The question is an open one, but inasmuch as doctors themselves admit that nature is the real curative agent in seven cases out of ten, the Christian Scientists do not appear to have the worst of the argument.

"It should be borne in mind, too, that the adherents of Christian Science are by no means ignorant, superstitious people. On the contrary, most of them are persons of cultivation and intelligence, whose opinions have been formed by close study of the system to which they adhere. They may be in error, but they are not to be classed with believers in witchcraft, voodooism, and charms.

"If Christian Science contains the elements of truth—and many thousands of people believe that it does—it will live. If it is based upon a false theory it will die. But the Kansas City doctors will not crush it out by a system of petty persecution. On the contrary, they will only add to its defenders and gain nothing themselves."

Likewise the following editorial in a recent number of *The Evening Herald*, Syracuse, N. Y:—

"CHRISTIAN SCIENTISTS.

"THE report that a member of the Massachusetts Legislature will introduce, or has already introduced, a bill intended to be a strike against Christian Scientists is decidedly interesting in view of the astonishing growth of the Christian Science movement during the last year or two. There are now more than three hundred thousand professors of this faith, creed, or cult in the United States, they number in their ranks thousands of highly cultivated men and women—the representation of professional men being notable—and if the Massachusetts Legislature is intolerant enough to enact a law against them, such a rumpus will be created as will surprise the old fogies.

"The *Herald* is strictly conventional and orthodox in its religious views, as our readers are aware, and sometimes, doubtless, many of our most esteemed patrons feel that we are a little too old-fashioned in this regard; but the *Herald* cannot but look with abhorrence upon any legislation intended to obstruct anybody in the observance of whatever religious faith they may profess, and to make trouble for the Christian Scientists appears to be the meaning of the Massachusetts bill. Ostensibly it is a measure to prevent persons from being imposed on by medical quacks, and if it shall be possible to frame a statute calculated to effect this result without violation of the principle of personal liberty in politics and religion, we should give it our approval; but apparently the bill is intended for a different purpose. Its framer has been guilty of the offence of hypocrisy in his pretensions and purposes, under the cloak of science and humanity. To say that nobody in the state shall rely upon the word of God in time of physical or mental ailment, and boldly make a draft upon the promises of Holy Writ, would seem to be monstrous from the Christian standpoint, heresy from the point of view of the lover of personal freedom, and erroneous in view of the dictum of [material] science.

"Let it not be forgotten that the heresy of one age is the orthodoxy of the next; that what seems preposterous to-day may be widely accepted to-morrow; that the problem of medicine, as of religion, must be worked out not by legislation, but by experiment and by travail; and, above all, that where there is no liberty there is no progress.

"Some of the most eminent minds of the world to-day are Christian Scientists, and the ranks are constantly grow-

ing. It is a Biblical doctrine in abstract principle, having the authority not only of the Founder of Christianity, but of many of the Hebrew prophets. If it be error, it will perish by the wayside; if it be truth, it cannot be gainsaid by dictum of pompous conventional authority in church, state, or the schools of science. Truth is mighty and must prevail."

The St. Louis Star of recent date comes also to the rescue in the following able editorial:—

"CHRISTIAN SCIENCE AND LAW.

"CHRISTIAN SCIENCE has many devoted followers throughout the United States, and there are many good reasons why the Science should have the confidence of the people. Some miraculous cures have, ostensibly, been performed through the ministration of the Scientist professors. It is folly for the regular profession to decry the practice, for this is a thinking age, and the people are free to act as they may please touching the treatment of their own ailments. It is not many years since Hahnemann was considered a crank, and his remedies ineffective. Now, Homœopathy is recognized, not only by the world at large, but by the Allopathists themselves, as a sound practice, and entitled to take rank with other medical systems.

Also here comes that good friend and bold champion of our Cause, *The News*, of Providence, R. I., with the following:—

"A DENUNCIATION AND ITS ANSWER.

"EVERY one knows what happens when doctors disagree, but there is no time-honored axiom to guide us when leading divines do that sort of thing. However, it is pretty certain in the latter event that any really true principle is bound to be vindicated, as is significantly illustrated by the following extracts, the first from the sermon of the Rev. I. M. Haldeman of the First Baptist church of New York, denouncing Christian Science, and the second, the forceful answer of Rev. W. S. Crowe, Universalist pastor of the Church of the Eternal Hope, printed in the *New York Times*.

"The Rev. I. M. Haldeman delivered Sunday night at the First Baptist Church a sermon on 'Christian Science—What Is It?' In part he said:—

"Christian Science is Unitarianism, Universalism, Swedenborgianism, Pantheism, Theosophy, and Hypnotism rolled together in one, and masquerading under the garb of Christianity. It speaks in the name of the Christ whose cross it annuls and whose resurrection it denies. It is a literary conglomeration, a mass of incoherent vaporings and childish nonsense. It is contradicted by that Scripture to which it appeals, and, owning the Bible as its source, it rejects its accuracy.

"Christian Science is a robber in disguise, an audacious, blaspheming charlatan. Presenting the shell of truth, it offers the kernel of falsehood. It is, on the one side, an incredible falsehood, and on the other an iniquity.

"It is difficult to deal logically with a thing which has neither shape nor form nor sequential parts; yet that Christian Science is a robber in disguise is easy to see. It comes saying that it believes in the doctrines of Christianity, yet it repudiates them. It is a damnable heresy."

"*To the Editor of the New York Times:*

"Dr. Haldeman pays a noble compliment to Christian Science. He says, among other things, that it is Unitarianism, Universalism, and Swedenborgianism rolled together.

"Unitarianism means that one God rules the universe, endlessly, according to the principles of His own nature. Universalism means that God is the Eternal Father, whose nature is love—which ought to ensure a good ruling. Swedenborgianism means that God's eternal purpose is to lift man's nature into the likeness of His own—that the providential design is the evolution of goodness.

"I have never counted myself a Christian Scientist, but, if it means all that, it is worthy of its name, as scientific as Darwin, and as Christian as Christ. I extend sincere thanks to Dr. Haldeman for his generous tribute to the magnificent teachings of a struggling sect, believing, as I do, that the Christian spirit in all of us is generosity toward whatever sect is struggling for the truth.

"W. S. CROWE.

"Church of the Eternal Hope, New York City,
January 17, 1898."

"RICHARD ROE" in a recent number of the *Buffalo Express* thus discourses:—

"ON THE OTHER SIDE.

"Editor Buffalo Express:—According to Macaulay, 'the liberty of discussion is the great safeguard of all other liberties.' Liberty of belief seems to be the point involved in the Christian Science question. But thus far the discussion by correspondents of the *Express* has been so one-sided as to call for a word upon the other side.

'From the tone of 'Veritas,' 'John Doe,' and C. F. Gallery, one might think that our M. D.'s never failed to cure a patient; that no 'precious lives' were ever 'sacrificed in this commonwealth' under medical treatment. How does this view of the case strike the innumerable throng whose loved ones have been offered as a sacrifice to the prevailing mania for operating upon every possible subject? How does it appeal to those who have been bereaved through mistaken diagnosis and treatment, or through poison carelessly administered?

"The reason why hitherto we have raised such a hue and cry at the loss of one life under Christian Science care, while accepting with stupid resignation the loss of thousands under the treatment of medical blunderers, is because we have been so accustomed to the medical method, because 'such reverence is lent to well-established precedent.' Formerly we murmured, 'A wise dispensation of Providence' over the victims of the doctor's knife or medicine. 'Legalized butchery,' 'lawful murder,' are the terms which are now echoing from every side over these brutal experiments and errors of judgment. Some of our leading physicians themselves are beginning to denounce the methods now in vogue as unscientific and inhuman, and to deplore the recklessness with which human beings are cut up and slaughtered.

"'John Doe' says: 'Let good Christians ask themselves the question what would be the verdict of such minds as Bishop Vincent, Dwight L. Moody, etc., on this question.' Now, why, in the name of common sense, should any good Christian who has a mind of his own ask Bishop Vincent, Lyman Abbott, or anyone else in authority, to do his thinking for him? If the Almighty had not meant the pews to think, He would have put all the brains in the pulpit to begin with. It has been the curse of the world, bringing untold blight and suffering upon humanity, that we have so long accepted 'authority for truth,' instead of demanding 'truth for authority.'

"C. F. Gallery quotes 'John Doe' approvingly, and adds

that 'it is the plain duty of the ministers of the Gospel to warn their congregations against this dangerous practice.' Plainly, then, Mr. Gallery does not believe in the Bible, and assumes that ministers of the Gospel agree with his unbelief. The Bible says in clear tones to him who trusts in God: 'There shall no evil befall thee, neither shall any plague come nigh thy dwelling.' Also, 'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.'

"Although I myself have not the firm faith in the promises of the Bible which is necessary to the Scientist, yet I recognize in Christian Science a beautiful belief, and I should rather live one year in the fearless trust and non-worry of that belief than a thousand years of bondage to the orthodox fear of contagion and the devil. Moreover, I do not believe in class legislation, nor in foolishly enslaving ourselves any further in the interests of the pulpit or the Health Department. Last spring I was informed that a crusade against the Scientists was upon the programme for this winter, said crusade to be followed by the rushing through the Council of that tyrannical ordinance which was defeated by aroused public opinion two or three years ago.

"But let me say to our M.D.'s and D.D.'s that it is a poor time now to attempt to carry out their designs against Christian Science. The community has not yet sufficiently recovered from the recent shocks administered to it by medical 'science.'

RICHARD ROE."

In speaking of our good friends and champions in the newspaper world, we bear in mind also those noble sheets, the *Western Watchman*, of Eureka, California, which, for years, has copied articles from this *Journal*, and published repeated comments on the contents thereof. We owe it our deepest thanks and heartiest best wishes; and the *Putnam Journal* of Unionville, Missouri, whose columns often contain extracts from this *Journal* on the subject of Christian Science, as well as comments of its own. Also that recent acquisition, *The Democrat*, of Central City, Nebraska, whose editor is now an ardent advocate of our Cause. These are valuable friends of God's great Cause, and they may be sure of a bounteous reward for their disinterested labors. They have joined us in the crusade against error, sin, and sickness.

CHURCH ORGANIZATIONS.

ON December 9, 1896, we organized a church with seven members. At that time we seldom had more than ten present at our Sunday service. Now the average attendance is twenty. We also hold Friday evening testimonial meetings.

Our room is neatly and comfortably furnished. Although the increase in membership has been small, signs of prosperity and progress are very evident.

Lately one of our merchants expressed surprise that we had not called upon him for a contribution. Our papers give us kindly notice, and many who would hear nothing about Christian Science a year ago, are now reading and asking for treatment.

Our readers were among the fourteen hundred who joined the Mother Church on that memorable Fourth of July. We have had no class privileges. The Bible and Science and Health have been our only teachers.

Mary Brinkerhoff, Clerk, Beloit, Kansas.

THE Christian Scientists of St. Johnsbury, having been chartered by the state of Vermont, met at their rooms in Odd Fellows' block, January 26, 1898, and organized a church society by adopting a constitution and by-laws, and electing the following officers for the ensuing year: President, G. P. Moore; clerk, Luman A. Ladd; treasurer, Byron S. Burt; First Reader, Byron S. Burt; Second Reader, Laura W. Burt. For the benefit of those not familiar with the practice of this church it may be said that it has no pastor. Its service is conducted by two members known as Readers. The name of this society will be First Church of Christ, Scientist, of St. Johnsbury, and it is a branch of the Mother Church of Boston, Mass. The Christian Scientists have the same preacher all over this land and other lands. The Bible and the Christian Science text-book by the Rev. Mary Baker Eddy, are their only preachers. Christian Scientists stand on the eternal Principle of Truth and Love as taught by Christ, and the demand of this Science is, "Thou shalt have no other gods before me." Public services are held by this society each Sunday at 10.45 A.M., and Friday

evenings at 7.30 in their rooms in Odd Fellows' block. A cordial invitation is given to all to attend.

St. Johnsbury Republican.

In 1891 a few persons who were interested in Christian Science met in Mrs. Helen A. Baker's parlor, North Hanson, Mass., for the study of the Bible Lessons.

In 1893, several from Whitman, Mass., having become interested through healing and the study of these Bible Lessons, it was thought best to unite and secure a hall in Whitman for the Sunday service. The week-day service was held from house to house for a short time, and later at the hall.

Our numbers gradually increasing to an average attendance of from forty to fifty, a church was organized May 24, 1897, to be known as First Church of Christ, Scientist, Whitman, Mass.—*Charles E. Cole, Clerk.*

In July, 1897, I came to Santa Cruz to open the work in Christian Science. We found an old M. E. Church vacant, rented it, and by July eighteenth had it refitted and made ready for our first Sunday service.

Our attendance has ranged from twenty-three to thirty-eight each service. Our inquiry meetings are also well attended.

On October 14, 1897, we obtained a state charter and organized with eight members. Four united with us at our last communion, and thus the work goes prosperously on.

Lorraine A. Cornish, Santa Cruz, California.

In 1893 we began holding meetings on Sunday mornings in the Ballinger Building, with an attendance of twenty. Our number so increased that in September, 1896, we secured larger quarters in Columbian Hall, where we now congregate.

In July, 1897, we organized Second Church of Christ, Scientist, with a charter membership of twenty-nine, which has increased to thirty-nine.

The attendance has steadily increased and we now have from fifty to seventy present at each Sunday service, and all are deeply interested in the Friday evening testimonial meetings.—*L. D. A., Clerk, St. Joseph, Mo.*

BOARD OF LECTURESHIP.

THE Church By-Law regarding the Board of Lectureship has been amended to read, "This Board shall consist of not less than three members, nor more than seven members."

The following paragraph is again quoted. "When the need is apparent the Christian Science Board of Directors of the Mother Church may call on any member of this Board of Lectureship to lecture at such places and at such times as the Cause of Christian Science demands. Also the branch Churches of Christ, Scientist, through their clerks, may apply to any member of this Board of Lectureship for aid, and it shall be granted them."

The names given in the February *Journal* were the names of lecturers elected; and as requests from branch churches, coming by authority of these churches through their clerks, may be sent to any one of these lecturers, if the help of one of them is desired, the names are repeated. The lecture fee has been set at the minimum of fifty dollars for each lecture, in addition to the travelling expenses provided for in the By-Law.

For the convenience of correspondents addresses are added in repeating the names:—

Mr. Edward A. Kimball, C. S. B., 5020 Woodlawn Avenue, Chicago, Illinois.

Rev. George Tomkins, D.D., C. S., 96 Fifth Avenue, New York, N. Y.

Rev. William P. McKenzie, C. S., 99 Falmouth Street, Boston, Mass.

Rev. Irving C. Tomlinson, C. S., 8 Norway Street, Boston, Mass.

Mr. Carol Norton, C. S., 170 Fifth Avenue, New York, N. Y.

Two prominent members of the First Baptist Church of Macon, Georgia, have been excluded from membership in good standing in that church because of their adoption of Christian Science beliefs. The pastor of the church, Rev. Dr. J. L. White, has found such a leaning to these doctrines among his people that he has made a strict issue of it. He

declares that people cannot remain in our church and become members of the society of the Christian Scientists. The doctrine these people teach is contrary to the Bible. We cannot permit members of our congregation to forsake the Bible for such a faith and still call them good Christians and good churchmen. The two cannot go together.

As this is a matter which, in many parts of the country, is assuming a very practical aspect, it would be interesting to have it discussed. We should like to hear from our readers on the question. Are Christian Scientists Christians, and does the adoption of their Tenets logically involve the surrender of membership in a Christian church? We should like particularly to hear from any pastors or lay officers who have had to deal practically with this issue.

Church Economist, New York.

Christian Scientists are always glad to have full and fair discussion of the subject submitted by the *Economist*; but we respectfully ask, Who can fully and fairly discuss it, but those who can prove its claims by actual results? This is the only way to "practically deal" with it, and from all pastors and lay officers who discuss it from this standpoint, we also shall be glad to hear. Anything short of this is mere speculation.

PERSONS who sent applications for membership with the Mother Church in time to reach the clerk on or before December 20, 1897, and have not received a notice of their admission to the Church, are requested to notify the clerk.

Address, William B. Johnson, 41 G Street, South Boston, Mass.

It is announced that the *Christian Science Journal* has become the official organ of the Mother Church, The First Church of Christ Scientist, in Boston, Mass., and that in the April number, 1898, the names of the Christian Scientists therein given will be arranged in Directory form; and as it is desirable to have all the names of Christian Science practitioners properly accredited and advertised, blanks will be sent to all who request them, that the information desired may be furnished.

These blanks will hereafter be sent to new applicants; and present advertisers are requested to send for them and fill them out, so that the record may be preserved on file.

Since all mentioned in this Directory will be known as Christian Science practitioners, and as this department of the *Journal* has become over-voluminous, it is desirable that the cards be condensed as much as possible.

LETTERS ACKNOWLEDGING GIFT.

Boston, Mass., February 8, 1898.

Dear Journal:—I desire at this time to acknowledge through your columns my sense of gratitude to the Founder of Christian Science and our Mother in Israel, for her magnificent gift to our church, The First Church of Christ, Scientist, in Boston, Mass. A year ago we received "Miscellaneous Writings" from her hands, and we have seen the blessings therefrom flow as a river. The results of the study of this book in connection with our text-book, "Science and Health with Key to the Scriptures," have been most propitious. Every good thing we receive cometh from God through His means of grace. Even the Scriptures were to us in some instances, "a savour of death unto death," until He gave us the Key to the Scriptures, reversing many of our previous conclusions regarding them, when they became a "savour of life unto life."

I do not understand that in giving this large sum to our Church our Leader has relieved me of any responsibility or obligations, but rather that my accountability to the Church has thereby increased, and that I should strive to emulate her example so far as I may be able to demonstrate it. If God has ordained our Church to be the great missionary to spread the Gospel of Truth over all the earth, then this missionary may safely become the custodian of our grateful offerings for this concentrated purpose. I do believe that from this day on we shall all express in a wider way more gratitude to God for healing, and all that the word implies. When our gratitude knows no limits our thought will encompass our brother, and the work will be done. In this day of progress and the ripening of human character, we can do much daily to help each other. To this end let us take the *Journal* that our Leader has given us, and do for it one half as much as she hath done. Place it in the hands of our neighbors, and work for it with a zeal born of wisdom. This apt herald of health and Truth, should go into the homes of all the people on earth, and by doing our part to effect this purpose we are hastening the day of our own redemption. The Scripture saith, "Cast thy bread upon the waters: for thou shalt find it after many days."

EDWARD P. BATES.

Chicago, Ill., February 8, 1898.

IN view of the recent disclosures through the *Journal* of our dear Teacher's splendid gifts to Christian Scientists, I am moved to an open expression of individual admiration, gratitude, and thanksgiving.

My continual surprise and delight over the munificent good which has come through her to all those prepared to receive it is something beyond words, yet such as I have even in that way, I would not withhold.

I know that I shall but echo the heartfelt, deep sentiment of all grateful students of Science and Health, whoever and wherever they may be, when I profess myself to believe that we shall never be done with grateful acknowledgments for that blessed manual which she has given us; for right-seeing and right-being, with its boundless treasures of thought and inspiration to immortal goodness, and beauty, and truth.

When, added to the inestimable value of her instructions as to the true import of the Bible and Christianity, I behold her tireless efforts to establish those instructions in the hearts of her students, to ease the way for them, and to comfort and bless all humanity, I am indeed mightily impressed and enraptured with the pureness and the highness and the loveliness of her mission.

May some reflection of the meekness and mightiness of her service to divine Love fall upon and extend out from each individual blessed by the ministrations of Christian Science.

Touching but the hem of that garment, what manifold infirmities of ours may be healed.

Gratefully and lovingly,
RUTH B. EWING.

New York, February 15 1898.

Dear Journal:—It is with a grateful heart that I wish to say, though a young student of Christian Science, and in humility desiring better and more constant realization of the power of Truth, that I can to some extent appreciate the large-hearted unselfishness that shines through Mrs. Eddy's letter to the Mother Church, published in the February *Journal*. First, as a member of the Mother Church, I constantly observe the frequent, and methinks each time more important, gifts from the Mother to the church and the Publishing Society. Secondly, how con-

clusively do these generous and far-reaching bestowals prove the falsity of the statements of many outsiders, that our dear Leader is selfish, etc. Surely many of them make such statements in ignorance, and not intentionally, but if the latter, I hope the time will come in each case when they will fully comprehend the true spirit of Divine Love, and be not too severe with themselves for the mad haste which prevented them from bridling their tongues.

Again, I wish to express to the Publishing Society my personal gratitude for the practical and handy way in which the references are arranged in the new Quarterlies just received. To the Readers this new arrangement will be a great help and undoubtedly facilitate their demonstrating harmony in the conduct of their services.

The lessons seem to me to be each Sunday more replete with Truth, and humbly I pray that more spiritual light may be my portion, to better reflect the grand verities they contain.

Sincerely yours in Truth,

A. EDWARD ROEBER.

New York City, February 8, 1898.

Dear Editor of the Journal:—The February number of our *Journal* has just arrived, and as I think of our Mother's latest most magnificent gift to our church, I rejoice with all my heart. I am among those interested in this onward march of the Church Triumphant, and can share in the radiant prospect opened up to our enlightened vision through this demonstration of Love. "The mills of the gods grind slowly" mayhap—to mortal sense—"but they grind exceeding small," and in the mighty strides our glorious Cause is making, we see one after another the claims that ignorance, bigotry, and jealousy would oppose, are swept away through the power of Truth and Love demonstrated. How the claims of hatred of Truth bitterly denouncing and harping upon the subject of mercenary motives, is put to silence through this deed of gift, expressed in action rather than words. Who can limit infinite Love? Our eyes have been opened by our Leader and Teacher to Truth as it eternally exists, God is All-in-all. "To them that believe gave he power to become the sons of God," and though it may not now appear what is being done for us, we know it means infinite Good to us and to all mankind. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love him.

How grateful we must be to think of our glorious inheritance secured for us through self-abnegation—the meekness and might of “the Love that blesses all.”

EFFIE ANDREWS.

Cambridge, Mass., February 13, 1898.

Dear Journal:—Another proof of Mother's love and care for us has come in the gift to the Mother Church of the Christian Science Publishing Society, made public in the last month's *Journal*, for which I, as a member of the church, want to send my thanks and heartfelt gratitude to her through your columns.

I hope that as we learn more of the “new tongue” we shall find in it many new ways of expressing our gratitude to God, who has given us in this age such a Leader, Teacher, and Guide, for surely the old is a sadly inadequate vehicle by which to convey the thoughts that come to us with each new manifestation of love. And one follows another so rapidly that even now I find this letter must serve for a double acknowledgment, for was not the recent gift to the Scientists at Concord a pleasure to us all? No matter how far away our homes might be, we should still feel that we had a place and a welcome awaiting us there.

To attempt to repay this generosity would be to attempt to repay the sun for being warm, the sky for being blue, but we can remember Jesus' words, “Inasmuch as ye have done it unto one of these little ones ye have done it unto me,” and know that Mother cares little for lip-service and much for the actions that speak so much louder.

EMMA GOULD EASTON.

170 Fifth Avenue, New York City, February 10, 1898.

To the Editors of the Journal:—As a field worker it is my earnest desire to express deep gratitude for our beloved Leader's last generous gift to our Cause. We can only *prove* our thanks by truly Christian discipleship, our loyalty by good works, and our recognition of her individual and spiritual leadership by consistent obedience to the Truth of Christianity as she has revealed and lived it. It seems to me that the most practical way in which we can receive the gift of our valued and loved *Journal*, now so faithfully and ably edited, will be to labor individually to increase its circulation the world over. If each loyal Scientist secured one new subscriber what a glorious result would follow.

Let the good work go on, using only such ways and means as are consistent with our religion.

Sincerely,

CAROL NORTON.

Philadelphia, February 7, 1898.

My Beloved Mother and Teacher:—The February *Journal* just received this morning with the record of your munificent gift to the Mother Church. I, as your loving student and a First Member of the dear Mother Church, hasten to send you my heart's thanks for this, another great proof of your love, and for all I, as an individual, have received from you. Words can but poorly express our great gratitude for all that you have given us, your children. Our lives must prove it by living up to the high moral standard you have set for us. We must show to the world that Christian Science, as taught us by our beloved Teacher, is truly the word of God, and by following those teachings, and striving to walk in thy footsteps, we shall surely have the love and respect of all. Thanking you again and again,

I am your loving and grateful student,

HENRIETTA E. CHANFRAU.

Atlanta, Ga., February 14, 1898.

Dear Journal:—I feel a few words of thanks for the February *Journal* are especially due. I felt its uplifting days before it came, and when it came, what a sweet vision it gave us of our "Mother bountiful," and beautiful type of that infinite Love, which constantly heals and blesses all. How clearly do we see that ours is Christ's Church—the vine whose husbandman is the Father, and whose outspreading branches are sheltering the whole world, the only "covert from the storm and shadow from the heat." How blest are we that we should live in this day, this irradiance of Life, whose glory is revealed through *Her*, our beloved Mother. The fine editorial is beyond praise.

Yours in Christ,

SUE MIMS.

Saratoga Springs, N. Y., February 10, 1898.

Dear Journal:—The members of this Church of Scientists, hereby express their heartfelt gratitude and thanks to our Mother in Israel for the munificent gift of the *Christian Science Journal, Quarterly*, and other publications to the Mother Church.

May the self-sacrificing love thus expressed by her for the Cause of Christian Science be rewarded by a greater unity in love by all followers of Christian Science, and a more fervent effort to impart the Truth as set forth in Science and Health to suffering humanity.

May God, in his blessings fill to overflowing the cup of goodness and mercy for our Mother in Truth.

FIRST CHURCH OF CHRIST, SCIENTIST.

Chicago, Ill., February 9, 1898.

THE announcement in the *Journal* of the gift by Mrs. Eddy of fifty thousand dollars' worth of property to the Mother Church is most gratifying, but it is no surprise to her students, who have long known that all of her efforts and all of her possessions were consecrated to the Cause of Christian Science.

The deepest gratitude of her students and followers is stirred by this well-timed evidence of her limitless devotion to their welfare.

EDWARD A. KIMBALL.

Boston, Mass., February 6, 1898.

Beloved Mother:—May I thank you, through the *Journal*, for the great gift you have just made the Mother Church. A ceaseless flow of Love is pouring into it through your blessed instrumentality, for which our hearts respond with grateful love, and hope of awakening more to the understanding of the reality of Love as shown in your life.

Gratefully, your loving student,

ALICE S. BROWN.

NOTICE.

I HEREBY notify the field that on March 1st the year expires in which Christian Scientists were requested to abstain from teaching. To-day my message to you is that loyal students from the Massachusetts Metaphysical College who have proven themselves good and useful teachers may instruct two classes of not over thirty (30) students during this ensuing year. May our God that is Love teach us this year and every year how to serve Him. May the dear, faithful laborers who are not required to teach this year, "Wait patiently on the Lord, and He will renew their strength" for that which is to come.

MARY BAKER G. EDDY.

NOTES FROM THE FIELD.

CHRISTIAN SCIENCE has done so much for me that I feel the least I can do is to make some acknowledgment of the facts. For fourteen years I have been suffering from locomotor ataxia, or progressive paralysis. It came upon me very gradually. I could not see much change from one month's end to the other, but from one year's end to the other I could see a great change, until, at the end of fourteen years, I was a total wreck,—down on my bed and could not turn over without help, nor get upon my feet.

During all these years I suffered intensely at times. The M. D.'s gave me up (and I tried many of them besides using many patent nostrums). They said there was no help for me. Thus it was when Christian Science was first brought to my notice by a friend who was not a Scientist himself, but had heard about Scientists and knew one in this town. I asked him to send him to me. The next day a true and loyal Scientist came, and I will venture to say he never saw a more distressed creature, and I, with all my experience with doctors, preachers, and Christian people, never received such loving-kindness and patient treatment as I did from him.

I was hard to convince and asked many questions. He gave me a copy of Science and Health, and came to see me every week during that winter and this summer with no visible prospects of receiving any pay, for I had exhausted my means with the M. D.'s.

I understand Christian Science better, and am deeply impressed and interested in it. I began to improve and soon could get upon my feet by holding on to a chair, and then walk across the room with help, and I have been riding out every week all summer, and attending Christian Science meetings every Sunday, walking up two flights of stairs with help. I do not suffer pain any more and am improving slowly but surely in the use of my limbs. My general health is as good as any one could wish. At first my wife and children did not take any interest in the Science, but when I began to improve they began to look into it, and now my wife, four daughters, one son, and I have sent in our names for membership with the Mother Church in Boston, Mass.

We have had many demonstrations, and our home is becoming more and more what it should be. Two of the girls have bought a copy of *Science and Health* each. The *Journal* is a welcome visitor to our home. Oh, what a happy change in one short year! I am thankful for the experience that led to a desire to know more of this blessed Truth, which resulted in my investigating Christian Science, and I am glad to say that every step of the way has been one of gain.—*P. J. Mendenhall, Waterloo, Iowa.*

THREE years ago my husband was suffering from stomach trouble. I employed four of the best doctors in this city. They examined him and each had a different opinion regarding the case. It was pronounced cancer of the stomach, catarrh, neuralgia, chronic stomach trouble, etc.

He was better for six months when the old disease returned, and he had been confined to his bed two weeks when I met a friend who asked where my husband was. I told him he was at home sick in bed. He replied, "He does not have to be sick." I thought the man was crazy. I said, "I wish you would go and tell him that." He said, "I will go this evening." He came and explained Christian Science so plainly we could not help seeing that all things are possible with God. He told my husband to stop all material remedies and to eat anything he wanted. The next morning he arose at nine o'clock, improved right along, and was well in a short time. That demonstration led us to inquire into the study. We at once bought *Science and Health*, that is now our medicine, and answers for the whole family. I make it a daily study and treat my children with good results.

Since June, 1897, I have treated forty patients, and all are well except two who are not entirely healed but are greatly encouraged. My first case outside of my own family was a neighbor's boy. His mother came to me and said her son was suffering intense pain from rheumatism, and asked me to go and treat him. I went to see him, took *Science and Health* with me, and told his mother to read to him and not to use any material remedy. When I left him he could not move himself. Next morning I called and found him in the dining-room eating a hearty breakfast, and in the afternoon he was out on the sidewalk. The next day he went to his work as usual.

A lady had erysipelas in both legs so that they were

swollen tight from the knees to the ends of her toes. She sent me word to treat her. I did so at once. The third day she was so delighted that she came to tell me that she was healed, and did not need any more treatment. The pain, swelling, itching, and burning had *all* disappeared. This was one of the best demonstrations I have had and it was the means of leading many to study Christian Science.

My sister, who lives in Ohio, had an operation performed in November, 1896. She lingered until February, not improving much. I wrote her about Christian Science, and asked if she would accept treatment, and ordered a copy of Science and Health sent to her address. She wrote by return mail that she would accept treatment, and said, "Oh, anything to be well!" A healer from Aspen began treating her, and in twelve days she was up from her bed and cooked dinner for company.—*Julia E. Watson, Aspen, Colorado.*

DURING the session of a recent Association meeting, I took note of some of the reports given by our students here of the results following the distribution of the package of Journals which you sent us last October, and it occurred to me that a transcript of some of them might be interesting to you.

One member related that she had taken two copies and marked them, "Read and return in one week." They have been kept in constant circulation, and, as a direct result, she has secured seven subscriptions for the *Journal*, and two or three persons have come for healing.

Another tells that a solicitor called at her door to secure subscriptions for certain popular magazines and periodicals at reduced prices. On being told that the speaker was taking but one periodical at present, namely the *Christian Science Journal*, the interview culminated in the agent receiving a copy of this *Journal* for one week, and now he has procured Science and Health and is coming for treatment.

Another student, who was enquired of by one who noticed his committee badge at the time of our Students' Reunion in October, has found, through presenting one of these Journals, a very interested enquirer.

Another says he took one of these Journals to the barber shop where he gets shaved, and left it on the reading table there. It has been more eagerly read than the *Police Gazette* and other similar periodicals, and the barber's family

have become interested, and his daughter has been healed of consumption through reading this *Journal*.

Another student has interested two families through this means. They are now coming to church, and are beginning to demonstrate over the smaller temptations.

In another case the *Journal* has served to awaken an entire family from scepticism, and they now wish to send their children to our Sunday School.

There are many similar cases which I might give, but I will mention only one. A young lady student offered one of the *Journals* to a neighbor, and found a whole family who did not even know where the church was located, but who now are very happy in attending the services.

Thanking you again for the *Journals* sent, we hope this little report of their use will be gratifying to you.

George H. Kinter, Secretary.

BUFFALO, N. Y.

INTO the enslaved heart of sin-burdened London, Christian Science has come to set its captives free; and as one of its citizens who has always felt keenly the weight of its sin and suffering, I would like to express to the Reverend Mary Baker Eddy my deep sense of joy and gratitude.

It was not through physical healing that I was first led to accept Christian Science; but from a hunger and thirst after righteousness, a yearning for something better and nobler than the fleeting joys of material existence, and on my first meeting with a Scientist, I knew that I had found at last the religion of Love for which, through many years, I had been seeking.

Like a lovely flower unfolding, the truth and beauty of Christian Science opened out to me as the kind healer to whom I had come patiently and lovingly talked to me about it, telling me of many cases of wonderful healing, and explaining to me, through Science and Health, the fundamental basis of its teaching; so I sat listening until there came to me a deep sense of peace, for I had found the way which led into all Truth, and my search was ended. Nearly a year has passed since that evening, but I have never once faltered, nor doubted Christian Science for one moment. I have made many mistakes, and have often gone wilfully and blindly in opposition to its teaching, but each demonstration over self or error, has added strength and understanding, till, like a general recalling his victories, I look back on past

struggles and difficulties rather as cause for rejoicing than sorrow; for is it not "on stepping-stones of our dead selves we rise to higher things"?

I love Christian Science above and beyond all else; and I love deeply this great city of London with its five struggling millions whose need is not so great but that divine Love can and will meet it; and I with many others feel it a great privilege to be among its first little band of students.

May their light, though feeble now, shine steadily on in an ever-lengthening line, till it shall have penetrated all the darkness and desolation, causing them to flee away, as the shadows before the dawn.

May Donaldson, Hampstead, London.

My husband, Rev. George H. Hickox, has closed a twenty-five years' service as chaplain of the Michigan State Prison. I accompanied him in his labor of love, being carried into the institution in his arms, not having been able to sit up all day for eight years.

The clinking of the keys, as the keepers unlocked and locked the doors to take the men to and from their cells, so wore upon me that I had to be taken away. I spent much of the time at sanitariums and with doctors, but continued to grow worse. I was a physical wreck from nervous prostration. This had held me in bondage for seventeen years.

Twelve years ago I heard of Christian Science. A lady, not a believer, loaned me her Science and Health, saying, "Do not buy the book, for it is nothing but spiritualism." I had not been able to read for many years; could not even hold a book open without great distress, but I read in this precious book a few moments at a time. I began to improve before the first page was finished; soon I could read all day. Since then Science and Health, and other writings of Mrs. Eddy, and the Bible, whose pages have been so illumined, are indeed my meat and drink.

After a few weeks I took a class in the prison Sunday School; some of the worst men, so-called, have come to my class. Some have been healed of sickness, and some of sin. One of the employees of the prison said to me, "Mrs. Hickox, if you had never done another good thing in this prison, you are well paid for the good you have done H—, who was always in trouble until he came to your class; and, if I may, I should like to join your class. I wish we might have Chris-

tian Science in all our prisons." I shall soon leave this field of labor as the chaplain's wife, but shall retain my class as long as I remain in the city.

Mrs. E. C. Hickox, Jackson, Mich.

Two years ago I was taken ill, and after many consultations my disease was pronounced spinal curvature. Nothing would help me, so the physicians claimed, but plaster of paris jackets. Willing to do anything I tried one, but I received no benefit. The doctors finally decided that my only hope was to lie quiet for two or three months. I did so. In the mean time my parents had located in another state, leaving me in the care of an excellent nurse and physician.

My father came for me in the spring, and I went to my new home on a cot. We decided to try the M. D.'s once more. It was the same old story, "plaster of paris jackets." My heart ached when I was told that it would take years to perfect a cure, and that I would never amount to anything after I was cured. The doctors managed to get me up from my helpless condition so I could sit in a chair. I would wear one jacket a while, and then have a new one.

In the winter my old sufferings came back suddenly, undoing all that had been done in the way of straightening my spinal column. I grew worse, and was given up to die. I was quite helpless, could not move my feet nor raise my head. My limbs had drawn up until they were almost double, and my spinal column was twisted out of all shape.

A friend advised Christian Science. It was a gleam of hope, if only to relieve me of my suffering until the end came, for morphine had ceased to quiet the pain. A Scientist came, and after the first treatment I was relieved of all pain. I gained rapidly, my appetite returned, and I was up in a short time. It is not quite three months since I commenced treatment, and all appearance of curvature of the spine has vanished and I enjoy perfect health.

I hope that my story of two years' bondage will help others to find the true way.—*M. O. Crow, Milnerville, Iowa.*

SEVEN years ago I was sentenced by the physicians, and was given but a short time in which to wear myself out, as it was thought I would starve to death, being unable to digest my food. At that time I was also a great sufferer from rheumatism, piles, catarrhal headaches, and, as the M. D.'s said, general debility. I was induced to try Chris-

tian Science; and although I had but little confidence in it, or anything else, it was something I had not tried.

One treatment convinced me that there was something in it for me, and I went to work with renewed energy to get it for myself. With the aid of our text-book, *Science and Health*, and the *Journal*, I was enabled to meet and master, one by one, the physical troubles for which I am thankful. But that is not half; the blessed assurance that even a slight understanding of Christian Science gave me of my oneness with God, of his love, and willingness to bless, gave, and continually gives me, more and more for which to be thankful.

After going through a class with one of Mrs. Eddy's loyal students, I entered the field here as a healer, and many beautiful demonstrations of the power of Christian Science to heal have I witnessed in the destruction of error in almost all forms of disease that "flesh is heir to."

Since first becoming interested in Christian Science I have been a careful student of the *Journal*, and although I have not heretofore expressed my thanks for the great help I have received from it, I wish to do so now. I wish also to express my gratitude to our dear Mother for the great work she has done, and is doing, for humanity; for her last precious gift, "Miscellaneous Writings." My daily life is, and shall be, a continual striving to be worthy of the great blessings that are placed within our reach.

M. H. L., Ogden, Utah.

WHEN Christian Science found me, nearly three years ago, I was a member of a Baptist church, and was trying to live consistently with my profession. I was one of a committee who visited the sick. I also had a class in the Sunday School, and this led me to a deeper study of the Bible. As I studied the words of our Master, I realized that I was not living up to His teachings, in that I did not know how to comfort those who were sick. I could not tell them that God sent sickness. I became very anxious for the baptism of the Holy Spirit, and believed when I should receive it I should be led into all Truth.

At this time I was carrying around a sick body, and was using various remedies, which did not help me. I decided to trust all to God, and threw away the remedies. I was then led to talk with a lady who had been healed by Christian Science, after having been given up by physicians.

Each thought she expressed led me nearer to the Light which I was seeking, the realization of the ever-presence of God. A short time afterwards we procured Science and Health, and found it, indeed, the Key to the Scriptures, opening to us the promises which before we could not understand, and teaching how we might follow in the steps of our dear Master, and do the works he did.

By this time my husband had also found God a present help in time of need. He had thrown away his remedies, and been healed of sciatica in one week's treatment. Other claims disappeared as we began to understand more of Christian Science. As I read the Bible and Science and Health, such an abiding sense of the ever-presence of God came, that I forgot about the claims which had troubled me, and one by one they dropped off.

Minnie A. Scott, East Boston, Mass.

Dear Journal:—Recently I was requested to give Christian Science treatment to a lady who had been a sufferer, since the birth of her child, eight years ago, in consequence of which she had undergone three operations, and was on the verge of a fourth; a large tumor or a cancer having developed, the doctors could not tell which. It was attached to a vital organ, and was growing so rapidly that unless removed it would cause her death, the doctors also feared the operation would prove fatal. Her liver was much enlarged, kidneys affected, her body, limbs, and feet swollen. She was helpless, not able to stand upright, the consequent suffering being intense. She received letters from the hospital, saying they were ready, but she had not the courage to go. No wonder! Her husband begged her to try Christian Science treatment, and as a last resort she consented with a faint gleam of hope. From the first treatment the suffering ceased, she decreased in size rapidly, and daily, in sunshine or rain, came from Greenpoint to New York City for treatment. In three weeks the tumor, or cancer, had entirely disappeared, and her condition was normal. As she herself said, she felt like a girl again. Last evening at our testimonial meeting, with happiness beaming from her face, and with thanks and gratitude to God Almighty, she told of His goodness and of His loving-kindness in the healing work, and of the wonderful peace and understanding which she has found in this beautiful and restful religion. She did indeed "cast her burdens on the Lord," with an hum-

ble and Christ-like spirit, and "He listened and answered." The lady above mentioned is Swedish, and not able to express her gratitude in English. I have done it for her, as she wishes everybody to know of her case.

Mrs. Margaret Dessoir, New York City.

TEN years ago my wife became interested in Christian Science, and from that time the book *Science and Health* has been in our home. I now regret that for a number of years I had not the interest to read it.

I had been troubled for more than a year with a lameness caused by over-lifting, which seemed to grow steadily worse. One evening about two years since I was suffering acutely, and *Science and Health* being among other books on the table, I took it and read perhaps two hours, and when I arose to retire for the night every vestige of lameness was gone, and has never returned.

I had not at that time heard of healing by the reading of the book, and asked if it were possible that it could be done in that way. My wife said it was not an uncommon thing. My interest in Christian Science was awakened. All the talk had failed to interest me, for it had been to deaf ears and an unwilling mind. This physical healing set me to thinking, and I wished to know what the power was that could heal through awakened thought. I began to attend the church services, and to study the Bible and *Science and Health*, and now I know it is the healing power of the word of Truth taught and demonstrated by Jesus.

It is not alone for physical healing we hold fast to the teaching of *Science and Health*, but for the spiritual uplifting and strength that enables us to demonstrate over the daily temptations of life.

A child explained the verse, "The Lord giveth and the Lord taketh away," that the Lord giveth good and taketh away evil, and blessed be the name of the Lord that he has given to this age this great good in one who through *Science and Health* has shown us the way to overcome the world and all evil.—P., *Providence, R. I.*

FOUR years ago, six persons looking for "a higher and more practical Christianity," met at one of the homes in this town. With the Bible, *Science and Health*, and the *Christian Science Quarterly* we began the study of the Sunday Lessons.

There was no teacher, not even a student in this little

band, but the uplifting power of the impersonal teacher and pastor was already present to bless and do them good. The Word was given and it healed, and as a result more came to these services.

At the end of a year a comfortable hall was rented, and within ten days entirely furnished, and the faithful ones gathered and rejoiced.

In November, 1894, two of the workers went through a class, and three united with the Mother Church. When the Mother, in her wisdom, ordained the Bible and "Science and Health with Key to the Scriptures" for our pastor, this little church hailed with joy what had so long really been their pastor.

Every year has marked stages of progress, and infinite Love is reaching the hungry ones, and they ask eagerly for "the cup of cold water."

Many times it has seemed that this society has been plunged into the wilderness of doubt, and has had to make its way through the Red Sea, yet with thankful hearts all can say—"It is God that fighteth for us."

The press has been singularly fair in its reports of the church, and this is considered a demonstration of the power of Truth.—*Josephine McArthur, Thorold, Ontario.*

My mother became a student of Christian Science eleven years ago. At that time I was only a young girl, but I could see in Christian Science true religion; still, I was not much interested until after my marriage, eight years ago, when my husband became interested and we took a course of lessons.

Through the understanding of the Truth that "God is All-in-all," I was healed of a disease that had been pronounced incurable, and we have been able to overcome many troubles.

When our little son was three months old he was taken severely ill, and we had to call on another Scientist for help. He became better, but not well, for two years and a half. Some said he would never walk; others that he would not live; but we kept fast hold of the Truth, and it was victorious, for he is well and strong, and can run and jump like other children. We are now thankful for the trial, for it made us work faithfully in Science.

Our church is growing, and all are taking great interest in the work! We have started a building fund. We

have about thirty members, and a much larger attendance at the church services. Our Sunday School is very interesting, and we have thirty children who are alive to the Truth, and who do much of their own demonstrating. Our little boy goes every Sunday, and has some good demonstrations. He studies his Sunday School lesson every day with me. Although he cannot read yet, he learns it very well. We find if we go over the lesson in the *Quarterly* every day before we start to work, we are better able to meet everything that comes.—*Bessie Smith, Canon City, Col.*

My baby had a cough, and on the first day of April, 1897, it seemed to grow worse. She filled up at the throat and could not nurse. No one but a mother can tell my feelings. For a moment I looked out of the window. I could not see any one to send after my husband, and it seemed as if there was not time to send for a Christian Science healer to treat the baby, for the healer lived six miles from us. In that dark hour I turned to God, trying to realize that God was here with me, and there is but one Mind and that governs all. In less than two hours the little one was relieved.

I say to those who may read these words, Never despair, for Love always has provided and always will be a present help in time of need. All my family praise God for what Christian Science has done for them.

I heard of Christian Science seven years ago, went to meeting, and then had treatment for headaches that had followed me from childhood. I was healed of these. I had a bunch on my hand that had been growing for a year. It was so painful I could not wear a glove or use my hand much. I went to a healer, at North Hanson, Mass., and in three weeks the bunch disappeared. I then made up my mind to try to be faithful to Christian Science. From a child I wanted to know God, and surely through Christian Science we find the way. I have had a present which I feel very grateful for—the *Journal* for a year.—*Mrs. A. T. Edson, Whitman, Mass.*

THE desire has come to me very strongly to tell how I was healed at the last Communion Service in the Mother Church.

For several days previous, my throat had been quite painful, so that it was difficult for me to swallow, and on putting my hand to my neck, I felt a lump on one side which

was sore to the touch. I did not think much about it, however, as I felt that it was unreal and would destroy itself. It was not until late in the day of that wonderful service that I realized the lump was entirely gone and I was eating my dinner with perfect ease.

S. C. D., New York City.

Owing my spiritual and physical health, as well as my life, to this Science, it is my duty as well as privilege to give due acknowledgment through our *Journal*. Words are inadequate to express the heartfelt gratitude of our household for this glorious manifestation of Truth's power. Truly, "He shall give his angels charge over thee, to keep thee in all thy ways," "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

Evalyn Severance, Malden, Mass.

I wish to speak of one out of many successful cases I have had of mental surgery. May 16, 1897, I was called to attend a young lady who had fallen the day before and broken a bone in her right arm between the elbow and wrist. She had been in great pain from the time she was hurt, all night and up to the time I left home to visit her, when the pain ceased, and she went to sleep, and was asleep when I reached her home, nine miles in the country. I stayed with her about an hour and a half, then carried the case absently. I heard from her twice, and saw her again in two weeks, and found the bone healed, and she could use the arm as well as ever. The young lady is a thirteen-year-old Scientist, of Adamsville, R. I.—*S. T. Manley, Fall River, Mass.*

For eighteen years I suffered intensely; all this time being in different doctors' care, having two operations performed, and using massage, electricity, and eight months of hot water treatment, with no result, but being, at the end of all these material experiments a desperate, most unhappy woman with but one wish, and that was to die. But when a friend advised me to try Christian Science, I did so, and was healed within a few months.

This was in 1889, and I have been a healthy and very happy woman ever since.—*E. D. S., New York, N. Y.*

I WAS a physical wreck for years, and treated by many

physicians, without lasting benefit. After finding no relief from drugs, through the advice of friends, I turned to Christian Science, and the result was marvellous.

My disease was dropsy of the heart, and being sixty-nine years old, I did not think relief was possible, not understanding the All-Power of God.

Christian Science opened a door to health, spiritually as well as physically, for with two weeks' treatment I was so far healed as to be able to help myself, and to-day, past seventy-one years old, I am well physically, and have gained spiritual strength and understanding of the healing power of God far beyond my ability to express in words.

Mrs. Emma Haussler, Secor, Ill.

I WAS troubled with heart failure, catarrh of stomach and bowels, lung trouble, indigestion, and was almost at the verge of insanity. Seven years ago the M. D.'s gave me up, and sent me to Minneapolis, Minn., as a last resort. While sitting in a doctor's office waiting for an examination, I heard of Christian Science. I took treatment for one week and was healed. Since that time I have been in the work.

We have a little band of Truth-seekers here, and much good work has been done. We hold regular services on Sunday at 10.30 A.M., and Sunday School at 11.30 A.M.; also Wednesday afternoon and Friday evening meetings. We have from thirteen to twenty in attendance.

Mrs. Sarah E. Sumner, Boyd, Minn.

WE have had many demonstrations of the power of Truth and Love. I will give this experience, not of recent occurrence, but it left a marked impression. One day about two years ago my baby awoke from her usual nap with high fever, and other troubles that roused much fear. I turned to Science and Health; I would read a while, then try to realize the Truth for myself. I worked in this way for two hours when a voice seemed to speak to me, "You are trying to cure *something*." I at once saw the nothingness of the claim, and knew the case was healed. Baby began to improve, and in an hour harmony was fully restored. Oh, how thankful we all are for this Truth!

F. L. W., Quincy, Mass.

EDITOR'S TABLE.

AT each succeeding session of the legislatures of some of the states a class of physicians renew their efforts to secure legislation, the ostensible purpose of which is to protect the people against fraud and imposition at the hands of quacks and charlatans. This purpose is entirely laudable. No class of citizens more earnestly than Christian Scientists desire that the public should be thus protected. So far as the medical profession can be protected within the rights of the citizen guaranteed by the constitution of the nation and of the states composing the nation, none are more willing than Christian Scientists that it shall have all the protection it desires. But when legislation is sought which, if enacted and enforced, would become subversive of individual rights, leading on to monopoly, oppression, tyranny, and ostracism, contrary to the spirit and purpose of our free system of government, Christian Scientists feel in duty bound to raise their voices in earnest protest.

Moreover, it is plainly apparent of late years that in nearly every proposed bill of the kind in question there is either an open or a more or less carefully guarded provision intended to prevent Christian Scientists from healing sickness according to their method. It has seldom, if ever, transpired, however, that the medical profession have been united in their efforts to secure this kind of legislation. More frequently than otherwise, the ablest and most successful members of this profession take a decided stand against any legislation of a protective sort. They argue that a profession as ancient and as long-tried as theirs, should be able to stand upon its own merits, and needs not the protecting arm of the state to commend it to the people or to enable it to perpetuate itself. This fact was notably illustrated in Texas last year, when members of the Legislature who were physicians became the most earnest advocates of the right of Christian Scientists to heal disease according to their method.

The spirit of trust and monopoly is so rife in these days that it is not strange some members of the medical profession should be touched by it, and cry out in favor of class

legislation on their own behalf, especially the class that thinks it sees in Christian Science a serious menace to its ability to perpetuate its system as an exclusive one. We can easily pardon, and to some extent even sympathize with, this apprehension; but there is a law which is paramount to every consideration of persons and of class. This law has ever asserted itself in human affairs and ever will. It is the law of eternal Right. Many physicians are candid enough to admit that Christian Science is doing a better healing work than is possible to their profession. Others are compelled by force of invincible proof to make such admission, while still others, not yet ready to go so far, admit its superiority in certain classes of diseases. Some leading members of the medical profession in other states have abandoned the practice of medicine to adopt that of Christian Science.

May it not, therefore, be pertinently asked, By virtue of what right, duty, privilege, or necessity, is the medical profession entitled to exclusive or protective legislation against Christian Scientists, or any other class of citizens who can show even as much merit as that of the old schools of practice?

If exclusive rights are claimed on the ground of age and experience, we respectfully suggest that this is not a fit time in which such a consideration can be consistently urged. In the light of modern innovations, and the overturning of old and settled conditions by the bringing in of new and better, this argument no longer has force.

Why, with as much show of right, might not the proprietors of stage coaches and ox-trains have sought protection against the aggressions of the transcontinental railroads, which not only imperilled the existence, but plainly prophesied the complete annihilation, of their business? Yet, so far as we are aware, this class of our citizens never dreamed of asking legislative protection. They quietly submitted to the inevitable. They recognized the law of paramount necessity, and, with becoming propriety and in consonance with the fitness of things, turned their attention to other means of subsistence.

We never heard of the telegraph companies asking legislative protection against their dangerous competitor, the telephone.

We are not aware that the horse-car companies have ever sought legislative protection against the electrics. We do

not hear of prayers going up to Congress or the state legislatures asking them to protect existing methods of applying electricity from the further aggressions of the ever-active brain of Edison. Edison goes serenely on with his marvellous inventions, and we have yet to hear of the legislative body or the individual legislator, that is disposed to curb his inventive genius or place an embargo upon his usefulness to the race.

We fancy there are none now who wish to return to the days of stage-coaches and ox-trains. None who, on the whole, desire the horse cars to be re-instated to the exclusion of the electrics. None who would care to dispense with the telephone. None who would prefer the letter system to the exclusion of the telegraph.

The spirit of the age is progressive. Should not the medical profession be able, so to speak, to keep up with the procession, or bear the just consequences of its inability to do so? Why should it (pardon the seeming harshness of the comparison) plead the baby act, more than other systems or kinds of business? Is not the very fact that it does place itself in this position before the public, a tacit acknowledgment of its own weakness? Fright is always an evidence of weakness; and there is much good reason to believe that fright is a strong ingredient in the compound which goes to make up the proposed legislative bills.

The medical profession presumably bases its claims to exclusive rights upon the ground of superiority. If it does not, its claims are unworthy of consideration. This is the only conceivable ground on which they could reasonably be based. If these claims are well based, the profession can, of course, produce satisfactory evidence thereof. Let the evidence be forthcoming. Let it show to those whose guardianship it invokes, that it is an exact science, or even that it makes a fair approach to this distinction. If it is worthy this distinction, it can show that, as a system, it can cure all manner of sickness; that it loses no cases; that not a death occurs under its ministration except by accident or as the result of senility; that, in its hands, infancy and youth are exempt from death; that if these ends are not accomplished, it is because of incompetent disciples or circumstances which make a fair exercise of its powers impossible, and not inherent fault or lack in the system or its science.

Can it make such a showing? Let its history of more

than four thousand years answer. Let the repeated admissions of its inadequacy made by many of its ablest and most conscientious adherents answer. Let the sad array of mortuary statistics be produced in evidence.

Christian Scientists base their claims to healing power upon a Divine law; a law which, understood, enables them to heal diseases which have ever been pronounced unhealable by the medical profession. They claim to be able to point to many thousands of such cases, and to produce the testimony of many physicians of the highest standing as witnesses of the truth of their claim, as well as that of the many thousands of patients who have been cured.

If these claims be true, are the old-style physicians or any other class of citizens entitled to restrictive or prohibitive legislation against them? If so, why?

Suppose such legislation as they now seek were given them? Then suppose after a time the legislature should become convinced that Christian Science does better healing than their profession can do? Who, we ask, would be the first to cry, Oppression, Monopoly, Injustice, Outrage, Favoritism, Tyranny, Un-constitutional, Un-democratic, Un-Christian!!! Honor bright, would our medical friends be willing then to take their own medicine?

Yet it is a poor rule that does not work both ways.

We confidently assert that in a land of constitutional freedom, such as ours, there can be enforced no legislation that would take away the right of the citizen to select his own physician. This right is as sacred and undeniable as his right to select his food and clothing; as sacred and undeniable as his right to select his church and his preacher; as sacred and undeniable as his right to select his school or college; as sacred and undeniable as his right to possess property and dispose of it his own way. This is a republican, not a monarchical form of government. The spirit of the proposed legislation is monopolistic and inquisitorial. It smacks of the dark ages; it points backward toward the days of the Roman Inquisition, and of the hanging of witches and Quakers. Carried to its ultimate result, it would re-establish the union and reign of church and state. It is un-Republican, un-American, un-Christian, unjust, and comes within all the anathemas that we have above supposed would be the outcry of the medical profession, if the tables were turned.

The time for such legislation has gone by in this country.

If there is a class of citizens who have the power, derived not from themselves, but from a higher Power, who can heal sickness and at the same time aid their fellow-citizens in overcoming sin, we maintain that they possess a God-given right to exercise this power, and it is not within the province of the state to take it away. If the office of preacher and physician can be combined, how shall the state separate them? How shall the state say that if the spiritual adviser in the discharge of his trust as such, *can* heal disease, he may not do so?

Christian Scientists possess such a power. They have proved it in hundreds of thousands of cases. They are daily proving it, and stand ready to produce their proof whenever and wherever afforded a reasonable opportunity.

Without attempting in this article to go into a dissertation as to the method of healing, it may not be inappropriate to dwell briefly on some of the practical applications and results of this system. What has it accomplished? It has healed numerous cases of consumption, asthma, heart-disease, stomach-disease, bowel-disease, ruptures, broken tissue of various kinds, headaches, fevers, tumors, cancers, kidney troubles, and every form of nervous and mental (so-called) disorders, including hundreds of cases of insanity. And even broken bones and dislocated joints have yielded to its methods. In short, it is safe to say there is not a form of sickness known to human kind, that it has not met and overcome. And let it here be borne in mind that in most cases the patient does not come to Christian Science until every other means of cure, or most of them, have been tried.

Then, too, distance is no barrier to its efficacy. The healer may be in America and the patient in China or Egypt. The healing thought—realization of the one Healing Power—travels with the rapidity of light. The healer's aid may be sought by telegraph or by telephone, and while the medical practitioner is looking for his medicine case, or writing his prescription, the Science healer has sent out the healing power and brought relief, subdued pain, restored healthy action, mayhap prevented death, and in many cases effected a cure so almost instantaneous and marvellous that healer and patient alike are lost in amazement. We do not claim that this is always so, but if the outside world actually knew the large percentage of instances in which such results are accomplished, it too would stand in awe and wonderment, and be ready to exclaim that the days of miracles indeed had not passed.

Compare this method with the clumsy and often tedious delays of the old systems; delays arising out of the necessity for personal attendance and examination; of slow means of reaching the patient; of filling prescriptions; of the long distances, especially in country practice, the physician must travel before reaching his patient and administering relief; of the dangers and uncertainties attendant upon the selection of ingredients by, often incompetent, druggists or their clerks; the too often fatal mistakes arising from ignorance or undue haste,—make these and many other comparisons which are legitimate, and may we not truthfully say the old systems and the new bear a strong analogy to the old methods of travel in vogue in the days of stage-coach and ox-cart, and the new, brought about by railroads?

Is there not a strong analogy between the old-time methods of intercommunication afforded only by the letter system, and the new, given us by the telegraph and telephone?

And may we not submit as a pertinent concluding inquiry, whether, in the super-important matter of sickness and health, life and death, the most effective means should not be called into requisition?

We ask, then, that before legislation looking to the suppression of the Christian Science method be seriously considered, it be given fair and full opportunity to prove its claims, and show what it has accomplished and is accomplishing.

MAY we suggest that one of the most effective ways of showing our appreciation of the munificent gift of our Mother to the church, will be by seeing to it that the circulation of our official organ is greatly increased? In proportion to the number of Scientists and inquirers, the *Journal's* circulation is far too small. It should be many times larger than it is. There is a serious lack of appreciation and interest somewhere, or this would not be so. The circulation of the *Quarterly*, also, is much too small. These two great missionaries should reach thousands where they now reach tens.

Now that each dollar paid for this literature performs a double office,—that of supplying food for the hungry of the earth and adding to a fund which is to be used in extending our Cause in every available way,—we hope and trust there will be a re-awakening such as will place our literature on the high footing it should have.

In this connection we wish to suggest also that those interested should become regular subscribers to the *Journal* and *Quarterly*. The publisher could then make some estimate of the number to be printed. As it is, the numbers sometimes run short, and those wishing to secure copies are unable to get them. This can be avoided by becoming regular subscribers.

There is a mighty work to be done. Christian Scientists have no time for idle bickerings or trivial personalities. The time for factional differences (if it ever existed) has gone by. If Christian Scientists are to perform their God-given mission, and heal the sick and reform the sinful as the sick should be healed and the sinful reformed, they must lay aside the petty quarrellings which have been only too frequent in the ranks, and come into a larger, grander, and more Christ-like apprehension of their duties and obligations.

In our article in the last *Journal* entitled, "A Gift to the Mother Church," etc., which was hastily written without having the documents before us, we said there had been a transfer by the Rev. Mary Baker Eddy in perpetuity of the *Christian Science Journal*, *Quarterly*, and all the literary publications of the Publishing Society, and every right and privilege whatever connected therewith, saving only the right to copyright the *Journal* in her own name, and all the moneys and assets thereof, to Edward P. Bates, James A. Neal, and William P. McKenzie, as trustees, etc. Also that "the moneys and assets now on hand go into the hands of the treasurer of the Mother Church."

As this wording may be somewhat misleading, we herewith quote enough from the declaration of trust to give a clear idea of what it is:—

"The trustees shall keep accurate books of account of all business done by them, and shall deposit in a reliable bank or trust company all bonds, mortgages, deeds, and other documents of every kind and nature for safe keeping; also all surplus funds over and above the sum necessary to defray the running expenses of the business, until the same shall be paid over to the Church Treasurer. Once in every six months the trustees shall account for and pay over to the Treasurer of the Church the entire net profits of said business. The 'net profits' shall be understood to mean the balance remaining at the end of each six months after paying the usual legitimate expenses incurred in conducting the business.

"Said Treasurer shall hold the money so paid over to him subject to the order of 'The First Members' of said Church, who are authorized to order its disposition only in accordance with the rules and by-laws contained in the Manual of said Church."

The declaration of trust further provides that the surplus so paid over to the Treasurer shall be disbursed by the First Members in such manner as to promote the best interests of the work and Cause of Christian Science.

We think this, with our former article, will give the field a fair idea of the status of affairs, and of the wisdom of the action taken.

The more one ponders this subject the greater appears the magnitude of this provision for the material welfare of our great movement. Nevertheless it will, of course, be seen by all that it in no way releases us from the obligations due to the Mother Church formerly existing. The fund provided by the creation of this trust is intended to meet extraordinary expenses and contingencies in connection with the work, and not to defray the necessary running expenses of the Church.

It seems that some of the judges of the Pennsylvania courts differ from their Philadelphia brother concerning the propriety of granting charters to Christian Science churches. At Scranton, a short time since, the president judge of that district granted a charter to First Church of Christ, Scientist, of that city. True, his honor raised some objections, but they were met, one by one, by the petitioners. The last objection was that there were married women among the proposed incorporators, and the court was of the opinion that a charter could not be granted to married women. Upon his attention being called, however, to the fact that he had formerly granted a charter to the Y. W. C. A., which had among its incorporators some fourteen married women, and that a charter had been granted to a hospital which numbered among its incorporators fifteen married women, his honor saw the point, graciously withdrew his objection, and granted the charter.

Thus the wheels of justice move evenly on in the good old Keystone State—outside the City of Brotherly Love.

Index to Volume XV.

INDEX TO VOLUME XV.

"AND ye shall find,"	92
Adoration, Midnight	135
Age, No	174
Acknowledgment, A Sincere	223
Awakening, The	283
Atchison, The work in	339
Adams, Mary M. W.	429
Attendance upon our Services,	548
Acknowledgment, A grateful	613
Acknowledgment, Due	627
Atonement,	676
Atwood, Dr., Response to	701
Aspirations, Soul-born	751
BOOK, A novel	69
Baptist Minister, What made a, a Christian Scientist, ..	80
Bible, The Religion of the, a Religion of Healing,	136
Business Men,	203
"Bundle of Ailments," A	221
Briggs, Jennie Walbridge	227
Book, The New	230
Bartlett, John O.	282
Building,	328
Brush, Helen Camilla	353
Bloomington, Ill., Christian Scientists in	426
Brooklyn, A New Church in	479
Bush, H. H.	553
Buswell, Ezra M.	199, 588
Bates, E. P.	627
Bell, M. Bettie	672
Brooklyn, N. Y., Dedication of Church in	687
Brookins, Mary	733
Brotherhood, The True	746
Blessings,	764
CHRISTIAN SCIENCE Students	41
Christian Science,	70
Christian Scientists Meet,	83

Children, To the, From the.....	84
Christmas Gifts, Valuable.....	97
Carlyle on the Physician.....	112
Commander, George Harry.....	113
Confirmation, Indisputable.....	115
Cheney, D. H.....	140
Churches Dedicated.....	147
Cripple Creek, From.....	153
Colman, Janet T.....	160
Crawford, Mary E.....	208
Christian Science in Teaching.....	214
Cases of Healing.....	234
Church Government, Our.....	274
Co-operation, Spiritual.....	284
Cameron, George E.....	293
Colles, Marjorie.....	299
Campbell, Maurine R.....	332
Christian Science <i>vs.</i> Schopenhauer.....	356
Clarke, Charles H.....	357
Childlike,.....	389
Christianity, Spiritual.....	399
Churchill, Alice C.....	415
Christian Science and Orthodoxy.....	417
Cromer, Will answer Dr.....	422
Clerk, Correspondence with, etc.....	463
Catholicism, From, to Christian Science.....	470
Cup of Comfort, My.....	487
Christian Science.....	492
Captive Memories.....	517
Chicago Church, Dedication of.....	519
Chicago, First Church of Christ, Scientist.....	550
Cast thy Bread upon the Waters.....	553
Church Buildings, New, Church Meetings, etc.....	556
Concord, The New Hall at.....	588
Christian Scientist, A Pioneer.....	617
Christian Science, How I was led to.....	619
Canon City, Colorado, From.....	699
Cramer, N. Ruth.....	746
Crittenden, Wm. J.....	754
Church Organizations.....	772
 DESPAIR, From the depths of.....	 208
Dayton, Alice.....	230
Did Nothing Wrong.....	232

Dings, M.....	278
Depths, Out from the.....	295
Drink, Victim of, Saved.....	336
Dutton, W. F.....	403
Di Voll, Lydia.....	413
Doctors Puzzled, but Science Healed.....	615
Dickson, William Bradford.....	109, 283, 550, 671
Drake, M. J.....	760

EDDY, REV. MARY BAKER,

Notice.....	25, 781
Question and Answer.....	67
Note,	75
No Gifts to Mrs. Eddy.....	331
Take Notice.....	491
Mrs. Eddy's Letter.....	587, 731
Letter to the Church.....	664
Letters to.....	35, 99, 155, 302, 358, 490, 626
Europe, From.....	142
Elixir of Life.....	172
Easton, Emma Gould.....	354
Eastaman, Joseph S.....	1, 667

FIRST FRUITS.....	8
Fairhaven, From.....	79
Foreign Land, In a.....	222
Fourth of July, Our.....	261
Fear destroyed.....	354
Freedom,	409
Felt, T. D., Jr.....	464
Fithian, W. J. L.....	483
Fonda, Jesse L.....	599
Fullerton, Clara L.....	622
Friendly Words.....	1, 667
Fuller, Herbert S.....	685

"GERMAN REFORMED" to Christian Science.....	33
Go,	68
Gross, Willis F.....	70
Goodman, Mabel.....	223
God's Unfoldings.....	300
Gifts to Mrs. Eddy, No.....	331
Graybill, Hattie E.....	339
God the Source of all Supply.....	342

Granite State, A Voice from the.....	400
Guard the Windows and Doors,.....	431
Gratitude,.....	113, 485
Give and it shall be given unto you,.....	486
Gano, Vienna D.....	613
Gift to the Mother Church, A.....	661
Grant of Trusteeship, A.....	661
HOWE, CHARLES M.....	19
Hermits of the Ridge, The.....	31
Homœopathic Broth,.....	44
Hygiene,.....	98
Heart, The true.....	109
Health Found at Last,.....	145
He whose right it is shall reign,.....	154
Hepworth, George H.....	169
Healing Power of the Scriptures, The.....	219
Haugan, Carrie Alice.....	222
Heaven,.....	227
Healed, She is.....	347
Hymn,.....	357
Hatch, Marion Pinckney.....	361
Hinsdale, Frances Crandall.....	406
Hogue, Blanche H.,.....	411
Healed by the Word,.....	429
Humboldt County, California, From.....	464
Hymn, The Oldest Christian.....	473
Hyde, G. H.....	492
Health, To make, Catching.....	599
Healing, Impersonal.....	604
Hubbell, Ira C.....	623
Healing belongs to Religion,.....	684
INVITATION and Reply,.....	23
Invitation, The Mother's.....	282
"If they drink any deadly thing, it shall not hurt them,"	551
Incurable Cured, Another.....	620
JESUS,.....	231
Jennings, Alice.....	362
Johnson, William B.....	463
KATHLEEN,.....	174
Kinter, George H.....	419

INDEX TO VOLUME XV.

809

Keach, E H.....	476
Knott, Annie M.....	540
Knapp, Dora M.....	604
LITTLE Daughter Healed, A.....	89
Lives, Spoiled.....	169
Lathrop, John Carroll.....	203
Laws, One of the New.....	235
Linscott, John F.....	274
London, England, From.....	299
Lathrop, Alma.....	417
Leonard, Frank H.....	479
London, England, Dedication of Church.....	593
Letter, Extract from a.....	482, 680
Law and Order.....	672
Lesson, A Valuable.....	762
Lectureship, Board of.....	774
Letters Acknowledging Gift.....	776
MOORE, J. T.....	153
Mars, Signalling from.....	168
Man and the Malaria Germ, A.....	171
Mosgrove Decision, A.....	173
Man, the Thought of God.....	226
Morphine Habit.....	297
Mother-heart, To the.....	327
Mother's Room, Children's Offering for.....	332
Murphy, J. D.....	396
Morgan, Almira C.....	400
Missionary Work.....	406
Murray, W. John.....	470
Material Things, Dependence upon.....	476
Merriman, Emeline A.....	485
McKenzie, William P.....	389, 675
Mission of Christian Science, The.....	733
Methodism, From, To Christian Science.....	747
McDonald, T.....	751
NOTICE, Rev. Mary Baker Eddy.....	25, 781
Nebraska, Letter from.....	26
Note, Rev. Mary Baker Eddy.....	75
Newton on Christian Science.....	172
Notable and National.....	228
Narrow and Bigoted.....	350

Neophyte, From a.....	396
Norwood, Edward Everett.....	467
New York, West Side Church.....	480
Newspaper Comment,	633
Notes from the Field, 46, 116, 175, 237, 308, 365, 433, 497, 561, 638, 703, 782	
OGDEN, DAVID B.....	76
Orthodoxy, Christian Science and.....	417
Overcoming,	467
Osgood, Cora F.....	620
PROGRESS of the Cause.....	19
Pray Always.....	76
Portland, Oregon, From.....	140
Prison Work.....	210
Prescott, Julia E.....	219
Prescott, Lewis.....	297
Public Libraries, In the, etc.,.....	114, 150, 222, 224, 305
Parable, A.....	353
Patrick, Samuel H.....	428
Prayer of the Bible, the Prayer of Christian Science,..	455
Pastor, The.....	474
Pulpit Utterances, Recent.....	494
Perthshire, A Greeting from.....	592
Psalms of Light, A.....	671
Phenomenon, A Significant.....	763
Press Comment.....	766
QUESTION and Answer, Rev. Mary Baker Eddy,....	67
RETRO-Experience,	12
Riddell, Mrs. S. J. G.....	26
Robinson, W. S. H.....	135
River of Life, The.....	207
Roberts, Rosalind S.....	210
Reward of Seeking.....	218
Reason, My.....	290
Reid, Ezra W.....	390
Red Oak, Iowa, Address of First Reader.....	403
Relief, Immediate, and Final Healing.....	413
Regeneration,	428
Rome, James J.....	474
Resurrection,	608

Read, Converted, Healed,.....	623
Rousseau, A. V. D.....	625
Rotherham's Emphasized New Testament,.....	696
Religious Movement, The Significance of a New.....	700

SLAKER, ELIZABETH.....	33
School Teacher's Experience, A.....	86
Stone, Lida S.....	95
Seeking and Finding,.....	144
Study from Nature, A.....	160
Sweet, Ella P.....	221
Smith, George W.....	290
Sulcer, A. A.....	350
Sunburst of Unselfishness, A.....	362
Second Coming of Christ, The.....	390
Schooley, Jennie Baird.....	409
Steps Heavenward,.....	415
Senses, The Five.....	421
Sunday School Work in Christian Science,.....	540
South Africa, From.....	544
Spirit of Sacrifice Rewarded,.....	609
Swasey, Helen L.....	609
Storm, W. F.....	611
Sims, Harry E.....	619
Sign of His Coming, A.....	622
Smoking Habit Destroyed.....	625
Stomach Excised, A.....	685
Sioux City, Iowa, New Church at.....	697
Sheboygan, Dedication of Church.....	740
Saved, E. F. E.....	757
Stevens, Jessie Clara.....	764

TROXELL, MARY.....	92
Truth, Radical Reliance on.....	94
Tidings of Good, The.....	95
Tithes,	212
Tithes, Bring in the.....	216
Thought, Essay on.....	278
Toronto, Work in.....	287
Tribute, A Joyous.....	293
Tobey, Emelyn M.....	328
Testimony, A.....	345
Thinking of Others.....	352
Tomkins, Rev. George.....	80, 360

The True Above,.....	361
"The Race that is Set before us,".....	411
Tracts, An Illustration of the Use of.....	419
Tomlinson, Rev. Irving C.....	136, 455
Truth, not Opinion,.....	483
Typewriter; A Lesson from the.....	488
Take Notice, Rev. Mary Baker Eddy,.....	491
The Other Wise Man,.....	534
Thoughts, A Few.....	554
Troy, N. Y., Dedication of Chapel.....	628
Temple-Building,	675
Thanksgiving,	754
UNDERHILL, JAMES.....	356
VOX Populi,.....	460
Van Rensburg, John.....	544
WORK, Interesting and Practical.....	29
Word Spoken in Due Season, A.....	90
Wyckliffe's Version of the New Testament,.....	110
Words and Works,.....	199
Warner, Louise B.....	284
Wolff, William.....	295
White, James T.....	327
Wilson, A. H.....	487
Warren, Waldro Pondray.....	608
Work, Spiritual, First.....	611
Walker, Robert T.....	615
Wilmans, Mrs., Repudiated,.....	694
Wilcox, P. H.....	747
YE Must be Born Again,.....	760
ZILLER, ROBERT L.....	460

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APPLETON, WIS., First Church of Christ, Scientist, Service,—10.30 A. M., Friday 7.30 P. M., Room 7, second floor Smith Block.

ARKANSAS CITY, KAN., First Church of Christ, Scientist, Sunday Service,—11 A. M., Room 10, Isabella Block.

ATCHISON, KAN., First Church of Christ, Scientist, Service,—11 A. M., Friday, 8 P. M., Pioneer Hall, cor. 4th St. and Kansas Ave.

ATCHISON, KAN., Church of Christ, Scientist, Sunday Service,—11 A. M., Experience meeting Friday, 8 P. M., 918 Kansas Ave.

ATLANTA, GA., First Church of Christ, Scientist, Service,—10.30 A. M., "The Grand," Peachtree Street.

AUBURN, ME., Church of Christ, Scientist, Service,—10.30 A. M., E. of P. Hall, 103 Main St., Friday, 7.30 P. M., 90 Court St.

AUSTIN, TEX., First Church of Christ, Scientist, Service,—10.45 A. M., Washington Hall, Brazos St., between 5th and 6th Sts.

BALTIMORE, MD., First Church of Christ, Scientist, Service,—11 A. M., at I. O. H. Hall, cor. Cathedral and Preston Sts., Thursday evening at 8 o'clock, Testimonial meeting.

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BEATRICE, NEBRASKA, Church of Christ, Scientist, Service,—10.30 A. M., Brethren Church, 12th and Court Sts.

BELLEVILLE, ONT., First Church of Christ, Scientist, 11 A. M., Sunday School after service, Royal Templars' Hall, Front St.

BELOIT, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Hamlin's Block.

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BINGHAMTON, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M., Tuesday evening, 7.45 P. M., Hagaman Block, cor. Court and Exchange Sts.

BLOOMINGTON, ILL., First Church of Christ, Scientist, Service,—10.30 A. M., Sunday School 11.30 A. M., Friday 7.30 P. M., at Independent Church, cor. North and Prairie Ave.

BLUE SPRINGS, NEB., Church of Christ, Scientist, Service,—10.30 A. M.

BOSTON, MASS., The First Church of Christ, Scientist, Services,—at the Church Edifice, Falmouth and Norway Street, at 10.30 A. M. and 3 P. M., Children's Sunday School 10.30 A. M.

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BROOKLYN, N. Y., Brooklyn Church of Christ, Scientist, Service,—10.45 A. M., Children's Sunday School, 12 M. Testimonial meeting Friday evening at 8 P. M., at Walsh's Hall, 423 Classon Ave., between Lexington and Quincy. Reading Rooms, 104 South Oxford St.

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BUNCH, IOWA, Fox River Church of Christ, Scientist, Sunday Services,—10.30 A. M., Experience Meeting 7.30 P. M.

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CHARLES CITY, IOWA, First Church of Christ, Scientist, 10.30 A. M.

CHICAGO, ILL., First Church of Christ, Scientist, Service,—10.45 A. M., Auditorium.

CINCINNATI, O., First Church of Christ, Scientist, Service,—10.30 A. M., Children's Sunday School, 10 A. M. Testimonial Service Wednesday, 2.30 P. M., Wilkey Hall, New Odd Fellows' Temple, entrance on 7th St.

CINCINNATI, O., Church of Christ, Scientist, Service,—10.30 A. M., Sunday School immediately after service, Friday meeting 7.30 P. M., Hall D, New Odd Fellows' Temple, Elm St. entrance. Also in same building, Room 306, Wednesday, 2 P. M., Study of Bible and Science and Health.

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ELKHART INDIANA, Church of Christ, Scientist, Services,—Sunday 10.30 A. M., Thursday, 7.30 P. M., Shiloh Post Hall.

ERIE, PA., First Church of Christ, Scientist, Service,—10.30 A. M., 725 State Street.

EUREKA SPRINGS, ARK., First Church of Christ, Scientist, Sunday Service,—10.30 A. M., Bible Lesson Sunday and Wednesday, 3 P.M., 106 Washington St.

EVANSTON, ILL., First Church of Christ, Scientist, Service,—10.30 A.M., Sunday School at 11.45 A.M., Connor Hall, 620 Davis St.

EXETER, NEB., First Church of Christ, Scientist, First National Bank Building., Sunday Service,—10.45 A.M., Friday, Experience meeting, 8 P.M.

FAIRMONT, MINN., Church of Christ, Scientist, Service,—11 A. M., followed by S. S., also Friday, 7.30 P. M., Occidental Block.

FALLS CITY, NEB., First Church of Christ, Scientist, Service,—Sunday 10.45 A. M., Friday 7.30 P. M., Richardson Co. Bank Bldg.

FALL RIVER, MASS., Church of Christ, Scientist, Service,—2 P. M., 39 South Main St.

FALL RIVER, MASS., Second Church of Christ, Scientist, Services,—12 M., Horton Building, 154 No. Main St.

FORT DODGE, IOWA, First Church of Christ, Scientist, Service,—10.30 A. M., Friday, 8 P. M., Mason Building.

FORT HOWARD AND GREEN BAY, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Business College Block, Green Bay.

FORT WORTH, TEXAS, First Church of Christ, Scientist, Services,—11 A. M., corner 4th and Houston Sts., entrance on 4th St., Friday evening meetings at 8 P. M., Friday afternoon meetings every week at the residence of A. J. Roe, 900 St. Louis Ave.

FORTUNA, CAL., First Church of Christ, Scientist, Services,—10 A. M., Friday, 7.30 P. M., Newell's Hall, Main St.

GALVESTON, TEXAS, First Church of Christ, Scientist, Sunday Services,—11 A. M., Experience meeting, Friday, 7.30 P. M., second floor, Alvey Building, N. W. corner Market and 22d St.

GENEVA, ILL., First Church of Christ, Scientist, Sunday Service, 11 A.M., Sunday School immediately after service. Experience meeting Friday, 8 P.M., Masonic Hall.

GLOUCESTER, MASS., First Church of Christ, Scientist, Service,—10.30 A. M., Sunday School 11.45 A. M., Bergengren's Block, corner Middle and Center Streets.

GRAND ISLAND, NEB., First Church of Christ, Scientist, Services,—10.30 A. M., Friday evening 7.30 P. M., Room 12, second floor, Independent Building.

GRAND JUNCTION, COL., First Church of Christ, Scientist, Sunday Services,—10.30 A. M., Sunday School 11.30 A. M., Experience meeting Fri., 7.30 P.M. at new church edifice on 1st near Main St.

GRAND RAPIDS, MICH., First Church of Christ, Scientist, Service,—10.45 A. M., Children's Sunday School 12 M., Friday 7.45 P.M., in Ladies' Literary Club House, 49 Sheldon St.

HAMILTON, ONT., Church of Christ, Scientist, Services,—11 A. M., Friday meeting 8 P. M., Green Bros.' Hall, King St. E.

HAVERHILL, MASS., First Church of Christ, Scientist, Services,—10.30 A. M., Children's Class after morning service. Experience meeting, 7.30 P. M., Foresters' Hall, Merrimack St.

HOWELL, MICH., First Church of Christ, Scientist, Sunday Service,—11 A. M., Royal Arcanum Hall.

INDEPENDENCE, IOWA, First Church of Christ, Scientist, Service,—10.30 A. M., Munson Building.

JACKSON, MICH., First Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.45 A. M., in Library Hall.

JAMESTOWN, N. Y., Church of Christ, Scientist, Service,—10.45 A. M., S. S. 12 M., corner Prendergast Ave., East Fourth St.

JEFFERSON CITY, MO., First Church of Christ, Scientist, Service,—10.45 A. M., Odd Fellows' Hall.

JOLIET, ILL., First Church of Christ, Scientist, Services,—Sunday, 10.30 A. M., Friday, 8 P. M., Room 12, Fargo Building.

JUNCTION CITY, KAN., Church of Christ, Scientist, Service,—at 11 A. M., Wednesday evening, 7.45. First stairway west of First National Bank, 7th St.

KANKAKEE, ILL., First Church of Christ, Scientist, Sunday Service,—10.30 A. M., G. A. R. Hall.

KANSAS CITY, MO., First Church of Christ, Scientist, Services,—Sunday 11 A. M., N. W. corner 9th and Locust St., former Y.M.C.A. Auditorium. Experience meetings Fri. 8 P.M., same place.

KANSAS CITY, MO., Third Church of Christ, Scientist, Sunday Service,—11 A. M., Lyceum Hall, 104 West 9th Street.

KEARNEY, NEB., Church of Christ, Scientist, Service,—10.30 A. M., Rooms 1 to 3 upstairs, 2212 Central Ave.

KINGSTON, CANADA, First Church of Christ, Scientist, Service,—11 A. M., Friday evening 8 P. M., Frazer Hall, King St.

LA CROSSE, WIS., First Church of Christ, Scientist, Service,—10.30 A. M., Friday, 7.45 P. M., Llenlokken Hall, 203 South Fourth Street.

LA GRANGE, ILL., First Church of Christ, Scientist, Services,—10.15 A. M., Sunday School 11.30 A. M. at Conservatory Hall, Burlington Avenue. Experience meeting, Friday, 8 P. M.

LAWRENCE, KAN., Church of Christ, Scientist, Service,—11 A. M., Gladhart Building, 730 Massachusetts St.

LAWRENCE, MASS., First Church of Christ, Scientist, Services,—10.30 A. M., Children's Sunday School 11.45, Friday 7.45 P. M., new Church Edifice, Green St.

LEAVENWORTH, KAN., First Church of Christ, Scientist, Service,—11 A. M., 415 Cherokee St.

LE MARS, IOWA, First Church of Christ, Scientist, Services,—10.45 A. M., Knights of Pythias Hall.

LEXINGTON, MO., First Church of Christ, Scientist, Services,—10.15 A. M., Children's S. S. 11.30, Lexington Business College.

LOCKPORT, N. Y., First Church of Christ, Scientist, Service,—10.45 A. M., Testimonial service at Christian Science Reading Rooms, 2 Main St., Friday, 7.45 P. M.

LOCKPORT, N. Y., Church of Christ, Scientist, Services,—11 A. M., Friday Testimonial service, 8 P. M., A. O. U. W. Lodge Rooms, Hodge Opera Block, Main St.

LONDON, CAN., First Church of Christ, Scientist, Services,—11 A. M., Knights of Pythias Hall, Duffield Block.

LOS ANGELES, CAL., Los Angeles Church of Christ, Scientist, Services,—10.30 A. M., Testimonial service Friday, 7.30 P. M., Kramer's Hall, 5th Street, between Spring and Main Streets.

LOUISVILLE, KY., First Church of Christ, Scientist, Service,—11 A. M., Fridays, 7.30 P. M., 114 E. St. Catherine St.

LOWELL, MASS., First Church of Christ, Scientist,—10.30 A. M., Sunday School, 12 M., Pollard's Building, Palmer St., also Testimonial service Friday, 7.30 P. M., 138 Merrimac St.

MACOMB, ILL., First Church of Christ, Scientist,—Sunday School 10 A. M., Service 10.45 A. M., Inquiry meeting Friday, 7.30 P. M., in Taylor Block, S. E. cor. Square.

MADISON, WIS., First Church of Christ, Scientist, Service,—10.30 A. M., Jewish Synagogue, W. Washington Ave.

MANCELONA, MICH., First Church of Christ, Scientist, Service,—10.30 A. M., Friday meeting 2.30 P. M., Watson Hall.

MANCHESTER, N. H., First Church of Christ, Scientist, Service,—10.30 A. M., Friday, 7.30 P. M., Christian Science Hall, 987 Elm St.

MARINETTE, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Johnstone's Hall, over 1503 Main St.

MARION, OHIO, First Church of Christ, Scientist, Service,—10.30 A. M., corner Center and Prospect Sts. Friday meeting 7 P. M.

MARSHALL, MICH., First Church of Christ, Scientist, Service,—10.30 A. M., Sunday School 11.45 A. M., Grand Army Hall, Testimonial Service, Friday, 7.30 P. M.

MARSHALL, MO., First Church of Christ, Scientist,—Sunday, 10.30 A. M., Friday, 2 P. M., Goodwin Building, southeast corner Public Square.

MARSHALL, TEX., First Church of Christ, Scientist, Service,—at the Church Building, N. W. corner Houston Ave. and La Fayette St., 10.30 A. M., Children's Sunday School, 11.30 A. M.; Experience meeting Friday, 7.30 P. M.

MARSHALLTOWN, IOWA, First Church of Christ, Scientist, Service,—10.30 A. M., at Brick Church, No. 6 E. State St.

MARYSVILLE, KAN., First Church of Christ, Scientist, Sunday Service,—11 A. M., cor. 14th St. and Broadway.

MASON CITY, IOWA, Church of Christ, Scientist, Service,—11 A. M., 2d floor of Union Block.

MCGREGOR, IOWA, Church of Christ, Scientist, Service,—10.30 A. M., G. A. R. Hall.

MEMPHIS, TENN., First Church of Christ, Scientist, Service,—10.30 A. M. Room 80 Randolph Building.

MEMPHIS, TENN., Church of Christ, Scientist, Service,—10.30 A. M., Science and Health Study, Friday, 3 P. M., Lyceum Theatre, corner Second and Jefferson Sts.

MILFORD, N. H., First Church of Christ, Scientist, Services,—10.45 A. M., Golden Cross Hall.

MILWAUKEE, WIS., The Milwaukee Church of Christ, Scientist, Service,—10.30 A. M., at the Athenaeum, Cass and Biddle Sts.; Fri., Testimonial meeting 8 P. M., at Reading Rm., 222 Wisconsin St.

MILWAUKEE, WIS., First Church of Christ, Scientist, Service,—Sunday, 10.45 A. M., at Severance Hall, 421 Milwaukee St., and Friday 7.45 P. M., University Building cor. Broadway and Mason Sts.

MINNEAPOLIS, MINN., First Church of Christ, Scientist, Service,—10.45 A. M., Sunday School 12 M., Masonic Temple, Experience meeting, Friday 8 P. M., Room 218, 608 Nicollet Ave.

MONTREAL, CAN., First Church of Christ, Scientist, Service,—11 A. M., also Friday, 8 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH., Church of Christ, Scientist, Service,—10.30 A. M., Sunday School, 12 M.

MT. VERNON, N. Y., Church of Christ, Scientist, Service,—Sunday 10.45 A. M., and Friday, 8 P. M., 62 Mt. Vernon Ave.

NASHVILLE, TENN., First Church of Christ, Scientist, Service,—10.30 A. M., Willcox Building.

NELIGH, NEB., First Church of Christ, Scientist, Service,—11 A. M., five blocks north of depot.

NEW BEDFORD, MASS., Church of Christ, Scientist, Service,—10.30 A. M., Five Cent Savings Bank Building.

NEWBURYPORT, MASS., Church of Christ, Scientist, Service,—10.30 A. M., Conservatory Hall.

NEWBURYPORT, MASS., First Church of Christ, Scientist, Service,—10.30 A. M., Children's Sunday School 11.45 A. M., Testimonial meeting, Friday, 7.15 P. M., 28 Pleasant St.

NEW HAVEN, CONN., Church of Christ, Scientist, Service,—10.30 A. M., Sunday, also Friday, 7.30 P. M., Room 13, Boardman Building, corner State and Chaple Streets.

NEW ORLEANS, LA., Church of Christ, Scientist, Service,—10.45 A. M., Sunday School 12 M., Room 401 Mechanics' and Traders' Building cor. Carondelet and Common Sts.

NEW YORK CITY, N. Y., First Church of Christ, Scientist, Services at 10.45 A. M., and Children's Sunday School 12.30 P. M. Testimonial service Friday, at 8 P. M. in Church Edifice 137-143 West 48th St. between 6th and 7th Aves. Reading Rooms in the vestry of the church open daily from 9 A. M. till 5 P. M.

NEW YORK CITY, The New York Second Church of Christ, Scientist, Services,—Sunday at 10.45 A. M., Children's Sunday School 12.30 P. M. in Church Edifice known as Scottish Rite Hall, Madison

Ave. cor. 29th St., Testimonial meeting Friday evening at 8 o'clock in Reading Rooms 96 Fifth Ave., entrance on West 15th St. Reading Room open daily from 9 A. M. to 5 P. M.

NEW YORK CITY, N. Y., Metropolitan Third Church of Christ, Scientist, Services,—Sunday 10.45 A. M., Children's Sunday School 12 M., Testimonial service Sunday evening, 8 o'clock, Ellerslie Rooms, 82 West 126th St. near Lenox Ave., Reading Rooms, 213 West 125th St., open daily from 9 A. M. to 5 P. M.

NEW YORK CITY, N. Y., West Side Church of Christ, Scientist, Service,—11 A. M., Friday, 8 P. M., 459 West Boulevard. Reading Room open daily from 11 A. M. to 1 P. M., from 2 to 4 P. M.

NORFOLK, NEB., Church of Christ, Scientist, Services,—11 A. M. OAKLAND, CAL., First Church of Christ, Scientist, Service,—11 A. M., S. S. 12 M., Loring Hall, 11th St., between Washington and Clay sts., Friday, 7.45 P. M., Reading Rm. 582 12th St. cor. Jefferson.

OCONTO, WIS., Church of Christ, Scientist, Regular Service,—Sunday 10.30 A. M. at Christian Science Chapel.

OGDEN, UTAH, First Church of Christ, Scientist, Services,—10.30 A. M., Lyceum Hall, Wright Block.

OMAHA, NEB., First Church of Christ, Scientist, Service,—Sunday, 11 A. M.; Friday, 8 P. M., Church Edifice, 2653 St. Mary's Ave.

ONEONTA, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M.; Friday, 7 P. M., 159 Main St.

PARSONS, KANSAS, First Church of Christ, Scientist, Service,—11 A. M., Room 2, Stevens' Block.

PEORIA, ILL., First Church of Christ, Scientist, Services,—every Sunday at 10.45 A. M., Friday evening, 7.45, in Music Hall, cor. Madison and Fayette Aves.

PHILADELPHIA, PA., First Church of Christ, Scientist, Service,—Sundays, 11 A. M., at Mercantile Library, Tenth St., above Chestnut; and Saturday Testimonial meeting at 8 P. M.

PIQUA, OHIO, Church of Christ, Scientist, Service,—10.30 A. M., The Maccabees Hall, cor. Wayne and Ash Sts.

PITTSBURG, PA., First Church of Christ, Scientist, Service,—Sunday, 8 P. M., Friday 7.45 P. M., cor. of Ross and Diamond Sts.

PLYMOUTH, MASS., First Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.45 A. M., 17 Main St.

POCATELLO, IDAHO.—First Church of Christ, Scientist, 11 A. M.

PORTLAND, ME., First Church of Christ, Scientist, Services,—10.30 A. M., Friday, 7.30 P. M., 486 Congress St. opp. Preble House.

PORTLAND, OREGON, First Church of Christ, Scientist, Service,—11 A. M., Room 20, Dekum Building, cor. 3d and Washington Sts.

PROVIDENCE, R. I., First Church of Christ, Scientist, Sunday Services,—10.45 A. M., Friday 8 P. M., Church Bldg., 250 Bowen St.

PUEBLO, COL., Church of Christ, Science, Service,—10.30 A. M., Sunday School, 11.30 A. M., Experience meeting Friday evening, 7.30, 111 West 7th St.

QUINCY, ILL., Church of Christ, Scientist, Sunday Service,—10.45 A. M., Testimonial meeting, Friday, 7.30 P. M., Newcomb Block, N. W. cor. 4th and Main Street. Entrance on Main St.

RACINE, WIS., First Church of Christ, Scientist, Service,—at 10.45 A. M., Second Ward Hall, Eighth St.

RICHMOND, IND., Church of Christ, Scientist, Service,—10.30 A. M., Bible Class, Tuesday, 7.30 P. M., 713 W. Main St., 2d floor.

ROCHESTER, N. Y., First Church of Christ, Scientist, Service,—Sunday, 10.30 A. M., at C. S. Reading Rooms, 3 East Ave.

ROCK ISLAND, ILL., First Church of Christ, Scientist, Service,—10.45 A. M., Children's Sunday School, 12 M., Testimonial meeting, Friday, 7.30 P. M., in Church Edifice, 23d St., Reading Rooms in vestry of Church, open daily.

ROCKY RIVER HAMLET, OHIO, Church of Christ, Scientist, Service,—10 A. M., Sunday School, 11.15 A. M., Friday evening Experience meetings. Residence L. H. Wagar.

ROME, N. Y., Church of Christ, Scientist, Sunday Service,—11 A. M., Hall 205 N. Washington St.

SAGINAW, MICH., First Church of Christ, Scientist, Service,—10.30 A. M., Sunday School, 12 M., at Pythian Hall, No. Washington Ave., E. S., between Genesee Ave. and Tuscola St. Testimonial service Friday at 7.30 P. M., 431 N. Washington Ave.

SALEM, OREGON, First Church of Christ, Scientist, Services,—10.30 A. M., Fri., 7.30 P. M. at C. S. Hall, cor. Court and Liberty Sts.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Service,—11 A. M., Experience meeting Thursday, 7.45 P. M., Jewish Temple, on 4th East, between 2d and 3d South Streets.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Service,—11 A. M., Sunday School immediately after service. Experience meeting Friday, 7.30 P. M., 1370 South 9th East St.

SAN BERNARDINO, CAL., First Church of Christ, Scientist, Service,—10.45 A. M., Wednesday, 2.30 P. M., 364 D St.

SAN DIEGO, CAL., Church of Christ, Scientist, Service,—11 A. M. Jewish Temple, cor. 2d and Beach Sts.

SAN FRANCISCO, CAL., First Church of Christ, Scientist, Service,—11 A. M., Sunday School at same hour, Beethoven Hall, 336 Post St.; Science and Health Study, Thursday, 8 P. M., Mystic Hall, 320 Post St.

SAN JOSE, Cal., First Church of Christ, Scientist, Service,—11 A. M., I. O. O. F. Building, cor. 3d and Santa Clara Sts.

SARATOGA, N. Y., First Church of Christ, Scientist, Services,—11 A. M., Thursday, 8 P. M., Denell Place, Broadway.

SCRANTON, PA., First Church of Christ, Scientist,—Spencer Building, 519 Adams Ave. Service,—Sunday at 10.30 A. M.

SEATTLE, WASH., First Church of Christ, Scientist, Service,—11 A. M., and Thursday, 2 P. M., at Reading Room, S. E. corner 3d Ave. and Cherry St.

SENECA, KAN., First Church of Christ, Scientist, Service,—10.30 A. M., Friday, 8 P. M.

SHEBOYGAN, WIS., First Church of Christ, Scientist, Services,—10.30 A. M., at the Opera House.

SHELDON, IOWA, First Church of Christ, Scientist, Services,—10.45 A. M., 10th St., near 3d Ave.

SIOUX CITY, IOWA, First Church of Christ, Scientist, Service,—10.30 A. M., Masonic Building.

SPOKANE, WASH., First Church of Christ, Scientist, Service,—11 A. M., S. S. immediately after. Friday, 8 P. M. at Reading Room. Auditorium Building.

SPRINGFIELD, OHIO, First Church of Christ, Scientist, Service,—10.30 A. M., Sundays, 7.30 P. M., Fridays, 29 W. Main St., Room 2.

STELLA, NEB., Church of Christ, Scientist, Services,—10.30 A. M. Masonic Temple.

ST. JOSEPH, MO., First Church of Christ, Scientist, Services,—10.30 A. M., at Crawford Opera House.

ST. LOUIS, MO., First Church of Christ, Scientist, in St. Louis, Service,—10.45 A. M.; Friday at 8 P. M., at the new Church Edifice on Pine St., between 27th and 28th Sts.

SYRACUSE, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., Sunday School 11.30, Experience meeting Friday evening at 8 o'clock, 704 East Fayette St.

TACOMA, WASH., First Church of Christ, Scientist, Service,—11 A. M.; Friday 8 P. M., 1113½ Tacoma Ave.

THOROLD, ONT., First Church of Christ, Scientist, Services,—Sunday, 11 A. M.; Friday, 8 P. M., Front St.

TOLEDO, O., First Church of Christ, Scientist, Service,—10.45 A. M., Currier Hall.

TOPEKA, KAN., First Church of Christ, Scientist, Service,—11 A. M., Experience meeting, Friday, 8 P. M., 210 W. 6th St.

TORONTO, CANADA, First Church of Christ, Scientist, Service,—11 A. M., Friday evening meeting 8 P. M., corner Simcoe and Caer. Howells Sts.

TORONTO, CANADA, Church of Christ, Scientist, Service,—11 A. M., Testimonial service, Friday, 8 P. M., Christian Science Hall, N. E. cor. Yonge and Alexander Sts.

TRAVERSE CITY, MICH., Church of Christ, Scientist, Service,—10.30 A. M., 125 K. O. T. M. Hall, Montague Block, Front St.

TROY, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M., 14 First St. Friday, 8 P. M.

UTICA, N. Y., First Church of Christ, Scientist, Service,—10.45 A. M., Oneida Hall, Oneida St.

VINCENNES, IND., First Church of Christ, Scientist, Baecher Block, near cor. 6th and Main Sts., Sunday Service, 10.45 A. M., Friday Experience meeting, 8 P. M.

WASHINGTON, D. C., First Church of Christ, Scientist, Service,—11 A. M., Testimonial Service, Friday, 8 P. M. at Scottish Rite Cathedral, 1007 G Street, N. W.

WEBSTER CITY, IOWA, First Church of Christ, Scientist, Service,—11 A. M., State Bank Building.

WEeping WATER, NEB., Service,—11 A. M. at Christian Science Church. Experience meeting Friday evening, 8 P. M.

WHITEWATER, WIS., First Church of Christ, Scientist, Service,—10.45 A. M.

WICHITA, KAN., Church of Christ, Scientist, Service, 10.30 A. M. 112 West 2d Street.

WILMETTE, ILL., First Church of Christ, Scientist, Services,—10.30 A. M., Sunday School immediately after services. Testimonial meeting Friday, 7.30 P. M., 1152 Central Avenue.

WINNIPEG, MAN., First Church of Christ, Scientist, Service,—10.30 A. M., followed by Children's Sunday School, 320½ Main St.

YATES CENTER, KAN., Service,—10.30 A. M., Bible Lesson Friday, 7.30 P. M.

Regular Sunday services of Christian Scientists are as follows:

AKRON, OHIO.—10.30 A. M., Sunday School 11.45 A. M., Friday, 7.30 P. M., Doyle Block, 224 Main St. near Hotel Buchtel.

ALBERT LEA, MINN.—10.30 A. M., Old Masonic Banquet Hall.

ALBION, MICH.—Sunday Service, 10.30 A. M., Friday meeting, 7.30 P. M., W. R. C. Hall, cor. Superior and Erie Sts.

AMESBURY, MASS.—3 P. M., Thursdays, 7.30 P. M., 80 Main St.

ARDMORE, IND. TER.—Services 11 A. M., Sunday School 10.30 A. M., Friday Evening meeting, 7.30 P. M., Johnson and Cruce Building, upstairs.

AUBURN, N. Y.—Service 10.30 A. M., S. S. 12 M., Friday at 7.45 P. M., 126½ Genesee Street, rooms 13 and 15, Tripp Block.

AUGUSTA, ME.—10.30 A. M., Friday, 7.30 P. M., 12 Melville St.

AUGUSTA, WIS.—10.30 A. M. Residence of Mrs. Eva Lagrave.

AURORA, ILL.—Sunday, 10.45 A. M., in Somarindyck Hall, 62 S. Broadway, Friday evening, 7.30, 92 La Salle St.

BATAVIA, N. Y.—Sunday Service, 11 A. M., Sunday School 12 M. Experience meeting Friday, 8 P. M.

BATH, ME.—Sunday Service, 10.30 A. M., Friday meeting, 7.30 P. M., Hyde Block, Front St.

BATTLE CREEK, MICH.—Sunday Service, 10.45 A. M., Experience meeting, Friday, 7.30 P. M. at the Hall of the Royal Templars of Temprance

BEVERLY, MASS.—Sunday School 10.30 A. M., Tuesday, 7.45 P. M., Burnham Block.

BOONVILLE, N. Y.—10.10 A. M. Union Block.

BRUNSWICK, ME.—Sunday Service at 12 M., corner Everett and Main Sts.

BRYAN, OHIO.—Sunday Service, 10.30 A. M., at res. O. E. Struble.

BURLINGTON, VT.—10.45 A. M., Room 140 Van Ness House.

CALAIS, ME.—Sunday Service 3 P. M., at C. S. Room, King Blk.

CARROLLTON, MO.—Sunday, 11 A. M., Front Room over Hos-sick's Confectionery.

CASTILE, N. Y.—Sunday Service 3.30 P. M. Residence Miss Hattie M. Smith.

CHATTANOOGA, TENN.—Sunday, 10.30 A. M., Room 231 Richardson Building, Wednesday, 2 P. M.

CHILLICOTHE, ILL.—10 A. M., A. P. A. Hall.

CLAY CENTER, KAN.—Church of Christ, Scientist, S. S. 11 A. M.

CLINTON, IOWA.—Services, 10.30 A. M., S. S. 11.40, G. A. R. Hall.

CLINTON, MASS.—10.30 A. M., residence G. W. Goodwin, C. S., 7 Henry St.

CLINTON, N. Y.—3 P. M., Sundays, Room over Post Office.

COLORADO CITY, COL.—10.30 A. M., W. C. T. U. Hall.

COLTON, CAL.—11 A. M., Sunday School, 10 A. M.

COLUMBUS, WIS.—Bible class, 3 P. M. Residence of Mrs. Clara Sawyer. Experience meeting Friday evening.

CORK, GA.—2 P. M. Residence R. Smith.

COTUIT, MASS.—Sunday, 11 A. M., Thursday, 7.30, Central Hall.

CRIPPLE CREEK, COL.—Sunday School 10.15, Service 11 A. M., cor. Meyers and 2d Sts., Masonic Banquet Hall.

DEANSBORO, N. Y.—Union School Building, 10.30 A. M.

DE FUNIAK SPRINGS, FLA.—10 A. M., res. G. A. Walther.

DOUDS, IOWA.—S. S. 10.30 A. M. Residence Wm. Jackson, C. S.

DOWNS, KAN.—3 P. M. Residence of Mrs. M. Morris.

EAST ORANGE, N. J.—Brick Church Station, Berkley Hall, cor. Harrison St. and Railroad Place, 3.30 P. M.

- ELROY, WIS.—2 P. M., over E. N. Loveland's Warehouse.
- ENGLEWOOD, N. J.—4 P. M. Residence Wm. A. Childs, C. S.
- EUREKA, UTAH.—Odd Fellows' Hall, Sunday, 2 P. M.
- EVERETT, WASH.—Service 10.45 A.M., Carpenter's Hall, Hewitt Avenue.
- FLORENCE, COL.—Bible Class Sunday, 10.30 A. M., at office building of United Oil Co.
- FREEPORT, ILL.—Bible Class 10.30 A. M. Room 10, Fry's Block.
- FREMONT, NEB.—Knights of Pythias Hall, morning service at 10.30 A. M., Children's Sunday School at noon.
- GARDINER, ME.—10.30 A. M., over the Post Office.
- GENOA, NEB.—Bible Lesson Service, 11 A. M. and 7.30 P. M., S. and H. study, Thursdays, 8 P. M. Residence A. J. Smith, C. S.
- GREENSBURG, PA.—S. S. 2.30 P. M. 410 Greene St.
- GROVETON, N. H.—Sunday Service, 10.45 A. M., 1 Rich St.
- HART, MICH.—11.30 A. M., res. of Mrs. L. L. Richmond, C. S.
- HARTFORD, CONN.—Sunday Service, 10.45 A. M., Sunday School immediately after service; Friday, 7.45 P. M., in Y. M. C. A. Building, 315 Pearl St.
- HASTINGS, NEB.—Service, 10.30 A.M., 310 Lincoln Ave. Bldg.
- HOUSTON, TEXAS.—Sunday School, 10.15 A. M., Sunday Service, 11 A. M., Christian Science Room, 301 Mason Block.
- HUDSON, MASS.—Services, 10.45 A. M., S. S. 12 M., G. A. R. Hall.
- INDEPENDENCE, ORE.—Sunday 11 A. M., I. O. O. F. Hall.
- JACKSONVILLE, FLA.—10.30 A. M., No. 1 West Munroe Street.
- JANESVILLE, WIS.—10.30 A. M., 27 West Milwaukee Street.
- KEOKUK, IOWA.—Church of Christ, Scientist, Service, 10.30 A. M., Room 2, Ayer's Building, 513 Main St.
- LAKE GENEVA, WIS.—Bible Class 10.30 A. M. res. W. C. Logan.
- LAPORTE, IND.—Christian Science Bible class every Sunday at 10.30 A. M. 1106 Michigan Ave.
- LEADVILLE, COL.—11 A. M., Hall over 123 East 6th St., Sunday School immediately after Service.
- LINCOLN, NEB.—Sunday Service, 10.30 A. M., Bible and S.&H. study, 7.30 P. M., Friday 318 So. 12th St., Salisbury Block.
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 7.45 P. M.; Room 2, 559 Congress St.

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 Christian Science Chapel, 1 Randolph Ave.

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A HISTORY of the building of the Mother Church, The First Church of Christ, Scientist, in Boston. 103 pages. Illustrated.

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CHURCHES OF CHRIST, SCIENTIST, SUNDAY SERVICES.

ALBANY, N. Y., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 12 M., Testimonial service, Friday 7.45 P.M. at 224 Clinton Avenue.

ALBERT LEA, MINN., First Church of Christ, Scientist,—10.30 A.M., Hewitt Block.

ALBION, MICH., First Church of Christ, Scientist, Services,—10.30 A.M., in the A. O. U. W. Hall.

ALGONA, IA., First Church of Christ, Scientist, Services,—10.45 A.M., Odd Fellows' Parlors.

AMERICUS, GA., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.45 P.M., 315 Jackson St.

AMSTERDAM, N. Y., First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Experience meeting, Friday 7.30 P.M., at 24 Market St.

ANDERSON, IND., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., 24 1-4 W. 14th St.

APPLETON, WIS., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., 760 College Ave.

ARDMORE, IND. TER., First Church of Christ, Scientist, Services,—11 A.M., Sunday School 10.30 A.M., Thursday 8 P.M., Red Men's Hall.

ARKANSAS CITY, KAN., First Church of Christ, Scientist, Services,—11 A.M., Sunday School 12.15 P.M., Experience meeting, Friday 7.30 P.M., Room 10, Isabella Block.

ATCHISON, KAN., First Church of Christ, Scientist, Services,—11 A.M., Friday 8 P.M., in the church S. E. cor. 9th and Santa Fe.

ATCHISON, KAN., Church of Christ, Scientist, Services,—11 A.M., Experience meeting, Friday 8 P.M., Pioneer Hall, cor. 4th St. and Kansas Ave.

ATLANTA, GA., First Church of Christ, Scientist, Services,—10.30 A.M., The Grand, Peachtree Street.

AUBURN, ME., Church of Christ, Scientist, Services,—10.30 A.M., K. of P. Hall, 103 Main St., Friday 7.30 P.M., 90 Court St.

AURORA, ILL., First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Friday 7.30 P.M., 42 Fox St., on the Island.

AUSTIN, MINN., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., Woodman Hall.

AUSTIN, TEX., First Church of Christ, Scientist, Services, 10.45 A.M., Washington Hall, Brazos St., between 6th and 7th Sts.

BALTIMORE, MD., First Church of Christ, Scientist, Services,—11 A.M., Testimonial meeting, Thursday 8 P.M., at I. O. H. Hall, cor. Cathedral and Preston Sts.

BALTIMORE, MD., Baltimore Second Church of Christ, Scientist, Services,—11 A.M., Sunday School 11 A.M., Testimonial meeting, Friday 8 P.M., Lyceum Parlors, 1209 N. Charles St.

BARRE, VT., First Church of Christ, Scientist, Services,—11 A.M., Children's Class after services, Experience meeting, Thursday 7.30 P. M., Bolster's Block, alternate Tuesday evening meetings at East Barre.

BATAVIA, ILL., First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Friday 7.30 P.M.

BATH, ME., First Church of Christ, Scientist, Services,—2.15 P.M., Cottillon Hall, 81 Front St., Experience meeting, Friday 7.30 P.M., 856 Middle St.

BEATRICE, NEB., Church of Christ, Scientist, Services,—10.30 A.M., Brethren Church, 12th and Court Sts.

BELLEVILLE, ONT., First Church of Christ, Scientist, Services,—11 A.M., Sunday School after service, Christian Science Hall, cor. Front St. and Victoria Ave.

BELOIT, WIS., Church of Christ, Scientist, Services,—10.30 A.M., Hamlin's Block.

BERLIN, ONT., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 8 P.M., 11 Roy St.

BINGHAMTON, N. Y., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.45 P.M., Hagaman Block, cor. Court and Exchange Sts.

BLOOMINGTON, ILL., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.30 A.M., Experience meeting, Friday 7.30 P.M., cor. Monroe and Prairie Sts.

BLUE SPRINGS, NEB., Church of Christ, Scientist, Services,—10.30 A.M.

BOSTON, MASS., The First Church of Christ, Scientist, Services,—10.30 A.M., and 8 P.M., Sunday School 10.30 A.M., Experience meetings, Friday 7.30 P.M., at the Church Edifice, Falmouth and Norway Sts.

BRADFORD, PENN., First Church of Christ, Scientist, Services,—Sunday, 10.30 A.M., Friday 7.30 P.M., 26 Main St., College Room.

BROOKLYN, N. Y., Brooklyn Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Testimonial meeting, Friday 8 P.M., at Church Edifice, Park Place, near Nostrand Ave.

BROOKLYN, N. Y., First Church of Christ, Scientist, Services,—10.30 A.M. and 8 P.M., Sunday School 11.45 A.M., Friday 8 P.M., Lafayette Ave., between Franklin and Glasgow Aves.

BUFFALO, N. Y., First Church of Christ, Scientist, Services,—10.30 A.M., Experience meeting, Fridays 8 P.M., at Church Edifice, cor. Prospect Ave. and Jersey St.

BUFFALO, N. Y., Second Church of Christ, Scientist, Services,—at 10.45 A.M., Twentieth Century Club; Experience meeting, Friday 8 P.M., Room 530 Mooney and Brisbane Bldg.

BUNCH, IA., Fox River Church of Christ, Scientist, Services,—11 A.M., Experience meeting 7.30 P.M.

BURLINGTON, IA., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.30 A.M., Testimonial meeting, Friday 7.30 P.M., Masonic Temple cor. Jefferson and Fifth Sts.

BURLINGTON, IA., Second Church of Christ, Scientist, Services,—10.30 A.M., Sunday School immediately following, Experience meeting, Friday 7.30 P.M., at Linder's Hall, Jefferson St., between 3d and 4th Sts.

BUTTE, MONT., First Church of Christ, Scientist, Services,—at 10.45 A.M., Damon Hall, 34 N. Main St.; Testimonial meeting, Friday 8 P.M., at Reading Room, 26 W. Broadway.

- CANON CITY, COL., First Church of Christ, Scientist, Services,—10.30 A.M., 424 Main St., Room 4, second floor.
- CEDAR RAPIDS, IA., First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Experience meeting, Friday 7.30 P.M., at New A. O. U. W. Hall over 213 and 215 First Ave.
- CHARLES CITY, IA., First Church of Christ, Scientist, Service,—10.30 A.M.
- CHATTANOOGA, TENN., First Church of Christ, Scientist, Services,—11 A.M., Sunday School, 10.30 A.M., cor. Georgia Ave. and Market Sq.
- CHICAGO, ILL., First Church of Christ, Scientist, Services,—10.45 A.M., Church Edifice, Drexel Boulevard, between 40th and 41st Sts., Friday evening meetings, one in Church Edifice, one in Recital Hall, Auditorium, one in Church of the Redeemer, cor. Warren Ave. and Roby St., 8 P.M.
- OHILLICOTHE, ILL., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.45 A.M., Kauff Building.
- CINCINNATI, O., First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 10.15 A.M., Testimonial service, Wednesday 2.30 P.M., Auditorium Odd Fellows' Temple, entrance on 7th St., Reading Rooms, 310 and 311 open daily from 9 A.M. to 5 P.M.
- CINCINNATI, O., Church of Christ, Scientist, Services,—10.30 A.M., Sunday School immediately after, Experience meeting, Friday 7.30 P.M., Hall D, New Odd Fellows' Temple, Elm St. entrance.
- CLEVELAND, O., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 10.30 A.M., Friday 7.30 P.M., standard time, Pythian Temple, Huron St., east of Erie St.
- CLINTON, IA., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.45 A.M., Experience meeting, Friday 7.30 P.M., new Church Edifice 3rd Ave., between 3rd and 4th Sts.
- COLORADO SPRINGS, COL., Church of Christ, Scientist, Services,—at 10.30 A.M., Saturday 7.30 P.M., E. Huerfano St.
- COLUMBUS, O., First Church of Christ, Scientist, Services,—10.30 A.M. and 7 P.M., Wells Post Hall. Reader's residence 406 Oak St.
- CORTLAND, N. Y., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School after service, Friday 7.30 P.M., Odd Fellows' Hall, 60 Main St.
- CRIPPLE CREEK, COL., First Church of Christ, Scientist, Services,—11 A.M., Sunday School at 12 M., Experience meeting, Friday 7.45 P.M., at Reading Room, cor. Car Ave. and 3d St.
- DALLAS, TEX., First Church of Christ, Scientist, Services,—11 A.M., Sunday School, 10.30 A.M., Experience meeting, Friday 8 P.M., 281 Elm St., Foresters' Hall.
- DALLAS, TEX., Church of Christ, Scientist, Services,—11 A.M., Sunday School 10 A.M., Experience meeting, Friday 8 P.M., Odd Fellows' Hall, 345 Main St., Room 4.
- DAVENPORT, IA., First Church of Christ, Scientist, Services,—10.30 A.M., Thursday 7.30 P.M., Columbian Hall, 105½ E. 3rd St.
- DAYTON, O., First Church of Christ, Scientist, Services,—10.30 A.M., Wednesday 7.30 P.M., 12 Central Block.
- DECATUR, ILL., Church of Christ, Scientist, Services,—10.30 A.M., Testimonial meeting, Friday 7.45 P.M., Review Building, cor. N. Main and North Sts.
- DENVER, COL., Church of Christ, Scientist, Services,—11 A.M., Sunday School 12.15 P.M., Experience meeting, Friday 7.30 P.M., 1761 Logan Ave. Dispensary connected with this church open for sale of all Christian Science literature at each service, and Wednesdays from 2 to 5 P.M.
- DES MOINES, IA., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 8 P.M., in the Y. M. C. A. Auditorium, cor. Grand Ave. and 4th St.
- DETROIT, MICH., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.45 A.M., Experience meeting, Friday 7.45 P.M., at Church Edifice, Alexandrine Ave. W., near Woodward Ave.
- DEVILS LAKE, N. DAK., First Church of Christ, Scientist, Services,—11 A.M., Sunday School 12 M., Experience meeting, Friday 7.30 P.M., cor. 5th and Arnold Ave.
- DUBUQUE, IA., Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.30 P.M., Ninth and Main Sts.
- DULUTH, MINN., First Church of Christ, Scientist, Services,—11 A.M., Experience meeting, Friday 8 P.M., Hall on 5th floor Masonic Temple Building.
- EAST TAWAS, MICH., First Church of Christ, Scientist, Services,—10.30 A.M., Testimonial meeting, Friday 7.30 P.M., Lowe's Hall.
- EAU CLAIRE, WIS., Church of Christ, Scientist, Service,—10.30 A.M., Sunday School 11.45 A.M., 622 S. Barstow St.
- EL DORADO, KAN., Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., at Reading Room, Wingert Block, Central Ave.
- ELGIN, ILL., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.45 P.M., in the Spurling.
- ELKHART, IND., Church of Christ, Scientist, Services,—Sunday, 10.30 A.M., Friday 7.30 P.M., Shiloh Post Hall.
- ERIE, PA., First Church of Christ, Scientist, Services,—10.30 A.M., 725 State St.
- EUREKA SPRINGS, ARK., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 3 P.M., Sunday School 10.30 A.M., 106 Washington St.
- EVANSTON, ILL., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.45 A.M., Connor Hall, 620 Davis St.
- EXIRA, IA., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School immediately after service, Experience meeting, Friday 7.30 P.M., Residence of J. G. Gates.
- FAIRMONT, MINN., First Church of Christ, Scientist, Service,—10.30 A.M., Sunday School 11.40 A.M., Friday 7.30 P.M., Occi. Block.
- FALLS CITY, NEB., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.30 P.M., Richardson Co. Bank Building.
- FORT DODGE, IA., First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12.15 P.M., Friday 8 P.M., Mason Building.
- FORT WORTH, TEX., First Church of Christ, Scientist, Services,—11 A.M., cor. 4th and Houston Sts., entrance on 4th St., Friday evening meeting at 8 P.M., Friday afternoon meeting every week at the residence of A. J. Hoe, 900 St. Louis Ave.
- FORTUNA, CAL., First Church of Christ, Scientist, Services,—10 A.M., Friday 7.30 P.M., Newell's Hall, Main St.
- FRESNO, CAL., First Church of Christ, Scientist, Services,—11 A.M., Sunday School 12 M., Pythian Hall, Donahoe E. & Co.'s Block, Friday 8 P.M., 1457 J St.

GALVESTON, TEX., First Church of Christ, Scientist, Services.—11 A.M., Experience meeting, Friday 7.30 P.M., second floor, 2207 Post Office St.

GENEVA, ILL., First Church of Christ, Scientist, Services.—11 A.M., Sunday School immediately after service, Experience meeting, Friday 8 P.M., Masonic Hall.

GLOUCESTER, MASS., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 11.45 A.M., Bergengren's Block, cor. Middle and Center Sts.

GRAND FORKS, N. DAK., Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 11.45 A.M., Friday 8 P.M., 406 Demers Ave.

GRAND ISLAND, NEB., First Church of Christ, Scientist, Services.—10.30 A.M., Friday 7.30 P.M., Room 12, second floor, Independent Building.

GRAND JUNCTION, COL., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 11.30 A.M., Experience meeting Friday 7.30 P.M., at new Church Edifice on First near Main St.

GRAND RAPIDS, MICH., First Church of Christ, Scientist, Services.—10.45 A.M., Sunday School 12 M., Friday 7.45 P.M., in Ladies' Literary Club House, 49 Sheldon St.

GREEN BAY, WIS., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 11.45 A.M., Friday 8 P.M., Shaylor Building, cor. Adams and Pine Sts.

HAMILTON, ONT., Church of Christ, Scientist, Services.—11 A.M., Friday 8 P.M., Green Bros.' Hall, King St. E.

HARTFORD, CONN., First Church of Christ, Scientist, Services.—Sunday 10.45 A.M., Sunday School 12 M., Testimonial service Friday 8 P.M., Y. M. C. A. Bldg., 815 Pearl St.

HAVERHILL, MASS., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School after morning service, Experience meeting 7.30 P.M., Trust Building, corner Merrimac and West Sts.

HUMBOLDT, NEB., First Church of Christ, Scientist, Services.—11 A.M., Experience meeting, Friday 7.30 P.M., Bohemian Hall.

INDEPENDENCE, IA., First Church of Christ, Scientist, Services.—10.30 A.M., Munson Building.

INDIANAPOLIS, IND., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 12 M., Testimonial service, Friday 8 P.M., at 226 E. New York St.

JACKSON, MICH., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 11.45 A.M., in Library Hall.

JACKSONVILLE, FLA., First Church of Christ, Scientist, Services.—10.30 A.M., 1 W. Monroe St.

JAMESTOWN, N. Y., First Church of Christ, Scientist, Services.—10.45 A.M., Sunday School 12 M., Testimonial meeting, Friday 7.30 P.M., in Christian Science Chapel, cor. Prendergast Ave. and E. Fourth St.

JANESVILLE, WIS., First Church of Christ, Scientist, Services.—10.30 A.M., Friday 7.30 P.M., 27 W. Milwaukee St.

JEFFERSON CITY, MO., First Church of Christ, Scientist, Services.—10.45 A.M., Odd Fellows' Hall.

JERSEY CITY, N. J., First Church of Christ, Scientist, Services.—3 P.M., Hasbrouck Institute, cor. Harrison and Crescent Aves.

JOLIET, ILL., First Church of Christ, Scientist, Services.—10.30 A.M., Friday 8 P.M., Room 12, Fargo Building.

JUNCTION CITY, KAN., First Church of Christ, Scientist, Services.—11 A.M., Friday 7.45 P.M., first stairway west of First National Bank, 7th St.

KANKAKEE, ILL., First Church of Christ, Scientist.—10.30 A.M., G. A. R. Hall.

KANSAS CITY, MO., First Church of Christ, Scientist, Services.—Sunday 11 A.M., Experience meeting, Friday 8 P.M., 10th St., between Broadway and Washington St.

KEARNEY, NEB., Church of Christ, Scientist, Services.—10.30 A.M., Rooms 1 and 5, Midway Loan & Trust Building.

KEOKUK, IA., Church of Christ, Scientist, Services.—10.45 A.M., Room 2, Ayer's Building, 513 Main St.

KINGSTON, N. Y., First Church of Christ, Scientist, Services.—11 A.M., Sunday School 12.15, Testimonial meeting, Friday 7.30 P.M., at 22 Franklin St.

KINGSTON, ONT., First Church of Christ, Scientist, Services.—11 A.M., Friday 8 P.M., Sons of Temperance Hall, Princess St.

KIRKWOOD, ILL., First Church of Christ, Scientist, Services.—10.30 A.M., Friday 7.30 P.M.

LA CROSSE, WIS., First Church of Christ, Scientist, Services.—10.30 A.M., Jewish Synagogue, 8. Fourth, near Cass St., Friday 7.45 P.M., Fjelstad Hall, N. La Crosse.

LA GRANGE, ILL., First Church of Christ, Scientist, Services.—10.15 A.M., Sunday School 11.30 A.M., Experience meeting, Friday 8 P.M., Conservatory Hall, Burlington Ave.

LAWRENCE, KAN., Church of Christ, Scientist, Services.—11 A.M., Gladhart Building, 730 Massachusetts St.

LAWRENCE, MASS., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 11.45 A.M., Friday 7.45 P.M., new Church Edifice, Green St.

LEAVENWORTH, KAN., First Church of Christ, Scientist, Services.—11 A.M., 606 Shawnee St., Friday 7.30 P.M.

LE MAR, IA., First Church of Christ, Scientist, Services.—10.45 A.M., Knights of Pythias Hall.

LE ROY, KAN., Fairview Church of Christ, Scientist, Services.—10.30 A.M.

LEXINGTON, MO., First Church of Christ, Scientist, Services.—10.30 A.M., Sunday School 1.30 A.M., Business College.

LINCOLN, NEB., First Church of Christ, Scientist, Services.—10.30 A.M., Experience meeting, Friday 7.30 P.M., Forresters' Hall, 15th and O Sts., take elevator.

LOCKPORT, N. Y., First Church of Christ, Scientist, Services.—10.45 A.M., Testimonial meeting, Friday 7.45 P.M., Christian Science Reading Rooms, 2 Main St.

LOCKPORT, N. Y., Church of Christ, Scientist, Services.—10.45 A.M., Testimonial meeting, Friday 8 P.M., in Church of the Redeemer, cor. Church and Ontario Sts.

LONDON, ENGLAND, First Church of Christ, Scientist, Services.—11.30 A.M., Friday afternoon meeting 3.30 P.M., 57 Bryanston St., Marble Arch, W.

LONDON, ONT., First Church of Christ, Scientist, Services.—11 A.M., Knights of Pythias Hall, Duffield Block.

LOS ANGELES, CAL., Los Angeles Church of Christ, Scientist, Services.—10.30 A.M., Testimonial meeting, Friday 7.30 P.M., Kramer's Hall, 5th St., between Spring and Main Sts.

LOUISVILLE, KY., First Church of Christ, Scientist, Services.—11 A.M., Friday 8 P.M., 1202 Fourth Ave.

LOWELL, MASS., First Church of Christ, Scientist, -10.30 A.M., Sunday School, 12 M., Pollard's Building, Palmer St., Testimonial meeting, Friday 7.30 P.M., 138 Merrimac St.

LOWELL, MASS., Second Church of Christ, Scientist, Services, -10.30 A.M., Sunday School, 12 M., Odd Fellows' Building, Middlesex St.

LYNN, MASS., First Church of Christ, Scientist, Service, -6.45 P.M., Providence Hall, 21 Market St.

MACON, GA., First Church of Christ, Scientist, Services, -10.45 A.M., Friday 7.45 P.M., 364 Second St.

MADISON, WIS., First Church of Christ, Scientist, Service, -10.30 A.M., Jewish Synagogue, W. Washington Ave.

MANCELONA, MICH., First Church of Christ, Scientist, Services, -10.30 A.M., Watson Hall, Experience meeting, Friday 7.30 P.M., at the homes.

MANCHESTER, N. H., First Church of Christ, Scientist, Services, -10.30 A.M., Friday 7.30 P.M., Rooms 504 and 508, The Kennard.

MAQUAN, ILL., First Church of Christ, Scientist, Service, -10 A.M., in K. of P. Hall.

MARINETTE, WIS., First Church of Christ, Scientist, Service, -10.30 A.M., Sunday School 11.45 A.M., Testimonial service, Friday 7.30 P.M., Johnstone's Hall, over 1503 Main St.

MARION, O., First Church of Christ, Scientist, Services, -10.30 A.M., Friday 7 P.M., cor. Center and Prospect Sts.

MARQUETTE, MICH., First Church of Christ, Scientist, Services, -10.30 A.M., Friday 7.45 P.M., 109 Spring Street.

MARSHALL, MICH., First Church of Christ, Scientist, Services, -10.30 A.M., Sunday School 11.45 A.M., Testimonial service, Friday 7.30 P.M., Grand Army Hall.

MARSHALL, MO., First Church of Christ, Scientist, Services, -10.30 A.M., Friday 2 P.M., Goodwin Building, southeast corner Public Square.

MARSHALL, TEX., First Church of Christ, Scientist, Services, -11 A.M., Sunday School 10 A.M., Experience meeting, Friday 7.30 P.M., at the Church Building, N. W. corner Houston Ave. and La Fayette St.

MARSHALLTOWN, IA., First Church of Christ, Scientist, Services, -10.30 A.M., at Brick Church, 8 E. State St.

MASON CITY, IA., Church of Christ, Scientist, Service, -11 A.M., 2d floor of Union Bldg.

MCGREGOR, IA., Church of Christ, Scientist, Services, -10.30 A.M., Friday 7.30 P.M., Barron Block.

MEMPHIS, TENN., First Church of Christ, Scientist, Services, -10.45 A.M., Room 80 Randolph Building.

MEMPHIS, TENN., Church of Christ, Scientist, Services, -10.45 A.M., Experience meeting, 7.45 P.M., Sundays in Odd Fellows' Building, Main and Court Sts.

MILFORD, N. H., First Church of Christ, Scientist, Service, -10.45 A.M., Eagle Hall.

MILWAUKEE, WIS., The Milwaukee Church of Christ, Scientist, Services, -10.30 A.M., Testimonial meeting, Friday 8 P.M., at the Athenaeum, Cass and Bliddle Sts.

MILWAUKEE, WIS., First Church of Christ, Scientist, Services, -10.45 A.M., Sunday School 12 M., Friday 8 P.M., University Building, cor. Broadway and Mason St.

MINNEAPOLIS, MINN., First Church of Christ, Scientist, Services, -10.45 A.M., Sunday School 12 M., Experience meeting, Friday 8 P.M., East 15th St. and Portland Ave.

MINNEAPOLIS, MINN., Second Church of Christ, Scientist, Services, -10.45 A.M., Sunday School 12 M., Experience meeting, Friday 8 P.M., cor. 5th Ave. S. and 9th St.

MISSOURI VALLEY, IA., First Church of Christ, Scientist, Services, -10.45 A.M., Sunday School 12 M., Experience meeting, Friday 7.45 P.M., Kreder's Hall, cor. Erie and 2d Sts.

MONTREAL, P. Q., First Church of Christ, Scientist, Services, -11 A.M., Friday 8 P.M., 2456 St. Catherine St.

MONTROSE, COL., First Church of Christ, Scientist, Service, -11 A.M., Kindergarten Rooms.

MT. PLEASANT, MICH., Church of Christ, Scientist, Services, -10.30 A.M., Sunday School 12 M.

MT. VERNON, N. Y., First Church of Christ, Scientist, Service, -10.45 A.M., Friday 8 P.M., Ferguson Building, 1st St. and 6th Ave.

NASHVILLE, TENN., First Church of Christ, Scientist, Service, -10.30 A.M., Wilcox Building.

NELIGH, NEB., First Church of Christ, Scientist, Service, -11 A.M., five blocks north of depot.

NEWARK, N. J., First Church of Christ, Scientist, Services, -Sunday 10.45 A.M., Testimonial meeting, Friday 8 P.M., Reading Room open daily except Sundays from 2 to 5 P.M., 301 Bellville Ave.

NEW BEDFORD, MASS., Church of Christ, Scientist, Service, -10.30 A.M., 109 Fourth St.

NEWBURYPORT, MASS., Church of Christ, Scientist, Service, -10.30 A.M., Conservatory Hall.

NEWBURYPORT, MASS., First Church of Christ, Scientist, Services, -10.30 A.M., Sunday School 11.45 A.M., Testimonial meeting, Friday 7.30 P.M., 25 Pleasant St., Walker Block.

NEW HAVEN, CONN., Church of Christ, Scientist, Service, -10.30 A.M., Friday 7.30 P.M., Room 13, Boardman Building, cor. State and Chapel Sts.

NEW ORLEANS, LA., First Church of Christ, Scientist, Services, -10.45 A.M., Sunday School 12 M., Friday 7.45 P.M., Room 401, 807 Common St.

NEW YORK, N. Y., -First Church of Christ, Scientist, Services, -10.45 A.M. and 8 P.M., Sunday School 12.30 P.M., Friday evenings 8 P.M., for testimonies of healing, Reading Rooms open daily except Sundays, from 10 A.M. until 5 P.M., 137-143 W. 48th St., between Sixth and Seventh Aves.

NEW YORK, N. Y., The New York Second Church of Christ, Scientist, Services, -10.45 A.M., Sunday School 12.30 P.M., Testimonial meeting 8 P.M., in Church Edifice known as Scottish Rite Hall, Madison Ave., cor. 29th St., Reading Rooms 96 Fifth Ave., entrance on W. 15th St., open daily from 9 A.M. to 5 P.M., Sunday 2 P.M., and Wednesday evenings.

NEW YORK, N. Y., Metropolitan Third Church of Christ, Scientist, Services, -10.45 A.M., Sunday School 12 M., Testimonial service, Friday 8 P.M., Ellerslie Rooms, 80 and 82 W. 126th St. near Lenox Ave., Reading Rooms, 80 and 82 W. 126th St., open daily from 9 A.M. to 5 P.M.

NEW YORK, N. Y., West Side Church of Christ, Scientist, Services, -11 A.M., Testimonial meeting, Friday 8 P.M., in Christian Science Chapel, 82d St., between Boulevard and West End Ave., rooms open daily from 10 A.M. until 1 P.M.

NORFOLK, NEB., Church of Christ, Scientist, Service, -11 A.M.

OAKLAND, CAL., First Church of Christ, Scientist, Services,—11 A.M., Sunday School 12 M., Loring Hall, 11th St., between Washington and Clay Sts., Friday 7.45 P.M., Ekworth Hall, S. E. cor. Clay and 15th Sts.

OAK PARK, ILL., First Church of Christ, Scientist, Service,—10.45 A.M., Avenue Hall, Friday evening, Dispensary Steiner Block, cor. Lake and Marion Sts.

OCONTO WIS., Church of Christ, Scientist, Service,—10.30 A.M., at Christian Science Chapel.

OGDEN, UTAH, First Church of Christ, Scientist, Services,—10.30 A.M., Testimonial meeting Friday 7.30 P.M., 2426 Wash. Ave.

OMAHA, NEB., First Church of Christ, Scientist, Services,—11 A.M., Friday 8 P.M., Church Edifice, 2053 St. Mary's Ave.

ONEONTA, N. Y., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7 P.M., 159 Main St.

OSKALOOSA, IA., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., at Room 1, Wightman Building.

OTTAWA, ILL., First Church of Christ, Scientist, Services,—Sunday 10.45 A.M., Sunday School 12 M., Friday 8 P.M., Hall over First National Bank.

OTTAWA, ONT., Church of Christ, Scientist, Services,—10.45 A.M., Wednesday 8 P.M., Orange Hall, Albert St.

PARSONS, KAN., First Church of Christ, Scientist, Service,—11 A.M., Excelsior Hall, E. Forrest Ave.

PEORIA, ILL., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.30 P.M., Music Hall, cor. Madison and Fayette Aves.

PHILADELPHIA, PA., First Church of Christ, Scientist, Services,—11 A.M., Testimonial meeting, Saturday 8 P.M., at Mercantile Library, Tenth St., above Chestnut.

PHILADELPHIA, PA., Philadelphia Church of Christ, Scientist, Services,—11 A.M., Testimonial meeting, Friday 8 P.M., Fuller Building, 10 S. 18th St.

PHOENIX, ARIZ., First Church of Christ, Scientist, Service,—11 A.M., Rudwell Hall, W. Washington St.

PIQUA, O., Church of Christ, Scientist, Service,—10.30 A.M., The Maccabees Hall, cor. Wayne and Ash Sts.

PITTSBURG, PA., First Church of Christ, Scientist, Services,—11 A.M., Wednesday 7.45 P.M., cor. of Ross and Diamond Sts.

PLYMOUTH, MASS., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.45 A.M., Thursday 7.45 P.M., 17 Main St.

POCATELLO, IDAHO, First Church of Christ, Scientist, Service,—11 A.M.

PORTLAND, ME., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., 486 Congress St., opp. Ireble House.

PORTLAND, ME., Church of Christ, Scientist, Services,—10.30 A.M., Experience meeting, Friday 7.45 P.M., Reading Room open daily, Sundays excepted, 2 to 5 P.M., Room 2, 559 Congress St.

PORTLAND, ORE., First Church of Christ, Scientist, Service,—11 A.M., Sunday School 12 M., Testimonial meeting, Friday 8 P.M., Rooms 316 and 317 Dekum Building.

PORTLAND, ORE., Portland Church of Christ, Scientist, Services,—11 A.M., Sunday School 12 M., Testimonial service, Friday 8 P.M., Auditorium, 3rd St., between Taylor and Salmon.

POTTSVILLE, PA., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School, 12.15 P.M., Testimonial services, Friday 8 P.M., Baber Building, cor. Center and Union Sts.

PROVIDENCE, R. I., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 8 P.M., Church Building, 250 Bowen St.

PUEBLO, COL., Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.30 A.M., Experience meeting, Friday 7.30 P.M., 111 W. 7th St.

QUINCY, ILL., Church of Christ, Scientist, Services,—10.45 A.M., Testimonial meeting, Friday 7.30 P.M., Newcomb Block, N. W. cor. 4th and Maine St. Entrance on Maine St.

RACINE, WIS., First Church of Christ, Scientist, Service,—10.45 A.M., Odd Fellows' Hall, 421 Wisconsin St.

READING, MASS., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School same hour, Experience meeting, Thursday, 7.30 P.M., Odd Fellows' Hall, Woburn St.

RICHMOND, IND., Church of Christ, Scientist, Services,—10.30 A.M., Bible Class, Tuesday 7.30 P.M., 713 W. Main St. 2d floor.

RIVERSIDE, CAL., First Church of Christ, Scientist, Services,—10.45 A.M., Experience meeting, Friday 8 P.M., Universalist Church.

ROCHESTER, N. Y., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.30 A.M., Testimonial service, Friday 8 P.M., at the Reading Rooms, 25 and 26, in The Triangle, entrances No. 8 East Ave. and 335 E. Main St. Rooms open daily from 10 A.M. to 5 P.M.

ROCK ISLAND, ILL., First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Testimonial meeting, Friday 7.30 P.M., in Church Edifice, 23d St., Reading Rooms in vestry of Church, open daily.

ROCKY RIVER HAMLET, O., Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 11.15 A.M., Experience meeting, Friday evening, Residence L. H. Wagar.

ROME, N. Y., Church of Christ, Scientist, Service,—11 A.M., Hall 221 W. Dominick St.

SAGINAW, MICH., First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School, 12 M., at Polyhymnia Hall, Brewer Block, 127 N. Franklin St., between Genesee Ave. and Tuscola St., Reading Room open Thursdays from 10 A.M. until 10 P.M., Testimonial meeting, Thursday 7.30 P.M., at same place.

SALEM, ORE., First Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.30 P.M., at C. S. Hall, cor. Court and Liberty Sts.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Services,—11 A.M., Experience meeting, Thursday 7.45 P.M., Jewish Temple, on 4th East, between 2d and 3d South Sts.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Services,—11 A.M., Sunday School immediately after service, Experience meeting, Friday 7.30 P.M., 1370 South 9th East St.

SAN BERNARDINO, CAL., First Church of Christ, Scientist, Services,—10.45 A.M., Testimonial service, Friday 7.30 P.M., 864 D St.

SAN DIEGO, CAL., First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., Jewish Temple, cor. 2d and Beach Sts.

SAN FRANCISCO, CAL., First Church of Christ, Scientist, Services,—11 A.M., Sunday School at same hour, Science and Health Study, Thursday 8 P.M., Central Block, 223 Sutter St., between Kearney and Grant Ave.

- SAN JOSE, CAL.,** First Church of Christ, Scientist, Services,—11 A.M., Thursday 7.30 P.M., Loulae Hall, cor. 2d and San Fernando Sts.
- SANTA MONICA, CAL.,** First Church of Christ, Scientist, Services,—Sunday 11 A.M., Friday 7.30 P.M., at Fraternal Hall, 140 3rd St.
- SARATOGA, N. Y.,** First Church of Christ, Scientist, Services,—11 A.M., Friday 8 P.M., Denell Place, Broadway.
- SCRANTON, PA.,** First Church of Christ, Scientist, Service,—10.30 A.M., Spencer Building, 519 Adams Ave.
- SEATTLE, WASH.,** First Church of Christ, Scientist, Services,—11 A.M., Friday 8 P.M., at Reading Room, Room C, Seattle National Bank Building, Yeeler Way and Second Ave.
- SENECA, KAN.,** First Church of Christ, Scientist, Service,—10.30 A.M., Friday 8 P.M.
- SHEBOYGAN, WIS.** First Church of Christ, Scientist, Service, 10.45 A.M., Sunday School 9.45 A.M., Testimonial meeting, Friday 8 P.M., Dispensary and Reading Room open daily in rear part of new Church Edifice on Niagara Ave. near 6th St.
- SIOUX CITY, IA.,** First Church of Christ, Scientist, Services,—10.45 A.M., Experience meeting, Friday 7.45 P.M., Church Edifice, cor. Tenth and Jonea Sts.
- SPOKANE, WASH.,** First Church of Christ, Scientist, Services,—11 A.M., Sunday School immediately after, Friday 8 P.M., at Reading Room, Auditorium Building.
- SPRINGFIELD, O.,** First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., 29 W. Main St., Room 2.
- STATEN ISLAND, N. Y.,** First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 12 M., Friday 8 P.M., in Masonic Hall, Port Richmond, N. Y.
- STELLA, NEB.,** First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., Masonic Temple.
- ST. JOHNSBURY, VT.,** First Church of Christ, Scientist, Services, 10.45 A.M., Sunday School after service, Experience meeting, Friday 7.30 P.M., Odd Fellows' Hall Block, Railroad St.
- ST. JOSEPH, MO.,** First Church of Christ, Scientist, Services,—10.30 A.M., Testimonial meeting, Friday 7.30 P.M., at Tootle Opera House.
- ST. JOSEPH, MO.,** Second Church of Christ, Scientist, Services,—10.30 A.M., Experience meeting, Friday 8 P.M., at Irish American Building, Room 1.
- ST. LOUIS, MO.,** First Church of Christ, Scientist, Services,—10.45 A.M., Friday 8 P.M., at the new Church Edifice on Pine St., between 27th and 28th Sts.
- ST. PAUL, MINN.,** First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Friday 8 P.M., Ryan Building, 418 Robert St.
- SYRACUSE, N. Y.,** Church of Christ, Scientist, Services, 10.30 A.M., Sunday School 11.30 A.M., Experience meeting, Friday 8 P.M., 704 E. Fayette St.
- TACOMA, WASH.,** First Church of Christ, Scientist, Services,—11 A.M., Friday 8 P.M., 1113 1/2 Tacoma Ave.
- THOROLD, ONT.,** First Church of Christ, Scientist, Services,—11 A.M., Friday 8 P.M., Front St.
- TOLEDO, O.,** First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12 M., Currier Hall, Experience meeting, Friday 7.30 P.M., at 321 Tenth St.
- TOPEKA, KAN.,** First Church of Christ, Scientist, Services,—11 A.M., Experience meeting, Friday 8 P.M., 210 W. 6th St.
- TORONTO, ONT.,** First Church of Christ, Scientist, Services,—11 A.M., Friday 8 P.M., cor. Simcoe and Caer Howell Sts.
- TORONTO, ONT.,** Second Church of Christ, Scientist, Services,—11 A.M., Testimonial meeting, Friday 8 P.M., Christian Science Hall, N. E. cor. Yonge and Alexander Sts.
- TOWANDA, PA.,** First Church of Christ, Scientist, Services,—10.45 A.M., Friday 7.30 P.M., Knights of Pythias Hall, Main St.
- TRAVERSE CITY, MICH.,** Church of Christ, Scientist, Service,—10.30 A.M., 125 E. O. T. M. Hall, Montague Block, Front St.
- TROY, N. Y.,** First Church of Christ, Scientist, Services,—10.45 A.M., Junction River St., Troy, and Second Ave., Lansingburg, N. Y., Friday 8 P.M.
- TURNER, ME.,** First Church of Christ, Scientist, Service, 10.30 A.M. Residence, Mrs. Angle L. Blanchard, C. S.
- UTICA, N. Y.,** First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School 12.15 P.M., Friday 8 P.M., New Century Auditorium, Hopper St.
- WASHINGTON, D. C.,** First Church of Christ, Scientist, Services,—11 A.M., Testimonial service, Friday 8 P.M., at Scottish Rite Cathedral, 1007 G Street, N. W.
- WASHINGTON, IA.,** First Church of Christ, Scientist, Services,—10.30 A.M., Friday 7.30 P.M., four doors south of the south-west corner of the square.
- WATERBURY, CONN.,** First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School after service, Experience meeting, Friday 7.30 P.M., at Friendly League Assembly Hall, 31 Leavenworth St.
- WATERTOWN, N. Y.,** First Church of Christ, Scientist, Services,—11 A.M., Friday 7.30 P.M., 5 Burdick Building.
- WAUSAU, WIS.,** First Church of Christ, Scientist, Service,—10.45 A.M., 311 Third St., upstairs.
- WEBSTER CITY, IA.,** First Church of Christ, Scientist, Service,—11 A.M., State Bank Building.
- WEeping WATER, NEB.,** Services,—11 A.M., Friday 8 P.M., Christian Science Church.
- WHITEWATER, WIS.,** First Church of Christ, Scientist, Service,—10.45 A.M.
- WICHITA, KAN.,** Church of Christ, Scientist, Service,—10.30 A.M., 112 W. 2d St.
- WHITMAN, MASS.,** First Church of Christ, Scientist, Services,—10.30 A.M., Sunday School 9.30 A.M., Experience meeting, Wed. 7.45 P.M., Clifford Bk.
- WILMETTE, ILL.,** First Church of Christ, Scientist, Services,—10.45 A.M., Sunday School immediately after service, Testimonial meeting, Friday 8.15 P.M., 1132 Central Ave.
- WINNIPEG, MAN.,** First Church of Christ, Scientist, Services,—10.30 A.M., followed by Sunday School, 183 Notre Dame St., E.

Regular Sunday Services of Christian Scientists are as follows:—

- AKRON, O.—10.30 A.M., Sunday School 11.45 A.M., Friday 7.30 P.M., Doyle Block, 224 Main St. near Hotel Buchtel.
- AMESBURY, MASS.—10.30 A.M., Thursday 7.30 P.M., Freewill Baptist Vestry.
- ASPEN, COL.—10.30 A.M., Odd Fellows' Hall.
- AUBURN, N. Y.—10.30 A.M., Sunday School, 12 M., Friday 7.45 P.M., 125½ Genesee St., Rooms 13 and 15, Tripp Block.
- AUGUSTA, ME.—10.30 A.M. Friday 7.30 P.M., 12 Melville St.
- AUGUSTA, WIS.—10.30 A.M. Residence of Mrs. Eva Lagrave.
- BATAVIA, N. Y.—Service, 11 A.M., Sunday School 12 M., Experience meeting, Friday 8 P.M.
- BATH, ME.—Service, 10.30 A.M., Friday 7.30 P.M., Hyde Block, Front St.
- BELOIT, KAN.—Service, 3 P.M., south room of Opera House.
- BEVERLY, MASS.—Sunday School 10.30 A.M., Tuesday 7.45 P.M., Burnham Block.
- BOONVILLE, N. Y.—10.10 A.M., Union Block.
- BRIDGEPORT, CONN.—11 A.M., Friday 8 P.M., 211 Warren St.
- BROCKTON, MASS.—Services every Sabbath evening at 7 o'clock, Elks Hall, Savings Block, Main St.
- BRUNSWICK, ME.—Service, 12 M., Storrer's Block, Main St.
- BRYAN, O.—Service, 10.30 A.M. Residence C. E. Struble.
- BURLINGTON, VT.—10.30 A.M. Brodie Block, 110 Church St., Friday service at Essex Junction, Vt., 2.30 P.M.
- BUTTE CITY, MONT.—28 W. Broadway.
- CALAIS, ME.—Service, 3 P.M., at C. S. Room, King Block.
- CANTON, O.—Services, 11.30 A.M., Wednesday 7 P.M., cor. Eighth and Piedmont Sts.
- CARPENTER, IA.—Service, 10.30 A.M. Residence of C. S. Ebbesen, C. S.
- CARROLLTON, MO.—Service, 11 A.M., Front Room over Hossick's Confectionery, Sunday School, 10.15 A.M., Friday 7.30 P.M.
- CENTERVILLE, IA.—Service 11 A.M., Friday 7.30 P.M.
- CHARLESTON, S. C., 4 P.M., 370 King St.
- CHILLICOTHE, MO., 11 A.M., Sunday School 10.30 A.M., Thursday 7.30 P.M., 720 N. Washington St.
- CLINTON, MASS.—10.30 A.M., residence G. W. Goodwin, C. S., 7 Henry St.
- CLINTON, N. Y.—10.45 A.M., Room over Post Office.
- COLTON, CAL.—11 A.M., Sunday School 10 A.M., Friday 8 P.M.
- COLUMBUS, WIS.—Bible class, 3 P.M., Experience meeting Friday evening, residence of Mrs. Clara Sawyer.
- CONCORD, N. H.—10.30 A.M., Christian Science Hall, 25 N. State St.
- COTUIT, MASS.—Service, 11 A.M., Thursday 7.30 P.M., Central Hall.
- CRESTON, IA.—10.30 A.M., over Harsher's Bank.
- DEANSBORO, N. Y.—10.30 A.M., Union School Building.
- DOUDS, IA.—Sunday School 10.30 A.M., residence Wm. Jackson, C. S.
- DOWNES, KAN.—3 P.M., residence of Mrs. M. Morris.
- EDINBURGH, SCOTLAND.—Sunday 11.15 A.M., also Tuesday meeting 5.15 P.M., at res. of Mr. R. I. Cochran, 6 Oxford Terrace.
- ELROY, WIS.—2 P.M., over E. N. Loveland's Warehouse.
- ENGLEWOOD, N. J.—4 P. M., residence, Wm. A. Childs, C. S.
- ESTHERVILLE, IOWA.—11 A.M., residence of Mrs. Mary E. Neville, cor. 9th and Lincoln Sts.
- EVERETT, WASH.—Service, 11 A.M., Carpenter's Hall, Hult Ave.
- FLORENCE, COL.—Service, 10.45 A.M., McDonald's Building, Front St. near Pike's Peak Ave.
- FRANKLIN, PA.—10.30 A.M., C. M. B. A. Room, opposite Exchange.
- FREEPORT, ILL.—Service, 10.45 A.M., Friday 7.30 P.M., Room 10, Fry's Block.
- FREMONT, NEB.—Knights of Pythias Hall, 10.30 A.M., Sunday School 12 M.
- GALESBURG, ILL.—10.30 A.M., Friday 8 P.M., Carr Hall.
- GREENSBURG, PA.—10.30 A.M., Wednesday 7.30 P.M., Giant's Hall.
- GROVETON, N. H.—Service, 10.45 A.M., residence of R. F. Page.
- HART, MICH.—Service, 10.30 A.M.
- HASTINGS, NEB.—Service, 10.30 A.M., 306 S. Denver Ave.
- HILLSDALE, MICH.—Service, 10.30 A.M., Thursday 7.30 P.M., in G. A. R. Hall over Thatcher's Book Store.
- HOOSICK, FALLS, N. Y.—10.30 A.M., 7.30 P.M., Holmes Hall.
- HUDSON, MASS.—Services, 10.45 A.M., Sunday School 12 M., G. A. R. Hall.
- IDAHO SPRINGS, COL.—11.30 A.M., Friday 8 P.M., residence Rees C. Vidler.
- INDEPENDENCE, ORE.—Service, 11 A.M., Congregational Church.
- ITHACA, N. Y.—Service, 11 A.M., 1 First St.
- LAKE GENEVA, WIS.—Service, 11 A.M., 1217 Dodge St.
- KALAMAZOO, MICH.—Service, 11 A.M., 214 Stuart Ave.
- LAPORTE, IND.—Christian Science Bible class 10.30 A.M., 1106 Michigan Ave.
- LEADVILLE, COL.—11 A.M., Sunday School immediately after service, Christian Science Hall over 613 Harrison Ave.
- LINCOLN, NEB.—Service, 10.30 A.M., Experience meeting, Friday 7.30 P.M., 318 S. 12th St., Salisbury Block.
- LISBON, N. H.—Bible Class, 11 A.M., Friday 7.30 P.M., residence Wilbur Atwood.
- LITTLETON, N. H.—10.30 A.M., Rounsavel's Block, Jackson St.
- MANKATO, MINN.—10.30 A.M., residence of Mrs. J. Q. A. Marsh, 115 W. Front.
- MANTON, MICH.—Service, 10.30 A.M., Wednesday 2 P.M., residence Mrs. I. L. Bump.
- MARLBORO, MASS.—Services, 10.45 A.M., Red Mens' Hall.
- MEADVILLE, PA.—Service, 11 A.M., residence of J. A. Stone, N. Park Ave.
- MONTEVIDEO, MINN.—Bible Class, 3 P.M., residence J. A. Case.
- MORRISON, ILL.—Service, 10.45 A.M., King's Hall.

- NASHUA, N. H.—Service, 10.30 A.M., Sunday School 12 M., Experience meeting, Friday 7.30 P.M., Christian Science Hall, Union Building.
- NEBRASKA CITY, NEB.—Services, 10.30 A.M., Friday 7.30 P.M., 506½ Central Ave.
- NEWARK, O.—10.30 A.M., Wednesday 2.30 P.M., Memorial Hall.
- NEW BERN, N. C.—10.30 A.M., Friday 7.30 P.M., 87 Craven St.
- NEW LONDON, CONN.—10.45 A.M., Room 7 Masonic St.
- NORA, NEB.—10.30 A.M., residence of A. G. Mallat, C. S.
- NORTHAMPTON, MASS.—3 P.M., 5 Graves Ave.
- OBERLIN, O.—Service, 10.30 A.M., Gardner Block.
- OLEAN, N. Y.—Service, 10.30 A.M., Friday 7.30 P.M., City Building.
- ONEIDA, N. Y.—Sunday 10.30 A.M., Friday 7.45 P.M., 2 Cedar St.
- ORANGE, N. J.—3.30 P.M., Berkeley Hall, cor. Harrison St. and Railroad Place, E. Orange, N. J.
- OSBORN, MO.—10 A.M., Friday 7.30 P.M., Masonic Hall.
- OSHKOSH, WIS.—10.30 A.M., Sunday School 11.45 A.M., Friday 7.30 P.M., 71 Church St.
- OTTUMWA, IA.—Service, 11 A.M., Grand Jury Room, Court House.
- PARIS, FRANCE, Service 11 A.M. (French), 3 P.M., Friday 3 P.M., 24 Rue Tasquiere.
- PASADENA, CAL.—G. A. R. Hall, Sunday 11 A.M.
- PERRY, N. Y.—11 A.M., Residence, Mrs. Mabel K. Tallman.
- PETERBORO, ONT.—Service, 11 A.M., Friday 8 P.M.
- PITTSBURG (East Liberty), PA.—Services, 10.30 A.M., Testimonial meeting and study of S. & H., Wednesday 7.45 P.M., Reading Room open from 9 A.M. to 4 P.M., Smith's Hall, 6004 Centre Ave.
- PORT HOPE, ONT.—Sunday 10.30 A.M., Safford Hall.
- PORT JEFFERSON, L. I., N. Y.—Service, 10.30 A.M., Wednesday 4 P.M., Good Templars' Hall.
- POUGHKEEPSIE, N. Y.—10.45 A.M., 273 Main St., Testimonial service, Friday 8 P.M.
- RANDOLPH, VT.—Services, 11 A.M., Wednesday 7.30 P.M., Christian Science Chapel, 1 Randolph Ave.
- RAPID CITY, S. DAK.—Service, 11 A.M., Friday 8 P.M., Vallin Building, St. Joe St. between 6th and 7th, Reading Room in Morris Building, north side Main St.
- RILEY, KAN.—11 A.M., Friday 2 P.M., Sergeant's Hall.
- RENOVO, PENN.—Service, 4 P.M., residence, Mrs. E. Glenn Putt.
- ROCHESTER, N. Y.—10.30 A.M., 671 Power's Block.
- ROCKLAND, MASS.—Bible Class, Thursday 7.30 P.M., Sunday 11 A.M.
- ROCK VALLEY, IA.—Service, 10.30 A.M., Principal's Room in Public School Building.
- RUDD, IA.—Service, 10.30 A.M., residence of Mrs. Hubbard.
- SALFEM, MASS.—Service, 7.30 P.M., Creamer Hall.
- SALFEM, ORE.—Service, 10.30 A.M., 299 Liberty St.
- SALINE, MICH.—Service, 10.30 A.M., Friday 7.15 P.M., Christian Science Hall, Nassy Building.
- SANTA ANA, CAL.—11 A.M., E. of P. Hall, Spurgeon Block.
- SAN ANTONIO, TEX.—11 A.M., Friday 8 P.M., 104 E. Crockett St.
- SAN RAFAEL, CAL.—Service, 10.30 A.M., residence L. F. Haskell.
- SANTA BARBARA, CAL.—Service, 10.45 A.M., Anapamu St., first door east of State.
- SANTA CRUZ, CAL.—Service, 11 A.M., Friday 8 P.M., Old Methodist Church, cor. Missouri and Green Sts.
- SAVANNA, ILL.—10.30 A.M., Pulford's Building, Main St.
- SAVANNAH, GA.—11 A.M., Knights of Pythias Hall, 125 York Street, West, Thursday 8 P. M.
- SEYMOUR, WIS.—Service, 10.30 A.M., Phiel's Hall.
- SIEKSBURNE, MINN.—10.30 A.M., over Follett Bros.' store.
- SIEKSBURNE, N. Y.—Service, 10.30 A.M., 15 Chapel St.
- SPEARFISH, S. DAK.—Service, 11 A.M., residence J. C. Ryan, C. S. B.
- SPRINGDALE, ARK.—10 A.M., residence, Mrs. C. V. Wilson.
- SPRINGFIELD, ILL.—Services, 11 A.M., Friday 7.30 P.M., in parlors of Beethoven School of Music, 404 S. Seventh St.
- SPRINGFIELD, MASS.—Service, 10.45 A.M., Kirkham & Olmstead Block, 137½ State St. near Main, Room 27.
- STILLWATER, OKLA.—Service, 10.30 A.M., at C. S. Church.
- ST. JOHN, N. B.—Services, 11 A.M., Friday 8 P.M., 64 Princess St.
- TAUNTON, MASS.—5 P.M., 61 Main St.
- THURO, N. S.—Service, 11 A.M., Friday 8 P.M., Black's Brick Block, Inglis St.
- VIOLA, ILL.—Service, 10.30 A.M., M. W. A. Hall.
- WALLA WALLA, WASH.—11 A.M., Friday 7.30 P.M., Baumelster Block, 27 Main St.
- WATERTOWN, N. Y.—Service, 11 A.M., Burdick Building.
- WENTWORTH, N. H.—11 A.M., residence, E. M. Davis, C. S.
- WHITE MT. HOUSE, WHITE MTS., N. H.—Service, 10.45 A.M.
- WINCHESTER, MASS.—Service, 7.30 P.M., in G. A. R. Hall, Pleasant St.
- WOBURN, MASS.—Sunday 10.45 A.M., at G. A. R. Hall.
- WOLFBORO, N. H.—Service, 10.30 A.M., in Room 17, Central Block.
- WOODSVILLE, N. H.—Service, 11 A.M., residence, Burt S. Gale.
- WORCESTER, MASS.—Service, 10.45 A.M., G. A. R. Hall, 35 Pearl St., Thursday 7.45 P.M., 306 Main St.

CHRISTIAN SCIENCE DISPENSARIES AND READING ROOMS.

- ALBANY, N. Y.—Rooms 5 and 6 Appleton Building, 91 N. Pearl St. open daily from 10 A.M. to 5 P.M.
- AMERICUS, GA.—315 Jackson St.
- ATCHISON, KAN.—C. S. Dispensary and Reading Rooms, 315 N. Fourth St.
- ATLANTA, GA.—The Grand, Peachtree St.
- AURURN, N. Y.—1264 Genesee St., Tripp Block, 8 to 5 P.M.
- AUGUSTA, ME.—12 Melville St.
- BALTIMORE, MD.—Room 14, Builders' Exchange, cor. N. Charles and Lexington Sts.
- BELOIT, WIS.—323 Bridge St.
- BELVIDERE, ILL.—1041 Pearl St.
- BERLIN, ONT.—11 Roy St.
- BRADFORD, PA.—Christian Science Dispensary and Reading Rooms, 33 Forman St.
- BROOKLYN, N. Y.—Reading Room, Church Edifice, Lafayette Ave., between Franklin and Chatham Aves.
- BROOKLYN, N. Y.—Reading Room of Brooklyn, N. Y., Church of Christ, Scientist, in Church Edifice, Park Place, near Nostrand Ave., open daily from 10 A.M. to 5 P.M.
- BUFFALO, N. Y.—Room 530 Mooney and Brisbane Building.
- BUFFALO, N. Y.—The Institute, 301 West Ave.
- BURLINGTON, VT.—Room 2, Brodie Block, 119 Church St., open Mondays, and Wednesdays 2 to 4 P.M.
- BUTTE CITY, MONT.—26 W. Broadway.
- CANON CITY, COL.—Dispensary and Free Reading Room of the Colorado C. S. Institute Association, 5th St., adjoining P. O.
- CHARLESTON, S. C.—370 King St., open daily from 2 to 5 P.M., except Saturdays.
- CHICAGO, ILL.—Rooms 515 and 516, 130 Dearborn St.
- CHILLICOTHE, MO.—720 N. Washington St., open from 1 to 5 P.M.
- CINCINNATI, OHIO.—Room 306, New Odd Fellows' Temple.
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CONTENTS FOR JUNE, 1897.

MIDNIGHT ADORATION. W. S. H. Robinson.	135
THE RELIGION OF THE BIBLE A RELIGION OF HEALING Rev. Irving C. Tomlinson.	136
FROM PORTLAND, OREGON. D. H. Cheney	140
FROM EUROPE. M. B. L.	142
SEEKING AND FINDING. E. G.	144
HEALTH FOUND AT LAST. J. P.	145
CHURCHES DEDICATED.	147
IN THE PUBLIC LIBRARIES, ETC.	150
FROM CRIPPLE CREEK. J. T. Moore.	153
HE WHOSE RIGHT IT IS SHALL REIGN. W.	154
LETTERS TO MRS. EDDY.	155
A STUDY FROM NATURE. Janet T. Coleman.	156
SIGNALLING FROM MARS.	158
SPOILED LIVES. George H. Hepworth.	169
THE MAN AND THE MALARIA GERM.	171
NEWTON ON CHRISTIAN SCIENCE.	172
ELIXIR OF LIFE.	172
A MOSGROVE DECISION.	173
NO AGE. Kathleen.	174
NOTES FROM THE FIELD.	175
EDITOR'S TABLE.	189
PUBLISHER'S DEPARTMENT.	

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